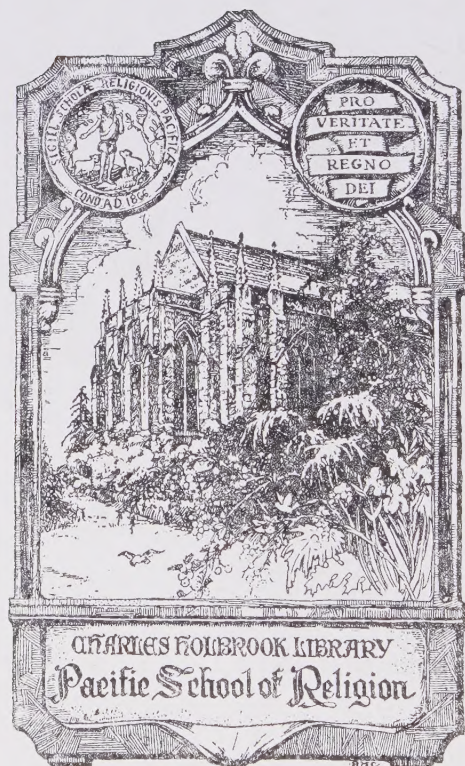










MISSIONARY HERALD:

THE PROTESTANT AT LARGE BY VOL.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS:

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MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

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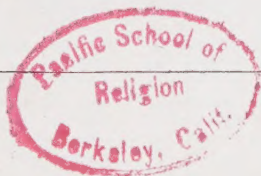
WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1838.

VOL. XXXIV.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and
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MISSOURI BOTANICAL GARDEN

HERBARIUM

GEORGE ENGELMANN PAPERS

NO. 1000

MISSOURI BOTANICAL GARDEN

v.34

1858

MISSOURI BOTANICAL GARDEN

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THE MISSIONARY HERALD.

VOL. XXXIV.

JANUARY, 1838.

No. 1.

American Board of Commissioners for Foreign Missions.

THE following is an abridgment of the Annual Report of the Board adopted at its late meeting, and will give a general view of the missions and all the operations of the Board as the information received previous to that time furnished the means of presenting them. Some few changes of importance which have since occurred are noticed. A catalogue of all the missionaries which have been sent forth by the Board since its organization, and the assistant missionaries now employed, will be given at the close.

Before beginning the abstract of the Annual Report a brief view of the organization of the Board and its present officers and agents will be given.

ORGANIZATION AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

Corporate Members;—

In Maine,	4
In New Hampshire,	3
In Vermont,	2
In Massachusetts,	17
In Connecticut,	7
In New York,	18
In New Jersey,	6
In Pennsylvania,	8
In District of Columbia,	1
In Virginia,	5
In North Carolina,	1
In South Carolina,	2
In Georgia,	3
In Tennessee,	2
In Ohio,	4
In Illinois,	1—34

Corresponding Members;—

In the United States,	6
In Foreign Parts,	12—18

Honorary Members;—

Total, 2,213

2,316

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_____ for Virginia, North Carolina, and District of Columbia.

_____ for South Carolina, Georgia, and East Tennessee.

DOMESTIC DEPARTMENT.

The Hon. William Reed, of Marblehead, a member of the Board eighteen years, and of the Prudential Committee sixteen years, died on the 18th of February.

Two ordained missionaries, one physician, and one male and two female assistant missionaries have died since the last meeting of the Board.

Eight missionaries, one physician, and five male and seventeen female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

Twenty-nine missionaries, and five male and seventeen female assistant missionaries, have received appointments during the year. It is known that others would have offered their services if they had not been discouraged by the detention of those already appointed.

Sixty-three missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz.—to Cape Palmas three; to Southern India fourteen; to the Sandwich Islands thirty-two; to Ooroomiah four; to the island of Scio two; to the Choctaw Indians four; to the Pawnees one; to the Sioux two; to the Indians in the State of New York one.

There are now under appointment and waiting till funds can be obtained to send them out, thirty-four missionaries, and four male and six female assistant missionaries.

The debt of the Board at the close of the last year was \$38,866 57. The expenditures of the year were \$254,587 51, exceeding those of the last year by \$44,181 97. The receipts into the Treasury from all the ordinary sources of income for the year ending July 31st, were \$252,076 55, being an increase upon the receipts of last year of \$75,844 40, and leaving a deficiency on that day of \$41,379 53.

The increased expenses of the year are owing partly to the cost of sending

out so many laborers, and partly to the greatly increased expense of making remittances to the missions abroad, through the deranged state of the finances of the country.

But other causes lie at the foundation of the augmented expenses of the last two years. These are, 1. The fact that from the year 1832 until this year, the receipts have increased very little, only \$23,000 in the four years. There has been a general impression that the Board wanted men, not funds.

2. While the receipts have increased so slowly, there has been a rapid extension of the operations of the Board. From 1833 to 1836, one hundred and eighty-five laborers have been sent out. Thus the laborers have increased in a ratio quite out of proportion to the increase of funds.

3. This disproportion has been still greater as it regards the schools, seminaries, printing presses, and other operations of the missionaries. For the Committee, being assured by the friends of the cause, in every part of the country, of their readiness to provide any amount of funds that could be judiciously and economically expended, and not being able to obtain as many men as were needed, were led more than three years ago, to encourage the missionaries then in the field, to take steps for enlarging their influence and usefulness.

The effect of these measures in swelling the expenses of the Board was not felt until last year, owing to the great distance of the principal missions. For the same reason the measures adopted twelve months ago to lessen expenses, will not greatly diminish the drafts upon the treasury until 1838.

The expenses of last year have been based upon estimates made when the pecuniary situation of the Board and of the country were very different from what they are now. The increase of receipts last year does in reality but make up the deficiency of previous years. Large as it is, the cost of sending out sixty-three laborers, and the debt due at the commencement of the year exhaust it, leaving a deficiency of the amount necessary to meet the current expenses of the year, a little greater than that of last year.

The Agencies of the Board are filled by the same persons who have labored so diligently and successfully in them in former years. No important change has taken place in them during the year under review.

DEPARTMENT OF MISSIONS BEYOND SEA.

MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson.

(1 station; 1 missionary, 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December, in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that, when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bolobo territory; another thirty-five miles to a town twenty miles up the Cavally river; the third 120 miles to Grabbo, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils, taught by colored men. He has commenced printing in the Greybo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the cautions which experience suggests to mitigate the violence of the constitutional changes, by

which the system is accommodated to the climate.

MISSION AMONG THE ZOOLAHS OF SOUTH AFRICA.

PORT NATAL.—Newton Adams, M. D., *Physician*, and wife.

GINANI.—Alden Grout and George Champion, *Missionaries*; Mrs. Champion.

Stations not yet known.—Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D., *Missionaries*; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God in his providence has resolved the two South African missions into one. That destined to the interior, arrived at Mosika, in the country of Moselekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Griqua Town, only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all, except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Moselekatsi. These Moselekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroyed fourteen or fifteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May 1836, and soon after, by invitation from Dingaan, the chief of the Zoolahs, they

visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the other at the port, and wrote home for helpers. With these they have been providentially furnished, in the unexpected manner just described. A printing establishment, presented by a munificent friend of the cause, has been sent to this mission during the past year.

The uniting of these two missions is not on the whole undesirable. The impressions of our brethren concerning the character of Moselekatsi, were by no means favorable. The extent of his country and the number of his people also fell short of their expectations. Being an unprincipled freebooter, his relations to the surrounding tribes were such as in great measure to insulate his people, and afford little prospect of making the mission, within a moderate period and to any great extent, a radiating point of influence. Nor was it very improbable that Moselekatsi and his people would emigrate to some other region more remote from the vengeful and dreaded power of Dingaan.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs and Nathan Benjamin, *Missionaries*, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

During the past year, a violent opposition has been excited, by designing men, against the *Americans*, under which appellation all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, steadily attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all 48,009. Add to these what Mr. Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Bambas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written.—Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

MISSION TO CONSTANTINOPLE.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schaffler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Schaffler.—Three native helpers.

(1 station; 4 missionaries, 2 female assistant missionaries, and 3 native helpers;—total, 9.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish. Among the *Turks*, the following changes and indications of change are worthy of notice; viz. The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a regular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosks of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The *Greeks* of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot. The tendency to infidelity among them is probably no more than a revulsion of feeling and opinion from the extreme of superstition, with nothing to give it the right direction. As a body, they are peculiarly accessible. There are also thousands of Frank Greeks in the metropolis, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart—the result of divine influence—which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means, none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the *Armenians* continues with increasing interest. Whatever of opposition has existed has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarch, resolved upon breaking up our seminary for Armenian youth, and, the mission thinking it advisable to yield the point, he easily succeeded. At the same time he intended to destroy the reputation and influence of Hohannes, the pious principal of the seminary, and of Senekerim, his pious friend, now in the United States. It pleased God to make all this subserve the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, which was in charge of an evangelical and devout priest. Though the banker had never seen our missionaries, he had cordially received the same blessed principles with the priest and Hohannes, and, at the earnest recommendation of the priest, placed Hohannes at the head of the institution, the former taking a subordinate post in the school. The placing of Hohannes in this position was resisted by the vakeel, and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Hohannes, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended 5,000 dollars in getting the school into operation, and will be at no small annual expense for teachers, etc. etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian seminary only to rear up one more efficient and equally evangelical; and at the same time he has relieved us of not a small item of expenditure.

The institution just mentioned is at Has Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms.

What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is not time to make use of numbers in our statements on this subject; but it is certain that the gospel is there producing

its legitimate effects. It is bringing men to Christ and salvation; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. It is found, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influences of the Holy Spirit.

Among the *Jews*, the state of things is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussohn, the baptised German Jew, to address them at considerable length in their synagogue on the christian religion, the "ruler of the synagogue" having first given him a chair in the elevated inclosure where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in Hebrew and Hebrew-Spanish has been completed. Mr. Schaffler's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

MISSION TO ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.—Three native helpers.

SCIO.—Samuel R. Houston and George W. Leyburn, *Missionaries*, and their wives.—One native helper.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

Out Station.—Philander.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 1 out-station; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the Repository

of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. It is doubted whether Scio is the place for a Greek seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October Messrs. Schneider and Powers made a tour to Kutaieh, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizond, accompanied by Mr. Senekerim, the Armenian already mentioned. They visited Samsoon, Tcharchambah, Ooneieh, Amasia, Tokat, Sivas, Erzengan, and Erzeroom. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some salutary reforms. Mr. Johnston recommends Erzeroom as a proper site for a missionary station.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, and Story Hebard, *Missionaries*; Mrs. Thomson, Mrs. Hebard, and Mrs. Dodge, widow of Doct. Dodge.—One native helper.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries*; Mrs. Whiting, and Miss Tilden, *Teacher*.

LARNICA, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, *Missionary*, and wife.

(3 stations; 9 missionaries, 8 female assistant missionaries, and 2 native helpers;—total, 19.)

Miss Williams was united in marriage to Mr. Hebard on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health, slept in Jesus at the latter place,

September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new fount of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a fount embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic founts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hebard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot, containing about forty scholars. Missionaries are needed for Damascus, Aleppo, Tripoli, and Ladakia.

A part of Syria was shaken terribly by an earthquake on the first day of the present year. Safet and Tiberias, with some neighboring villages, were totally destroyed.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-six villages, containing 5,355 inhabitants,

only sixty-seven could read at all, and these not fluently.

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, and Albert L. Holladay, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; and their wives -- One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total, 9.)

Messrs. Holladay and Stocking, and their wives embarked at Boston for this mission January 7th. In April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Doct. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolamerk among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The Committee hope the

time is near when a branch of the mission shall be established at this seat of ecclesiastical power in the Nestorian church.

MISSION AMONG THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary*.

In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soofies and grand seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here, in the city where Martyn translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; George W. Hubbard, *Teacher*; Mrs. Webster, Mrs. Hubbard, and Miss Orpah Graves, *Teacher*.

ALIBAG.—Cyrus Stone, *Missionary*, and wife.—A. F. Ponceca, *native helper*.

AHMEDNUGGUR.—George W. Boggs, and Henry Ballantine, *Missionaries*; Amos Abbott, *Teacher*; and their wives.—Dajeeba, *native helper*.

MALCOLM PAITH.—Allen Graves, *Missionary*, and wife.

JALNA.—Sendol B. Munger, *Missionary*, and wife.

On a visit to this country.—Miss Cynthia Farrar, *Teacher*.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers;—total, 21.)

Important changes have been made, the past year, in the internal arrangements of the mission. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag, is a new station in the Concan, in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing from January 1st to September 30, 1836, amounted to

42,750 copies, and 3,301,400 pages. The Mahratta pages printed from the beginning, are 21,809,850. Mr. Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

Near the close of last year, Messrs. Stone and Munger visited Jalna, preparatory to the commencement of a new station there. It is not yet certain that a missionary will be allowed by the Nizam to reside there permanently. No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1,620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

MADRAS MISSION.

MADRAS.—Miron Winslow, and John Scudder, M. D., *Missionaries*; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamul language. Mr. Winslow, and Doct. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the Committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work any where in the Madras presidency.

MADURA MISSION.

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, *Missionaries*, and their wives.—Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, *Missionary*, and wife.—Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madura early last year. Mr.

and Mrs. Eckard have been reunited to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon mission. Six missionaries and a physician, with their wives, embarked at Boston for this mission November 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindegall near the close of last year. The schools connected with the mission are 30 in number, containing 1,214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the seminary at Batticotta in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.—Nine native helpers.

BATTICOTTA.—Henry R. Hoisington and John M. S. Perry, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.—One native preacher, and seventeen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*, and wife.—Seven native helpers.

PANDITERIPO.—James Read Eckard, *Missionary*, and wife.—Five native helpers.

MANEPE.—Eastman S. Minor, *Printer*, and wife.—Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and wife.—One native preacher, and eleven native helpers.

VARANY.—George H. Apthorp, *Missionary*, and wife.—Six native helpers.

Eight out stations.—Twelve native helpers.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers;—total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to

give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

MISSION TO SIAM.

BAKKOK.—Stephen Johnson and Charles Robinson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese. The whole number of those who have received medical aid from Doct. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

MISSION TO CHINA.

CANTON.—Elijah  Bridgman and Peter Parker, M. D., *Missionaries*; and S. Wells Williams, *Printer*.

David Abeel, *Missionary*, on a visit to this country.

(1 station; 3 missionaries, and 1 printer;—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore January 5th. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, and Mrs. North.—Stephen Tracy, M. D., *Physician*, and wife, temporarily stationed here.—One native helper.

(1 station; 4 missionaries—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Messrs. Hope and Travelli, and Doct. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation—difficulties growing chiefly out of the extreme indifference of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives; Miss Azuba C. Condit, *Teacher*.

(4 missionaries, and 5 female assistant missionaries;—total, 9.)

These missionaries reached Batavia September 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.—Two missionaries destined to this mission, are detained by the present deficiency of funds.

MISSION TO BORNEO.

SAMBAS.—William Arms and Samuel P. Robbins, *Missionaries*, and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

Mr. Arms spent four months of the last year in Borneo, at Pontiana and Sambas; travelled interior a hundred miles; saw the Dyaks in their villages; and collect-

ed such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Borneo at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arms.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*, and wife.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*, and wife; and Miss Maria C. Ogden, *Teacher*.

LAHAINALUNA.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edward H. Rogers, *Printer*; and their wives.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*, and their wives, and Miss Lydia Brown, *Teacher*.

ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*, and wife.

ISLAND OF OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Henry Dimond, *Book binder*; Edwin O. Hall, *Printer*; and their wives.

EWA.—Artemas Bishop, *Missionary*, and wife.

WAILUA.—John S. Emerson, *Missionary*, and wife.

KANEHE.—Benjamin W. Parker, *Missionary*, and wife.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

WAIOLI.—William P. Alexander, *Missionary*, and wife.

Stations not yet known.—Isaac Bliss, Daniel T. Conde, Mark Ives, and Thomas Lafon, M. D., *Missionaries*; Seth L. Andrews, M. D., *Physician*; Samuel N. Castle, *Assistant Secular Superintendent*; Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, and Miss Marcia M. Smith, and Miss Lucia G. Smith, *Teachers*. See page 475, last volume.

On a visit to this country.—William Richards and Ephraim Spaulding, *Missionaries*, and their wives.

(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 male teachers, 4 unmarried female teachers, and 43 married female assistant missionaries;—total, 90.)

During the year ending June 1, 1836, the mission solemnised 1,350 christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11,606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the islands from the beginning, is 1,136,457 books, and 54,138,485 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of twelve pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 18 more ordained missionaries, two physicians, and 21 lay-teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent the past year. Do any still ask, Why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what christian missions, through the power of divine grace, may effect. In no other nation could the Board so well make the experiment, as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encour-

age schools for these, and they have met with unexpected success. The people have built a number of school-houses in different parts of the islands. The seminary at Lahainaluna contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding-school is about being commenced at Wailuku.—On the whole, though a work of vast magnitude remains to be done, before the people will compare with civilized christian communities in their social and domestic character and general condition and habits, there is a constant and very perceptible improvement in all these respects. In one respect the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

DEPARTMENT OF INDIAN MISSIONS.

MISSION TO THE CHEROKEES.

BRAINERD.—D. S. Butrick, *Missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; and their wives.

CREEK PATH.—William Potter, *Missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *Assistants*.

WILLSTOWN.—William Chamberlin, *Missionary*; Mrs. Chamberlin; John Huss, *Native Preacher*.

CANDY'S CREEK.—Stephen Foreman, *Native Preacher*.

RED CLAY.—Elizur Butler, *Physician and Catechist*; Mrs. Butler.

(5 stations; 3 missionaries, 1 physician, and 2 other male and 8 female assistant missionaries, and 2 native preachers;—total, 16.)

The condition of the Cherokees, and the embarrassments to which the missionaries and teachers have been subjected, have been similar the past year to those which have been mentioned in previous reports. At each of the five stations schools have been maintained during most of the year, embracing about 130 pupils. Of the schools for teaching the Indians to read their own language, so flourishing a year ago, no account has recently been received. Most of them are probably discontinued.

The churches at Brainerd and Carmel have been united at the former place, where there are now 116 members, of

whom twenty have been added during the past year. The meetings at Brainard have been large and interesting. The other churches are probably somewhat diminished in number by emigration and other causes originating in the present critical condition of the tribe. The whole number of church members is probably about 220.

The majority of the Cherokees seem still strongly disinclined to submit to the existing treaty. A delegation was last winter sent to the United States government to obtain some modification of it, without success; and at a very large council convened about the first of August, another delegation was appointed for the same purpose.

The buildings and improvements on land belonging to the Board at the several stations have been appraised at about \$28,000.

MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Ellen Stetson and Emeline Bradshaw, *Teachers and assistants*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; and Mrs. Palmer, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Catechist and Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith and Sarah Ann Palmer, *Teachers and Assistants*.

Sophia Sawyer, on the way to the mission.

(3 stations; 3 missionaries, 4 teachers, 4 farmers and mechanics, and 12 female teachers and assistants;—total, 23.)

No important changes have occurred during the year. The printing press has been removed from Union to Park Hill, where Mr. Worcester and his family will hereafter reside.

The schools, four in number, embrace about 145 pupils, of whom, nearly seventy are boarded in the mission families.

The state of religion has been low, and few additions have been made to the churches, except to that at Fairfield, where seventeen have been received. A new church of ten members has been organized at Park Hill.

The temperance society embraces 248 members.

Mr. Aaron Gray died at Dwight on the 25th of June.

MISSION TO THE CHOCTAWS.

WHELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmsted, *Teacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Elizabeth A. Merrill, *Teacher*.

MOUNTAIN FORK.—Abner D. Jones, *Teacher*, and Mrs. Jones.

BETHABARA.—Loring S. Williams, *Missionary*, and Mrs. Williams; Nancy W. Barnes and L. M. Williams, *Teachers*.

GREENFIELD.—Joel Wood, *Missionary*, and Mrs. Wood; Eunice Clough, *Teacher*.

BETHEL.—Peter Auten, *Teacher*, and Mrs. Auten.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Anna Burnham, *Teacher*.

GOOD WATER.—Ebenezer Hotchkiss, *Catechist*, and Mrs. Hotchkiss.

(8 stations; 5 missionaries, 1 catechist, 3 teachers, 13 female teachers and assistants, and 4 native teachers;—total, 22.)

Schools have been taught at each of the stations, the number of pupils not communicated. The interest of the Choctaws in the subject of education does not seem to have increased.

The congregations have generally been small, though rather increasing, especially in the western part of the country. No additions to the churches have been communicated, except to that at Pine Ridge, where fifteen persons have been received, most of whom were from the neighboring military post, where Mr. Kingsbury spends about half his Sabbath, and where there has been an interesting revival of religion.

Mr. Peter Auten and wife, Mr. J. Olmsted, and Mrs. Nancy W. Barnes, joined this mission last winter; and Mr. Samuel Moulton and wife, and Rev. L. S. Williams and family, have recently retired from the missionary work.

An almanac for the year 1837, and ten religious tracts have been printed, amounting together to 30,500 copies, and 576,000 pages.

MISSION TO THE CREEKS.

R. L. Dodge, *Physician and Catechist*.

The mass of the Creeks, especially those of mixed blood, have not been favorably disposed to missionary labors in their country. Schools have languished and the congregations have been small. In September last, they presented a petition to the United States agent, requesting that the missionaries and teachers of all denominations might be removed from among them. This was done. Mr. Fleming, the missionary of the Board, under these circumstances, requested a discharge from further missionary service, which was granted. The way has again been opened for the entrance of missionaries to this numerous tribe.

Two books in the Creek language, amounting to 750 copies, and 21,000 pages, have been printed during the year.

MISSION TO THE OSAGES.

William C. Requa, *Farmer and Catechist*.

As it seemed probable that the Osages would soon be gathered upon their reservation, and be permitted to reside there permanently, Mr. Requa returned to their country last spring and commenced a new agricultural station, where he hoped soon to have fifty families settled around him. The buildings, improvements, and lands at Union and Harmony, if advantageously disposed of, and the avails wisely applied, were likely to furnish an important fund for aiding missionary operations among this tribe.

Under these circumstances, Mr. Requa, the only remaining individual of the Osage mission, and who had himself nearly determined to abandon his work there in discouragement, visited their towns last autumn. It seemed to him that the providence of God was clearly calling to a re-establishment of the mission; and accordingly, after correspondence with the Committee, he examined their reservation, and selected a favorable spot for a large agricultural colony, and made considerable progress in preparing the requisite buildings and other improvements. A preacher and school-teacher were expected to join him as soon as circumstances would permit. But during the past summer the hostility of other portions of the tribe to the new establishment, and apparently to all measures for introducing christian knowledge and the arts of civilized life among them, became manifest. So great was the annoyance suffered, and so little prospect of usefulness, or even of safety to the settlers and the mission property did there seem to be, that in the month of July Mr. Requa removed his effects and left the reservation. No mission station is maintained among the Osages.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*; Samuel Allis, Jr., *Assistant Missionary*; and their wives.

(1 station; 1 missionary, 1 male and 2 female assistant missionaries;—total, 4.)

An elementary book consisting of 74 pages, has been prepared by Mr. Dunbar in the Pawnee language, and 500 copies printed.

Mr. Allis and wife have resided at Bellevue, near the Pawnee agency, doing what they could for the benefit of the Indians. Mr. Dunbar spent the early part of the year on a visit to New England, where his book was printed. Doct. Satterlee travelled with the Pawnees on their hunting tours, learning the language, administering to the diseased, and giving such instruction as he was able. On his return from one of these tours, he became separated from his companions in travel, and is supposed to have lost his life during the month of April. The particular circumstances have not been communicated.

MISSION TO INDIANS WEST OF THE ROCKY MOUNTAINS.

Henry H. Spalding, *Missionary*; Marcus Whitman, *Physician*; and their wives; William H. Gray, *Mechanic*.

(2 stations; 1 missionary, 1 physician, 1 mechanic, and 2 female assistants;—total, 5.)

Mr. Parker has completed the exploring tour to which he was appointed, having passed down the Columbia river, visited some of the Indian tribes, and collected information respecting others on both sides of it, and returned to the United States by way of the Sandwich Islands. He arrived at New London on the 18th of May.

Messrs. Spalding, Whitman, and Gray, arrived at Fort Wallawalla, 300 miles from the mouth of the Columbia on the 3d of September; and immediately proceeded to select stations and prepare for a winter residence among the Indians. From the western boundary of the state of Missouri to Wallawalla, they estimate the distance to be 2,200 miles, the country most of the way being barren, sandy, and uninhabitable. They found the Indians west of the mountains, especially the Nez Percés, to whom their early labors will be principally devoted, ready to welcome them. The number of the Indians from the mountains to the Pacific, and from California to the 55th degree of north latitude, is estimated by Mr. Parker at about 77,000.

All the necessities of life are found in abundance at Forts Wallawalla and Vancouver. The prospects of the mission are favorable.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggons, *Farmer*; and their wives; Gideon H. Pond, *Farmer and Teacher*; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedidiah D. Stevens, Stephen R. Riggs, and Samuel W. Pond, *Missionaries*; Mrs. Stevens and Mrs. Riggs; Lucy C. Stevens, *Assistant*.

(2 stations; 3 missionaries, 2 male and 6 female teachers and assistants;—total, 12.)

Mr. Riggs and wife joined the mission in April last. The Messrs. Pond, who entered the Sioux country and formerly prosecuted their labors for the benefit of this tribe, independently of any society, have the last year resided and labored at the mission stations, though as yet without any formal connection with the Board.

The missionaries and assistants are still pursuing the study of the Sioux or Dakota language, and some of them begin to converse with the Indians with some ease. Religious meetings are held on the Sabbath and at other times at both the stations, and often at Fort Snelling, near Lake Harriet; and at Lac qui Parle seven persons, including three full-blood Dakotas, have been received to the fellowship of the church.

Two schools, one for children and the other for adults, have been taught at Lac qui Parle, and one at Lake Harriet; embracing in all fifty or sixty pupils, only a small part of whom attend constantly. About twenty persons have learned to read the Dakota language, having been taught from manuscripts prepared by the missionaries.

Doct. Watts's Second Catechism for Children has been translated by Doct. Williamson, aided by Mr. Renville, a gentleman engaged in the fur trade, into the Dakota language, making twelve pages, and 500 copies have been printed.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Catechist and Teacher*; Delia Cook, *Teacher*.

FON DU LAC.—Edmund F. Ely, *Catechist and Teacher*; Mrs. Ely.

POKEGUMA.—Frederic Ayer, *Catechist*; John L. Seymour, *Teacher and Mechanic*; and their wives; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*, and his wife.

(4 stations; 2 missionaries, 3 catechists and teachers, 1 other male, and 7 female assistants;—total, 13.)

Mr. and Mrs. Town withdrew from the mission last spring; and Mr. Sproat who had previously labored in connection with the mission, has been appointed an assistant missionary.

Messrs. Hall, Boutwell, and Ayer are now able to address the Indians in their own language.

The church at La Pointe embraces nine members exclusive of the mission family, four of whom are Ojibwas. To the new church at Pokeguma, organized in February last, four Ojibwas were admitted. Meetings at La Pointe, Fon du Lac, and Pokeguma, are attended by increasing numbers. In the schools at these stations, at some seasons of the year, about eighty pupils were taught, while at other seasons the aggregate was not more than thirty-five.

The gospel by Luke has been translated by the missionaries into the Ojibwa language, and 1,000 copies of the book, comprising 142 pages, have been printed.

At Leech Lake Mr. Boutwell has had little encouragement in his labors, and has been at times greatly annoyed by the savage and violent conduct of the Indians.

MISSION SCHOOL AT MACKINAW.

This school was discontinued at the close of the last spring, and most of the property belonging to the Board there has been sold. This measure seemed to the Committee expedient, in view of the difficulties and expense of conducting a school for educating Indian youth, in a place where they must be surrounded by a white community; while the necessity which called the school into existence seemed to be in some degree removed by the opening of schools among the various tribes in this quarter by the Board and other denominations of Christians; and also by the provision made in a late treaty for the establishment of schools for their benefit under the superintendence of the government of the United States. Most of the members of the mission family have retired from their connection with the Board, and the others will probably proceed to join other missions.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*, and Mrs. Hall.

(1 station; 1 missionary, 1 teacher, and 1 female assistant;—total, 3.)

One murder and three deaths by drowning, as the result of using intoxicating drinks, have occurred among this small band of Indians, during the past year. The deportment of the members of the church and of the more intelligent portion of the tribe has, however, been orderly and exemplary. The church,

meetings, and schools remain nearly the same as last year; the number of pupils having varied from forty to sixty.

The Indian claims to most of the lands in the vicinity of Green Bay and Fox river have been extinguished, and attempts have been made to purchase the reservation belonging to this band, though as yet without success.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Catechist*, and his wife; Miss Burt, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; two female *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Miss Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Teacher and Catechist*, and Mrs. Hall.

(4 stations; 3 missionaries, 1 male teacher, and 7 female teachers and assistants;—total, 11.)

Miss Lee and Miss Smith have been transferred to the Sandwich Islands mission, and Miss Bishop and Miss Stone, the former on account of impaired health, and the latter in view of the calls of Divine Providence, have retired from the missionary work. Advanced age and feeble health have also induced Mr. and Mrs. Williams to request that their connection with the Board may be dissolved, and Mr. and Mrs. Rockwood have recently taken charge of the station.

Ten schools have been taught a part or the whole of the year, embracing about 230 pupils.

The four churches under the care of this mission embrace about 188 members, eight having been added during the year.

MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, *Native Preacher*.

Six or seven years ago the whole of this band were papists, while now more than thirty persons attend Mr. Osunkherhine's meeting on the Sabbath, all of whom have renounced the papal church; and three persons have joined a protestant church, and others appear to be pious; the school numbers from five to fifteen pupils, and some of the youth are at school in the white settlement; a considerable number have learned to read their own language; nearly all the young men are in favor of the protestant faith. The erection of a small house for public worship was in progress

when the mission was last heard from, and a church was soon expected to be organized.

SUMMARY.

During the year past the receipts of the Board have been \$252,076 55, and the expenditures, including the debt of last year, \$293,456 08. The number of its missions is 30; its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and book-binders, eight; its other lay-assistants 13; and the married and unmarried females connected with its missions 179;—making in all 361 laborers sent from this country. To these add five native preachers, and one hundred other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are fourteen; lay assistant missionaries sixteen; females thirty-three; in all sixty-three. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay-assistants, 113. To these add sixty-five unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries, twenty-two have died in connection with the missions, and thirty-six have received dismissals from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is fifty-two. These contain 2,147 native members in good standing. There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing seventy-five pupils. The free-schools, about 350 in number, contain not far from 13,000 children and youth. There are thirteen printing establishments, at which twenty-four presses are in operation. There are three type foundries, and two stereotype foundries. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197 pages, in twenty different languages.

TABULAR VIEW OF THE MISSIONS AND MISSIONARIES OF THE BOARD.

MISSIONS.	When instituted.	Stations.	Ordained Missionaries.	Physicians.	Teachers.	Printers and Book-binders.	Other lay assistants.	Females.	Native Preachers.	Native Helpers.	Churches.	Native members.	Seminaries.	Seminarists.	Printing establishments.
West Africa,	1835	1	1			1		1		1		1	40	1	
South Africa,	1835	2	5	1				4						1	
Greece,	1830	2	3					3					1	25	
Constantinople,	1831	1	4					2	3			1	20		
Asia Minor,	1827	4	8		1			9	4					1	
Syria,	1820	3	9					8	2			1	15	1	
Nestorian,	1834	1	2	1	1			4				1	44	1	
Mohammedan,	1836	1	1												
Mahratta,	1814	5	6		2	1		10	2	2		21		1	
Madras,	1836	1	2					2							
Madura,	1834	2	10	1				11	18	1					
Ceylon,	1816	7	7	1	1			9	2	71	7	302	1	166	1
Siam,	1831	1	2	1				3						1	
China,	1830	1	3		1									1	
Singapore,	1834	1	4	1	1			3			1	1	20	1	
Java,	1836	4						4							
Borneo,	1836	1	2					1							
Sandwich Islands,	1820	15	27	2	9	2	2	47			15	916	1	88	2
*Cherokee,	1818	8	6	1	4		6	21	2		8	395			1
Choctaw,	1818	6	4		4			11			4	230			
Creek,	1832			1				*			1	8			
†Osage,	1820	1				1									
Pawnee,	1834	1	1			1		2							
Rocky Mountain Indians,	1836	2	1	1		1		2							
Sioux,	1836	2	4		1		1	6			2	10			
Ojibwa,	1830	4	2		3		1	7			2	13			
Stockbridge Indians,	1828	1	1		1			1			1	60			
†New York Indians,	1805	4	3		3			9			4	188			
Abernaquis,	1835	1							1			3			
29 Missions.		79	122	11	28	8	13	180	5	100	49	2147	8	418	13

* A mission was commenced among the Arkansas Cherokees in 1820.

† Transferred to the Board, by the United Foreign Missionary Society, in 1827; together with the stations then existing at Maumee and Mackinaw.

A mission was commenced among the Chickasaw Indians in 1821, by the Synod of South Carolina and Georgia, and was transferred to the Board in 1827, and terminated in 1835

MISSIONARIES EMPLOYED BY THE BOARD FROM THE COMMENCEMENT OF ITS MISSIONS.

*Deceased.

†Formerly connected with the United Foreign Missionary Society.

‡Formerly connected with the Missionary Society of the Synod of South Carolina and Georgia.

Name.	Theological Seminary.	When appointed.	Mission.	Deceased.	Dismissed.
*Hall, Gordon,	Andover,	1811	Mahrattas,	1826	
*Newell, Samuel,	do.	"	do.	1821	
Judson, Adoniram,	do.	"	India,		1812
Nott, Samuel,	do.	"	Mahrattas,		1815
*Richards, James,	do.	"	Ceylon,	1822	
*Warren, Edward,	do.	"	do.	1818	
*Rice, Luther,	do.	1812	India,		1812
Poor, Daniel,	do.	1814	Ceylon and Madura,		
Bardwell, Horatio,	do.	"	Mahrattas,		1821
Meigs, Benjamin C.,	do.	"	Ceylon,		
Kingsbury, Cyrus,	do.	1816	Cherokees and Choctaws,		
*Nichols, John,	do.	"	Mahrattas,	1824	
Williams, Loring S.,		"	Cherokees and Choctaws,		1837

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceased.</i>	<i>Dismissed.</i>
Graves, Allen,	Andover,	1816	Mahrattas,		
Butrick, Daniel S.,		1817	Cherokee Indians,		
*Parsons, Levi,	do.	"	Syria,	1822	
*Hoyt, Ard,		"	Cherokee Indians,	1827	
Chamberlin, William,			do.		
Washburn, Cephas,		1818	Choctaw Indians,		
*Fisk, Pliny,	do.	"	Syria,	1825	
*Woodward, Henry,	Princeton,	"	Ceylon,	1834	
Spaulding, Levi,	Andover,	"	do.		
Winslow, Miron,	do.	"	Ceylon and Madras,		
*Finney, Alfred,		"	Cherokee Indians,	1829	
Scudder, John, M. D.,		1819	Ceylon and Madras,		
Potter, William,		"	Cherokee Indians,		
Wood, Joel,		"	Choctaw Indians,		
Wright, Alfred,	do.	"	do.		
Thurston, Asa,	do.	"	Sandwich Islands,		
Bingham, Hiram,	do.	"	do.		
Whitney, Samuel,		"	do.		
Byington, Cyrus,	do.	"	Choctaw Indians,		
Bird, Isaac,	do.	1820	Syria,		
Temple, Daniel,	do.	"	Malta and Asia Minor,		
Goodell, William,	do.	"	Syria and Constantinople,		
Goodrich, Joseph,		1821	Sandwich Islands,		1836
*Mosely, Samuel,	do.	"	Choctaw Indians,	1824	
Ely, James,		"	Sandwich Islands,		1830
Stewart, Charles Samuel,	Princeton,	"	do.		1827
Richards, William,	Andover,	1822	do.		
Bishop, Artemas,	Princeton,	"	do.		
Brigham, John C.,	Andover,	"	South America,		1826
King, Jonas, D. D.,	do.	"	Syria and Greece,		
*Parvin, Theophilus,	Princeton,	"	South America,		1825
*Frost, Edmund,	Andover,	1823	Mahrattas,	1825	
*Gridley, Elnathan,	do.	1824	Asia Minor,	1827	
Worcester, Samuel A.,	do.	1825	Cherokee Indians,		
Stone, Cyrus,	do.	"	Mahrattas,		
Brewer, Josiah,	do.	"	Western Asia,		1828
Smith, Eli,	do.	1826	Syria,		
Lane, Joseph,	Bangor,	"	New York Indians,		1828
†Vail, William F.,		1827	Osage Indians,		1834
†*Montgomery, Wm. B.,		"	do.	1834	
†Dodge, Nathaniel B.,		"	do.		1835
†Jones, Amasa,		"	do.		1835
†*Pixley, Benton,		"	do.		1830
†Harris, Thomson S.,	Princeton,	"	New York Indians,		1830
†Van Tassel, Isaac,		"	Maumee Indians.		
†Ferry, William M.,	do.	"	Mackinaw Indians,		1834
Allen, David Oliver,	Andover,	"	Mahrattas,		
Green, Jonathan S.,	do.	"	Sandwich Islands,		
Clark, Ephraim W.,	do.	"	do.		
*Miner, Jesse,		"	Stockbridge Indians,	1829	
Whiting, George B.,	Princeton,	"	Syria,		
†Pahner, Marcus, M. D.,		"	Osage and Arkansas Indians,		
Andrews, Lorrin,	do.	"	Sandwich Islands,		
Elliot, John,		"	New York Indians,		1833
Gulick, Peter J.,	do.	"	Sandwich Islands,		
†Stuart, Thomas C.,		"	Chickasaw Indians,		1835
†Holmes, James,		"	do.		1834
†Blair, William C.,		"	do.		1831
†Wilson, Hugh,	do.	"	do.		1835
Hornell, George,		1828	Mackinaw.		1829
Thompson, John,	do.	"	Cherokee Indians,		1832
*Hervey, William,	do.	"	Mahrattas,	1832	
Read, Hollis,	do.	"	do.		1837
Bridgman, Elijah C.,	Andover,	1829	China.		
Marsh, Cutting,	do.	"	Stockbridge Indians,		
Smith, Hiram,		"	New York Indians,		1829
Dwight, H. G. O.,	do.	"	Constantinople,		
Baldwin, Dwight,	Auburn,	"	Sandwich Islands,		
*Allen, Harrison,		"	Choctaw Indians,	1831	
Abeel, David,	N. Brunswick,	"	China.		
Ramsey, William,	Princeton,	"	Mahrattas,		1837
Tinker, Reuben,	Auburn,	1830	Sandwich Islands,		
Dibble, Sheldon,	do.	"	do.		

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceas- ed.</i>	<i>Dismiss- ed.</i>
Emerson, John S.,	Andover,	1830	Sandwich Islands,		
Schauffler, William G.,	do.	"	Constantinople,		
Boggs, George W.,	Princeton,	"	Mahrattas,		
Alexander, William P.,	do.	"	Sandwich Islands,		
Stevens, Jedidiah D.,	do.	"	Stockbridge and Sioux Ind.		
Lyons, Lorenzo,	Auburn,	"	Sandwich Islands,		
Hitchcock, Harvey R.,	do.	"	do.		
Hall, Sherman,	Andover,	1831	Ojibwa Indians,		
Lyman, David B.,	do.	"	Sandwich Islands,		
Spaulding, Ephraim,	do.	"	do.		
Wright, Asher,	do.	"	New York Indians,		
Armstrong, Richard,	Princeton,	"	Sandwich Islands,		
Thomson, William M.,	do.	"	Syria,		
Boutwell, William T.,	Andover,	"	Ojibwa Indians,		
Forbes, Cochran,	Princeton,	"	Sandwich Islands,		
Robinson, Charles,	Auburn,	1832	Siam,		
Smith, Lowell,	do.	"	Sandwich Islands,		
Johnson, Stephen,	do.	"	Siam,		
Bliss, Asher,	Andover,	"	New York Indians,		
*Lyman, Henry,	do.	"	Indian Archipelago,	1834	
*Munson, Samuel,	do.	"	do.	"	
Parker, Benjamin W.,	do.	"	Sandwich Islands,		
Riggs, Elias,	do.	"	Greece,		
Tracy, Ira,	do.	"	Singapore,		
*Dodge, Asa, M. D.,	do.	"	Syria,	1835	
Johnston, Thomas P.,	Union,	"	Asia Minor,		
Eckard, James Read,	Princeton,	"	Ceylon,		
Wilson, Henry R.,	do.	"	Choctaw Indians,		1836
Fleming, John,	do.	"	Creek Indians,		1837
Apthorp, George H.,	do.	"	Ceylon,		
*Lockwood, Jesse,	New Haven,	"	Cherokee Indians,	1834	
Hutchings, Samuel,	Princeton,	"	Ceylon,		
Arms, William,	Andover,	1833	Patagonia and Borneo,		
Perkins, Justin,	do.	"	Nestorians,		
Munger, Sendol B.,	do.	"	Mahrattas,		
Schneider, Benjamin,	do.	"	Asia Minor,		
Wilson, J. Leighton,	Columbia,	"	West Africa,		
Hoisington, Henry R.,	Auburn,	"	Ceylon,		
Todd, William,	do.	"	South India,		
Adger, John B.,	Princeton,	"	Asia Minor,		
Williamson, T. S., M. D.,	Lane,	"	Sioux Indians,		
Coan, Titus,	Auburn,	"	Patagonia and Sandwich Isl.		
Pease, Lorenzo W.,	do.	"	Cyprus,		
Parker, Peter, M. D.,	New Haven,	"	China,		
Houston, Samuel R.,	Union,	"	Greece,		
Venable, Henry Isaac,	do.	"	South Africa,		
Hall, Alanson C.,	Auburn,	"	Ceylon,		1837
Ballantine, Henry,	Union,	"	Mahrattas,		
Lindley, Daniel,	do.	"	South Africa,		
Powers, Philander O.,	Andover,	"	Asia Minor,		
Champion, George,	do.	"	South Africa,		
Grout, Alden,	do.	"	do.		
Dwight, Robert O.,	do.	"	South India,		
Lawrence, John J.,	do.	"	do.		
Wilson, A. E., M. D.,	Union,	"	South Africa,		
Williams, William,	do.	"	New York Indians,		1837
Merrick, James L.,	Columbia,	1834	Persia,		
Benjamin, Nathan,	Andover,	"	Greece,		
Dunbar, John,	Auburn,	"	Pawnee Indians,		
Hope, M. B., M. D.,	Princeton,	"	Singapore,		
Dickinson, James T.,	New Haven,	"	do.		
Hebard, Story,	Andover,	"	Syria,		
Perry, J. M. S.,	New Haven,	"	Ceylon,		
Homes, Henry A.,	do.	1835	Constantinople,		
Jackson, William C.,	Andover,	"	Asia Minor,		
Thompson, James L.,	do.	"	Cyprus,		
Ladd, Daniel,	do.	"	do.		
Lanneau, John F.,	Princeton,	"	Syria,		
*Stevens, Edwin,	New Haven,	"	China,	1837	
Robbins, Samuel P.,	Andover,	"	Borneo,		
Spalding, Henry H.,	Lane,	"	Nez Perces Indians,		
Leyburn, George W.,	Union,	"	Greece,		
Doly, Elihu,	N. Brunswick,	"	Indian Archipelago,		

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceas- ed.</i>	<i>Dismiss- ed.</i>
Ennis, Jacob,	N. Brunswick,	1835	Indian Archipelago,		
Youngblood, William,	do.	"	do.		
Cope, Edward,	Pittsburgh,	"	South India,		
Travelli, Joseph S.,	do.	"	Singapore,		
Lafon, Thomas, M. D.,		"	Sandwich Islands,		
Cherry, Henry,	Auburn,	"	South India,		
Holladay, Albert L.,	Union,	"	Nestorians,		
Nevius, Elbert,	N. Brunswick,	"	Indian Archipelago,		
Muzzy, Clarendon F.,	Andover,	"	South India,		
*White, David,	Princeton,	1836	West Africa,	1837	
Tracy, William,	do.	"	South India,		
Crane, Nathaniel M.,	Auburn,	"	do.		
Ward, F. D. W.,	Princeton,	"	do.		
Bliss, Isaac,	Auburn,	"	Sandwich Islands,		
Ives, Mark,	East Windsor,	"	do.		
Conde, Daniel T.,	Auburn,	"	do.		
Riggs, Stephen R.,		1837	Sioux Indians,		
Pond, Samuel W.,		"	do.		

PHYSICIANS.

<i>Names.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Died, or dismissed.</i>
Pride, William W.,	1818	Choctaw Indians,	1826
Butler, Elizur,	1819	Cherokee Indians,	
*Holman, Thomas,	"	Sandwich Islands,	1821
Weed, George L.,	1824	Osage and Creek Indians,	1834
*Blatchely, Abraham,	1827	Sandwich Islands,	1827
Judd, Gerrit P.,	"	do.	
Chapin, Alonzo,	1831	do.	1837
Bradley, Dan B.,	1832	Siam,	
Ward, Nathan,	1833	Ceylon,	
Dodge, Roderick L.,	1834	Creek Indians,	
Adams, Newton,	"	South Africa,	
Grant, Asahel,	"	Nestorians,	
Whitman, Marcus,	1835	Nez Perces Indians,	
Andrews, Seth L.,	"	Sandwich Islands,	
*Satterlee, Benedict,	"	Pawnee Indians,	1837
Tracy, Stephen,	"	Indian Archipelago,	
Steele, John,	1836	South India.	

ASSISTANT MISSIONARIES NOW CONNECTED WITH THE BOARD.

<i>Names.</i>	<i>When appointed.</i>	<i>Missions.</i>
Vail, John,	1819	Cherokee Indians,
Orr, James,	1820	do.
Hitchcock, Jacob,	"	do.
Chamberlain, Levi,	1821	Sandwich Islands,
Blunt, Ainsworth E.,	1822	Cherokee Indians,
Hitchcock, Asa,	1823	do.
Hallock, Homan,	1826	Malta and Asia Minor,
†Newton, Samuel,	1827	Cherokee Indians,
†Requa, William C.,	1832	Osage Indians,
Hotchkin, Ebenezer,	1828	Choctaw Indians,
Ayer, Frederic,	"	Ojibwa Indians,
Rogers, Edward H.,	1831	Sandwich Islands,
Williams, S. Wells,	1832	China,
Seymour, John L.,	1833	Ojibwa Indians,
Ely, Edmund F.,	"	do.
Minor, Eastman S.,	"	Ceylon,
Dimond, Henry,	1834	Sandwich Islands,
Allis, Samuel, Jr.,	"	Pawnee Indians,
Hubbard, George W.,	"	Mahrattas,
Abbott, Amos,	"	do.
Huggens, Alexander,	"	Sioux Indians,
Hall, Edwin O.,	"	Sandwich Islands,
Hall, William,	"	New York Indians,
Webster, Elijah A.,	"	Mahrattas,
North, Alfred,	"	Singapore,
Jones, Abner D.,	1835	Choctaw Indians,

<i>Names.</i>	<i>When appointed.</i>	<i>Missions.</i>
Cooke, Amos S.,	1836	Sandwich Islands,
Van Duzee, William S.,	"	do.
Gray, William H.,	"	Nez Perces Indians,
Bailey, Edward,	"	Sandwich Islands,
Knapp, Horton O.,	"	do.
Wilcox, Abner,	"	do.
Locke, Edwin,	"	Sandwich Islands,
McDonald, Charles,	"	do.
Stocking, William R.,	"	Nestorians,
Castle, Samuel N.,	"	Sandwich Islands,
Munn, Bethuel,	"	do.
Johnson, Edward,	"	do.
James, Benjamin V. R.,	"	West Africa,
Auten, Peter,	"	Choctaw Indians,
Sproat, Grenville T.,	"	Ojibwa do.
Olmstead, Jared,	"	Choctaw Indians,
Rockwood, Gilbert,	1837	New York Indians,
Pond, Gideon H.,	"	Sioux Indians.

FEMALES.

Burnham, Anna,	1821	Choctaw Indians,
Stetson, Ellen,	1822	Cherokee Indians,
Sawyer, Sophia,	"	do.
Nash, Erminia,	1825	do.
Farrar, Cynthia,	1827	Mahrattas,
Ogden, Maria C.,	"	Sandwich Islands,
†Cooke, Delia,	"	Ojibwa Indians,
†Stevens, Sabrina,	"	do.
Thompson, Nancy,	1828	Cherokee Indians,
Clough, Eunice,	1829	Choctaw Indians,
Smith, Esther,	1832	Cherokee Indians,
Graves, Orpah,	1834	Mahrattas,
Brown, Lydia,	"	Sandwich Islands,
Poage, Sarah,	"	Sioux Indians,
Tilden, Betsey,	1835	Syria,
Bradshaw, Emeline,	"	Cherokee Indians,
Smith, Lucia G.,	"	Indians and Sandwich Islands,
Condit, Azuba C.,	1836	Java,
Smith, Marcia M.,	"	Sandwich Islands,
Barnes, Nancy W.,	"	Choctaw Indians,
Palmer, Sarah Ann,	1837	Cherokee Indians,
Adams, Fidelia,	"	New York Indians.

NATIVE PREACHERS.

§Nicholas Permander,	Ceylon Mission,
§Philip Matthew,	do.
§Gabriel Tissera,	do.
§Francis Malleappa,	do.
Charles A. Goodrich,	do.
Nathaniel Niles,	do.
John Huss,	Cherokee Indians,
Stephen Forman,	do.
P. P. Osunkherhine,	Abernaquis Indians.

§ Not now in the service of the Board.

COMMUNICATIONS FROM THE MISSIONS OF THE BOARD.

Ceylon.

LETTER FROM MESSRS. HOISINGTON AND
WARD, DATED APRIL 1, 1837.

New Class received to the Seminary.

THE writers of the following letter are the principal instructors in the seminary at Batticotta. They state that in November, 1836, a new class was admitted to the seminary, consisting of forty-six members; to thirty-four of whom English names had, at the date of the letter, been given. For the information of the benefactors among the readers of the *Missionary Herald*, by whom the names were forwarded, the list below is inserted.

The names are as follows; James F. Armstrong, Albert Barnes, Horace Bushnell, Elkanah Carpenter, Dean Ward Clark, Benjamin Clough, Joseph Clough, Aaron Condit, William J. Cross, David L. Dodge, Minot Sherman Fairfield, Wakefield Gale, Luke C. Graves, Henry Hart, James V. Henry, Charles Hoover, Harvey Hosmer, Thomas P. Hunt, William T. Ladd, David Magie, Ephraim T. McLean, Eli Northam, Jedidiah C. Parmelee, John Porter, William C. Sherard, Samuel Spring, William Augustus Stearns, Christian Swartz, (this boy did not receive his name from us, but is supported by the benefaction designed for "a youth in Ceylon,") Cornelius Van Derveer, Ryner Veghte, Stephen Williams, James P. Wilson, Henry Edmund Woodward. Four of these names, Gale, Hunt, J. McGee, and Van Derveer were given to boys in the last class. These boys have left the seminary. The names are therefore appropriated to others.

Truman Osborn of the first, Elias Riggs of the third, and Thomas P. Hunt of the fourth classes have been dismissed. We are unwilling to cut off a youth unnecessarily, as it deprives him of an inestimable boon, even in his own estimation and that of his countrymen; but we feel constrained to maintain the discipline of the institution, and as far as we can, to expend the beneficence of the church on those who bid fair to answer the expectations of their benefactors.

Two youths have been admitted to advanced standing in the seminary from the neighboring continent. One of them, a lad of fine promise, is from the Madura

mission; the other from Negapatam. Their example, we trust, will prepare the way for the coming of others. The circumstances in the case of the boy from Nagapatam, are both novel and interesting. He and a younger sister came over with their mother about four weeks since; the former to enter the seminary, and the latter the female central school at Oodooville. The boy is about ten years of age. Both were received, and the mother left immediately after the examination in good spirits to return home. She is the wife of a christian catechist.

Boys when sick generally prefer to go home. We find it the most satisfactory to permit them to go, though the pious youth is sometimes, by the means, in the midst of heathen in his dying hours. Such was the case with Lathrop of the first class. He had symptoms of fever on the 13th of February, and went home the next day. He died on the 19th. When about leaving the seminary he said to his class-mates, "I have finished my course. I do not expect to study any longer. My learning was of little use to me. Take care of my books. Farewell." His sister, L. Green, a member of the Oodooville school, was with him in his sickness, and agreeably to his request, once read the Scriptures and prayed with him. A member of his class, in noticing his death, says, and we think correctly, "His death served to rouse some of the boys to a sense of their duty to God. He was greatly loved by his superiors and school-fellows. He maintained a very uniform and mild character. In his study he was one of the first standing. His conduct as a Christian was such that many hoped much from him for the good of his benighted countrymen. He was considered very worthy of the support of his kind patrons in America. He was able to say but little during his illness, being most of the time delirious.

Increase of the Church—Examination and its Results.

The additions to the church and the meetings mentioned below occurred at an earlier date, of course, than the incipient revival referred to at page 508 of the last volume.

At the communion, on the 4th of December, eight persons were admitted to

the church; of whom seven belong to the seminary. Their names are Isaac Newton, Ira Gould, Edward Payson, Nicholas Murray, William Wirt, E. Carpenter, and Henry Edmund Woodward.

There were encouraging appearances about the close of the last year; a few extra meetings were held, in which Messrs. Meigs and Spaulding assisted. The number of inquirers at the close of the solemnities was forty-five, nearly all of whom declared a determination to follow Christ. It is often the case here, as in the present instance, that comparatively few of those who make such declarations, and who perhaps appear well for a time, continue to give such evidence of piety as we desire to see. Still, it is interesting to hear those youths express a purpose to be Christ's, as it shows that their convictions are on the side of truth. And further, it is usually observed that such are more easily awakened at a subsequent period, quite the reverse of what is generally remarked in christian countries. At the close of the term there were more than twenty attendants at the inquiry meetings. There are a few interesting cases of hopeful conversion.

The term closed on the 29th of March, with a public examination in Tamul. Nearly all the members of the mission were present; also Rev. Messrs. Knight and Adly of the Church mission, Rev. Mr. Gogerly with his family from the south of the island, and Rev. Mr. Stott from Trincomalie, Wesleyan missionaries. We were favored with an unusually large assembly of respectable natives.

The examination was continued about four hours. Good attention was given throughout. The address on Mount Meru, [p. 482 of last vol.] excited much interest and some opposition on the part of brahmins and others. It called forth upon the author much bitter invective and hostility from his relations, because he had presumed to revile their sacred mountain and their gods. A dialogue delivered on the occasion was exceedingly well received. Translations of both are included. The experiments were introduced to entertain and instruct the spectators. Some of them were blows aimed at fundamental points in the system of Hindooism. Such things make a strong impression and often awaken a good deal of inquiry. The people are compelled by demonstration to believe truths which they are most unwilling to believe, because opposed to views which they hold peculiarly sacred.

At the close of the examination, five hundred copies of the Tamul Almanac for the ensuing year were distributed. The people manifested the utmost eagerness to get the work. The Almanac is calculated according to Hindoo astronomy, by George Dashiell, teacher in the seminary, and published by the Jaffna Auxiliary Tract Society.

It is used, and we believe most successfully, as a means of conveying Bible truth to the higher classes of the native community.

In review we are happy to say that we see much to encourage us, and to assure us that our cause is essentially correct. We see our young men improving in useful knowledge, gaining strength of character, rising above the prevailing prejudices of the people, and seeming to manifest a growing desire to walk by the light of revelation. There appears to be something to encourage in the aspect of society. We continue to hear pleasing reports of the very salutary impressions received at the examination. Inquiry was awakened, and the confidence of many in their own system seems to have been shaken. Multitudes avow their belief that Christianity is true. Many more seem to suspect at least that Hindooism is devoid of truth; and unless christian education and the extensive and faithful preaching of the cross prevent, there is great danger that the people of India will extensively adopt the error of the fool, who says in his heart, "There is no God." To the patrons of missions, then, we would say in a christian spirit, "Onward, brethren, onward."

We add in conclusion, that we feel we have a momentous concern in our hands. It affects thousands living and thousands yet unborn, and takes hold on eternity. We trust our christian patrons, who have hitherto sustained us, will continue to render all needed assistance, and in faithfulness and love echo back to us, "Onward, onward," offering for us unceasing prayer that the Holy Spirit may abide with us, and sanctify us and the youth in the institution, and turn all their acquisitions to the service and glory of our Lord.

LETTER FROM MR. SPAULDING, DATED
AT OODOOVILLE, APRIL 18, 1837.

Tour to Ramissarem—Sacred Bathing Place.

It may not be altogether uninteresting to state that, since the annual account of

this station was made out, I have taken a short tour to Ramissarem, in order to distribute tracts at a festival there. I went in company with the Rev. Mr. Percival, Wesleyan missionary, and Mr. Perry. We visited the great and celebrated temple at that place. The inclosing wall is about 600 cubits in length, and 400 cubits on the shorter side. Within this wall there are three squares of temple buildings, one within the other. The outer square, or colonnade, into which only we were allowed to enter, is 400 cubits by 240. The width of this aisle, or broad way, is about eight cubits, and the height about eighteen. There is a platform of two or two and a half cubits high on either side of this aisle, on which the pillars rest. These pillars are short, but the capping is large and heavy, so that the prospect is as though you were looking through a tunnel-road through a mountain.

The head-men of the people were very polite, and showed us round in the outer court, and would fain have given us a specimen of the skill of the dancing girls, but we did not accept this well meant politeness towards European travellers; and on our expressing dissatisfaction, they immediately withdrew. On the whole this temple and these buildings are not to be compared with those at Madura. The stones used are a very coarse sand-stone, incapable of a polish, and the works are comparatively old and out of repair, and all the towers but one unfinished. While at the rest-house near the temple we saw the brahmins, each instructing his class or classes of people in the morning, in the preparatory lessons or ceremony, of which there are twenty-four, called the purifying ceremonies. At this time each disciple takes one, seven, or nine small stones, which he throws into the sea as he goes to bathe, to appease the sea-demon, called Pippelan; if not, he destroys the merit which the disciples seek at the auspicious, or sun-rising bathing place, at the end of Adam's bridge. These brahmins, who are all natives of this place, (others not having power or privilege here) continue to instruct the same disciples until the last bathing, at which time, lest they should be scattered in the crowd, each chooses his signal or flag, which he elevates on a small pole.

We saw also many modes of begging. One man was lying on his back, with his head and neck covered up in the sand, with a pot of burning fuel on his breast. Another dug a hole in the sand deep

enough to bury his head and shoulders, and then stretched his feet erect in the air; another was lying on thorns, etc. etc.; but each was careful that the fire should not burn, nor the sand suffocate, nor the thorns prick—all a trick to get money.

Mr. Spaulding and his companions proceeded to the sacred bathing place, where they arrived at day-break, after a night's travelling, and found about 30,000 Hindoos assembled, for the purpose of entering the water precisely at the rising of the sun, that being the peculiarly auspicious time. At the moment of its appearance there was a general cry and a rush to the water by thousands of the assembled multitude. Few brahmins entered the water.

As it was now day-light, we could distinctly see this part of what is called Adam's bridge, along which we had passed in the night. A ridge of sand, from one fourth to a half a mile wide, sixteen miles long, with a high sea beating on the windward side, and a deep and heavy sea swell and luff on the lee; so that while the waters roared and were troubled on the one side, the other was beaten so hard by the breaking swell, as to make the bridge tremble. I never before conceived the least notion of this wonderful bridge, or rather sanded turn-pike, on a sea level running east two points south, almost straight, stretching so far into the sea, with no living tree, nor projecting rock. We got into our rest-house about eleven o'clock in the forenoon, hungry and weary and considerably heated by the sun.

Our opportunities for distributing tracts were pretty good. We were careful to give none, or very few, to those who came from Jaffna; but to those from different parts of the continent, and especially to those belonging to Ramissarem we gave liberally of tracts and a few portions of the Scriptures. We presented three Testaments, with tracts, to the three principal men of the place connected with the temple and the government. The principal advantage, however, of our tour was an anticipated one. By publishing what we saw and know, we may take away their occasion for boasting, and show the folly and loss of money, health, and life, which they sustain by such pilgrimages—or rather fairs for the brahmins to get money.

Native Catechist and Wife sent to Penang.

A fact of considerable interest to me and to the mission, is the marriage of

one of the girls in our central school to a young man educated at Cotta and at Nellore, who is going as a catechist and teacher to Penang. This measure was first suggested by a letter from Sir William Norris, formerly chief justice in Ceylon, but now removed to Penang, who applied to the Church missionaries for two Tamul men with their wives, as teachers for some Tamul people he found there. Mr. Adley is intending to send two, one married and one young man as assistants. The former is married to Caroline Chester, who was one of the oldest and best qualified girls in the school, and has been a very exemplary member of our church for about seven years. They are now waiting for a passage to Madras, where they embark for Penang. As the whole business has been conducted on missionary principles, with the express understanding of leaving their native land, at least for some years, we look upon it as the commencement of native missions among the Tamul people, although the funds are drawn from foreign resources. Though we have great confidence in these individuals, still they are young, and of course we feel somewhat anxious that our Leader and Savior should so order all events as to show that those who thus go in obedience to his commands are abundantly blessed.

Another fact is that a catechist at Negapatam, wishing to have his son taught in the Batticotta seminary, sent the mother and a little daughter over to Jaffna with him. The mother left the son at the seminary, and the daughter at Oodoville, and has returned alone. She is so much pleased with these schools, that she says she shall send or bring over another company. These may appear to be small things in America, but we look at them as the commencement of great changes.

Java.

LETTER AND JOURNAL OF MR. DOTY,
DATED AT BATAVIA, AUG. 25, 1837.

Character and Condition of the Malays of Java.

SOME general remarks respecting the character and condition of the several classes of people found at Batavia were inserted in the last volume of this work, page 264. The following communication gives a more full view of some portions of the population. It will be borne in

mind by the reader that most of the Malays are Mohammedans.

The character of the Malays in this place is somewhat different from what I had anticipated. Instead of being an unsocial, unfriendly, and vindictive people, they appear to me to be quite the reverse. Whatever they once may have been, the Malays of Java now appear like cringing slaves, with scarcely a remaining vestige of self-respect and manly independence. However interesting an inquiry into the causes which have operated thus to break down and transform the original Malayan character in this place, want of time, and other circumstances forbid the attempt. True, a few exceptions to these general observations may be found among those holding some government trust, and teachers of religion, as priests, hajis, etc.

Little dependence can be placed upon the veracity and honesty of the Malays. Unless self interest impels to speaking and acting truly, there is as great probability that they will not, as that they will act so; and when most clearly detected, they will often still persist, or with a laugh, and with scarcely any manifestation of shame, much less of remorse, they will pass the subject over. Pilfering, stealing, breaking into and robbing the dwellings of one another, and also of foreign residents, are no unusual occurrences; and in laying their plans and executing their thieving schemes there is no want of cunning and skill. As persons of this class and character are the only ones we can obtain to aid in our domestic labors, the constant apprehension and trial are by no means of the lightest kind. What doubtless has a powerful influence to urge many to these unlawful practices, are, deep poverty, a natural indolence, and a most improvident disregard of future wants.

The Malays are emphatically a poor people. Every thing seen in passing through their campongs or villages impresses the mind with this fact. Their dwellings are small bamboo, and generally thatched huts, without windows, floor, chairs, table, or bed. Their furniture mostly consists of a few necessary utensils used in cooking and eating their rice, while a bamboo frame-work, about the height of a chair, and covered with slats of the same, serves all the purposes of chairs, table, and place for sleeping. Their bed is only a thin grass mat, and a kind of pillow. What their domestic and social condition must necessarily be,

is easily inferred from the fact that these huts are generally filled to overflowing with inhabitants, and old and young, parents and children, are all crowded together in a single apartment ten or fifteen feet square.

As regards their indolent and improvident habits, I will give you the remark of an old and respectable resident, an American, not long since made to myself. He observed that the stupidity of the Malays was astonishing. Unless they were so employed that they must be at their post of duty, if they could obtain the means of subsistence for one day, they were sure not to trouble themselves about tomorrow. They thus most literally let the morrow take care for the things of itself, and take no thought what they shall eat or drink. Were it not for the exuberant and almost spontaneous productiveness of the soil, it seems to me famine would be surfeited with victims; and as it is, the suffering arising from indolent and improvident habits must often be very severe.

General Ignorance—State of Education—Religion.

Ignorance is as universal as poverty. Although their language has long since been reduced to writing, yet the Malays have made no advances towards a diffusion of knowledge by means of letters. Few can read at all; and fewer still are capable of reading intelligently the scanty supply of books found in the language. In conversation with one of their hajis on this subject a few days since, he stated that out of a hundred Malay men, taken indiscriminately from their campong, perhaps ten might read; that is, as he showed by giving me a sample of their reading, would be able here and there to spell out a word, or merely pick out now and then a letter: but, says he, of them all you may perhaps find one out of a hundred who can read well, and perhaps not. A regularly organized native school for teaching their own language I have never seen. True there are a few schools, perhaps one in every village, in which a very small minority of the boys are taught to chant over in a sing-song tone portions of the Koran in the Arabic language, scarcely a word of which is understood by either teacher or scholar. Indeed as regards any notions of literature, science, or the useful arts, the Malays here seem almost as perfectly ignorant, as if they had only just opened their eyes upon the world, except where stern necessity has

been their teacher, or the intercourse of foreigners has forced knowledge upon them. But the worst feature is their indifference to the subject. The haji mentioned above once said to us, that the Malays are too lazy to learn.

This state of things in regard to education is different from what I had anticipated; and perhaps it may seem to clash with representations which may heretofore have been made. I am speaking only of those in and about Batavia, and who are Mohammedans. It is the practice, wherever there are Dutch missionaries, to establish schools, and teach the Malay language. There are doubtless many schools thus planted in the Archipelago, and a goodly number of youth have been thus instructed and brought under christian influence and training.

It is well known that the Malays are professed Mohammedans. They are, however, scarcely less ignorant on the subject of their religion, than in other matters. In the performance of the external rights of the islam faith they are, in many respects, superstitiously strict, such as bathing, abstaining from certain articles of food and drink, observing feasts, fasts, etc.; for the practice of which they can assign no other reason than that such things are or are not good for Malay men, or their hajis have taught them so. Attendance at their mosks and their prayers are, I should think, much neglected; and the few who do attend appear to take little interest in the service. And what wonder, when all is unintelligible jargon, with an impatience, obvious impatience on the part of their Arab priests and hajis, to come to the end of the service, indicating that they have as great a regard, at least, for the feast which is immediately to follow, as they have for their prophet, or the God whom they pretend to worship? Little is known among the Malays concerning the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice. Yet, like Mohammedans of other nations, they have their inveterate prejudices and hatred to the christian religion. This renders it very difficult to obtain children to attend our instruction free of expense, lest they should imbibe some of the doctrines of the christian religion. On this subject there is no small degree of fear and jealousy, not in the least lessened by the influence of their priests and hajis. The truth, however, accompanied by the influences of the Spirit, can reach even their hearts. Though the struggle may

belong and trying against their superstitions and prejudices, and our progress almost imperceptible, we by faith may confidently look for the time when ignorance shall be dissipated by heavenly knowledge, and life and immortality, brought to light by the gospel, shall beam upon their benighted minds.

Nevertheless a little is doing. Mr. Young, of the London Missionary Society, has a school of eight boys. Mrs. Doty has also obtained five or six girls and one boy, children of Malays, with whom she spends an hour and a half daily. She is much encouraged with the progress some of them are making, and sometimes surprised at the questions asked by them on the subject of God, Christ, and things connected with the doctrines of salvation. We also with few exceptions have found a readiness on the part of the men in our employ, to receive instruction. A Sabbath school for Malays more particularly has now been in operation about two months, which is attended by men, women, and children, dwelling on the missionary grounds; and also by a number of Chinese boys, connected with a school under the supervision of Mr. Young. Many of these also are in the habit of pretty regularly attending Malay preaching on the Sabbath. We would not therefore give up the Malays as out of our reach. Nor would we despise the day of small things. The seed we would scatter as we can, and prayerfully look for the waterings of the Holy Spirit, that it may vegetate and bring forth fruit to the honor of our heavenly Father.

Native Javanese—Chinese Character, Education and Religion.

Of the natives in the interior I can say nothing from personal intercourse and observation. I will, however, make a passing note founded upon the report of others. The Javanese are in advance of their border neighbors, the Malays, in point of intelligence. Education is far more common and diffused. In their habits they are simple, and more honest and sincere in their intercourse and dealings. They are less tenacious of their religious opinions, and exceedingly docile and tractable. It is the opinion of my informant that, were the missionary allowed to penetrate the interior, he would find a most inviting field for his efforts—a people prepared to listen to his instructions, and few prejudices to oppose his labors, while he might live with them in perfect security.

It will be remembered that, by the laws of the Dutch government, under whose control the island of Java is, foreign missionaries are not allowed to reside at any other place on the island than Batavia, and are not there permitted freely to instruct the native population in the truths of Christianity.

The number of the Chinese in Batavia is probably not far from thirty thousand, composed mostly of Hokien and Canton men. In many respects, their character, habits, and condition are quite different from the Malays. In their intercourse with foreigners they are exceedingly affable and polite; and whatever they may feel or think, they manifest but little of that self-assumed superiority which seems to be so characteristic of their nation within the bounds of the celestial empire. Comparatively speaking, they certainly are a superior people.

Their industry is an interesting trait in their character. The Chinese are the artificers, mechanics, and shop-keepers of Batavia. In their various employments they exhibit much skill and tact, and almost invariably are to be found at their post. Honesty and veracity are not at all too prominent in their minor every day dealings. Indeed the remarks made with respect to the Malays on this point, in the main, will apply with equal force to the Chinese. The exciting cause may be different. The Chinese are not so poor a people, except they make themselves such by their vices; but their mania to obtain money, and their inveterate fondness for gambling, opium, smoking, and other pernicious indulgences, lead to these crimes.

The Chinese pay considerable attention to education. They are fond of reading, and admire a literary character. When parents are able, they generally keep their sons in school from six or seven years of age until they are fourteen or sixteen. Little advances, however, are made beyond the mere ability to read their own language. Their opinions concerning things beyond the sphere of Chinese morals, the great theme of all their noted works, are extremely limited and rude.

The religion of the Chinese is a system (if such it can be called) of most irrational and senseless idolatry. They have gods many and lords many. Every dwelling is a temple of idols, and every father or elder male member of the family is an officiating priest. In passing their houses I am often reminded of the law of Moses, which enjoined it upon the Israelites (Deut. xi, 20,) to write

their law upon their door-posts and gates, though the object was far different from that of the Chinese. Selections from the writings of Confucius and their other sages are pasted up, not only upon their door-posts and gates, but also in almost every part of their dwellings. These are esteemed as a kind of charm, and with various uncouth pictures, are the objects before which they present their daily offerings of incense, tea, etc., and pay their morning and evening devotions. In these vain rites I have seen the grey-headed sire engaged, and what I fear should make many christian parents blush, the father sedulously teaching his little sons rightly to make their devotional bowings and prostrations before their paper and earthen deities.

For a clearer view of Chinese character in some of its lights and shades, I shall freely extract from remarks I have made from time to time on passing scenes which, though they may not be new, may prove remembrancers that the Chinese are heathen, perishing for lack of vision.

Chinese Temples and Idols.

Nov. 19, 1836. I visited a Chinese temple and burying-ground about four miles distant. The temple is old and quite small. It is the scene of the annual fire-dance. In the temple are a number of idols, some of wood and some of stone. All are of small size, the largest not exceeding twenty inches in height. The wooden images were of human form, but the stone ones were carved into hideous figures, resembling nothing I have ever seen or heard of.

A Chinese burying-ground presents a singular spectacle to an American eye. The one we have seen to-day, and also another we saw a few days since, I should judge, must cover from four to six hundred acres of ground. Instead of allotting the narrow house of six feet by two to their dead, large tombs are constructed of massive and often elegant mason work. The style of course is Chinese, and hence peculiar. Their method of showing the profound veneration with which they regard the dead is by building and beautifying their sepulchres. Before these also they present offerings, and worship the spirit of the departed. While walking among these dwellings of the dead, I could not but reflect upon the resurrection scene. With what bright hopes of glorious immortality, will that day open upon the Christian! But oh the awful disappoint-

ment which awaits millions upon millions, when their mouldered dust again shall live, and these sealed tombs shall no longer retain their prisoners of death! And must their now living brethren lie down with them cheered by no brighter hopes.

Dec. 1. I visited the temple in the city of Batavia. On our way we passed through the heart of the Chinese part of the town; and I distributed all my tracts before reaching the temple. This is the largest building of the kind in or about Batavia, being a square over one hundred feet on each side. From the street it appears like an inclosure with a wall about fifteen feet high. The entrance was a narrow door leading directly into the inclosed space. The plan of the interior is truly oriental. In contact with the outer wall, all opening towards the centre, are a series of small rooms and open halls alternately arranged. In the centre of the closed square stands the main part of the temple. This is the principal repository for the gods. The whole of one side of this building is occupied by images. This is partitioned off by latticed work and curtains, and is itself again divided into three departments. By the invitation of an attending Chinese, and with the approbation of a priest, we entered this room of images. In the first apartment were three placed upon a table of usual height. These deities appeared to be subject to a degree of neglect in comparison with those in the next apartment. Here was a rostrum with terraces or steps succeeding each other. Upon this rostrum are idols of various sizes, from a few inches in length, to the three huge images of Boodha, whose heads were towering ten or twelve feet above the floor. In the third apartment of this house of gods is a solitary old looking deity, covered with dust, and seems quite satisfied to rest in his dotage. Many of the idols in the middle apartment were most gaudily arrayed in silks, gilt paper, etc.; and all were surrounded with a profusion of offerings.

Jan. 25, 1837. I have again visited the temple described above. The number of priests present was greater than I had previously seen, and they were all engaged in gambling. Can we wonder at the prevalence of this vice among the Chinese, when their ministers of religion thus unblushingly, and seated before their objects of worship, and in their most sacred precincts, are in the constant practice of it? There is no one vice more common among the Chinese,

and scarcely any one more calamitous in its tendency. After a very short time, many lose in this way all they have, even staking at hazard their wives and children; and then to retrieve their losses take to robbing and plunder.

A few days after I visited another temple about seven and a half miles distant. The building itself is a large old Dutch house fast going to decay. Upon entering five large Boodhuistical figures presented themselves, taking perpetual repose upon a stand about five feet high. Here I noticed the only metal idol I have yet seen in Java. This I think was a representation of the bloody Siva, and purely Hindoo. In another room we found twenty gods of solid stone, and readily recognized them to be of Hindoo origin, and the same images as were formerly worshipped by the Javanese. The style of sculpture is superior to anything I have ever seen of Chinese production. Of some the representation of the human features is fine, connected with a good degree of symmetry and proportion.

While in the temple I conversed sometime with a Chinese on the vanity and wickedness of worshipping idols, and tried to direct his thoughts to the one only true God and Jesus Christ as the only Savior of lost sinners. He listened and said but little. Indeed it seems to be a part of Chinese etiquette, at least not to oppose, if they do not acquiesce in every thing said to them. Yet he clung to his idols. As soon as we had left the room, my attention was arrested by an audible voice proceeding from that apartment, when I observed the Chinaman, reverently addressing these gods of stone, probably deprecating their displeasure for having introduced one into their presence who disputed their divinity.

Near this temple, there is another one, containing a solitary idol, fast falling to decay. In an apartment adjoining this latter temple, we found an old man emaciated with disease, and evidently near his end. He was stretched upon a bamboo bench, with only a grass mat for his bed. By his side was lying a christian tract open, and evidently had been much read. He was too weak to talk much, and spoke Malay so imperfectly that I could learn nothing of his views and feelings in the near prospect of death. The old man seemed to regard the little tract with an unusual fondness, and it may be found in the great day, that its sacred truths had been the means of leading him to the Lamb of God, and of numbering his soul among the blood-

washed throng. The circumstances may afford us encouragement to scatter the seed as we have opportunity, not knowing whether this or that shall prosper, and with joyful hearts cause us to shout the harvest home.

Chinese Funeral Procession and Burial—Feast of the New Year.

Feb. 20. This afternoon I fell in with a Chinese funeral procession, and witnessed the ceremony of burial. There was no manifestation of that decorum and solemnity which we naturally look for on such an occasion. Indeed the whole proceeding more resembled a noisy rabble, than a company of rational and immortal beings performing the last act of duty and kindness to a departed brother. The most perfect want of sensibility reigned through the whole ceremony, and especially among those who carried the coffin, who seemed to hurry forward that they might the sooner be released from their burden. To bear the coffin, on account of its great weight, generally requires from ten to twenty-five men. The grave was not deep enough to let the coffin under ground, the necessity of which is superseded by their surrounding it with a water-proof cement, and their practice of raising large mounds over their dead. After having deposited the corpse with various rites, such as putting some money in the grave, scattering a mixture of various kinds of grain among the relatives, one of the relatives brought near a large quantity of gilt paper, and having read a manuscript, committed all to the flames; which being burnt, they say, becomes money for the use of the dead in the invisible world.

During the filling of the grave with mortar, the ceremony of offering food to and worshipping the dead was performed. I counted forty-one different dishes of food, besides tea, etc. These arranged properly, the family tablet was consecrated; and then commenced the worshipping of the deceased by the male relatives. This consisted in presenting burning incense sticks, and bowings and prostration to the ground. Each one presented his two burning sticks, and made a bow and prostration alternately four times. Nothing was said by any of the worshippers, and, with one exception, no feeling manifested. During the whole ceremony, which lasted about two hours, hired mourners, all females, kept up a most piteous howling. I thus stood in the midst of a vast congregation of

the dead, and had before me a multitude of the dying. The dead and the living were alike enveloped in deep darkness, the one of death, and the other of the most cheerless heathenism. Never did I more long for the ability to point poor Chinamen to the Resurrection and the Life.

The festivities of the Chinese new-year have been passing around us during several days. This season commenced about the fifth instant, and was introduced by burning enormous quantities of rockets and crackers, which, they say, is to make their god hear. As with other people, so among the Chinese, the new year is a time of mutual good wishing and festive rejoicing; and while they gorge themselves, they do not forget their gods. The tables placed before their idols have almost groaned, being burdened with viands, fruits, sweet-meats, and flowers, for satiating an appetite they never knew, and regaling senses they do not possess. This is also the season for the fifteen days feast of lanterns. Nightly exhibitions are kept up. These consist of processions carrying enormous images of every kind of beast or bird, either in or out of the waters, not excepting their own likeness. These are brilliantly illuminated, and are accompanied with the sonorous gong and other noisy instruments not a few. The hog-serpent, and fabulous dragon are the favorites. In town the Chinese have two images of serpents, judged to be at least sixty feet long. Dragons of hideous aspect, representing in different parts, beast, bird, and fish—and some have even the cloven foot—swine, horses, cows, geese, dogs, and monkeys, etc. etc., in great quantities, thronging their shops, are exhibited for sale. One procession which passed our door in a dark night, presented as splendid and imposing an appearance as any thing I ever saw. A large stage was borne along the street by coolies. Upon this was built an artificial mound, or rock, glittering with spangles. This was of conical form, upon the very apex of which a boy in rich attire was standing, apparently much at his ease, holding in his right hand, with extended arm, an umbrella, at an angle of thirty degrees from the horizon. A girl about twelve years old stood erect upon the end of this umbrella, farthest from the holder's hand, and elevated ten or twelve feet from the ground. She was richly attired, and continued fanning herself, apparently not unhappy on her elevated and conspicuous post. Though impossible to be the fact, yet

there was no appearance of support. A profusion of lights, and a deafening clang of Chinese music led the way.

Feast of Tombs—Prayer at the Ceremony.

April 5. The "feast of the tombs" is one of the occasions which call the Chinese together, in immense crowds, from their money-making schemes. About nine o'clock we entered the field of tombs, about half a mile from the temple at which the principal ceremonies were performed. As far as the eye could reach, great quantities of yellow paper were scattered over the graves. This becomes money, according to Chinese notions, which the shades of the departed take away for their use in the world of spirits. Approaching the temple, we had to urge our way through a dense crowd, distributing tracts and portions of the Scripture as we advanced. As usual our books were politely, and sometimes with apparent thankfulness, received; and in a very short time some hundreds were cast as bread upon the waters. Of this vast concourse a few, perhaps, had come sincerely to honor their departed friends, while doubtless the great majority had been attracted by the amusements of the stage, of which the Chinese are childishly fond. For gratifying this propensity a temporary stage had been erected, about one hundred feet long, with private apartments for the accommodation of the actors, musicians, etc. The actors in these exhibitions are mostly female children, from eight to twelve or fourteen years old. On the present occasion I think there were near forty engaged at the same time on various parts of the stage, and in different acts. Their costumes were brilliant, and scenes performed are such as are well calculated to foster the depraved passions and superstitions of the admiring multitude. But to any christian heart, the scenes and circumstances connected with them could not be otherwise than painful. Here was in active operation one of the most enticing, and yet powerful charms of the arch adversary, by which he holds these multitudes in awful thralldom, and leads them captive at his will. But to contemplate the interesting countenances of the young actors, with a knowledge of their present condition and future prospects, if not rescued by death or some other angel of mercy, must thrill the soul with horror, and cause the heart to weep tears of blood. The majority of these children are orphans, or otherwise destitute, who by some means have fallen

into the covetous grasp of Chinese, whose love of lucre has steeled their hearts against the sight of woe, and even the orphan's cry. While too young for the nefarious purpose to which they are ultimately destined, these children are trained and hired out for such exhibitions as the present. After arriving at a maturer age, they are sold and consigned to deeds of darkness, in places the precincts of which are too polluting to penetrate.

We repaired after leaving the temple to two tombs near, to witness the sacrificing to the dead. These tombs are the largest and most splendid I have any where seen, covering at least a quarter of an acre of ground. But they are so peculiarly Chinese, that an accurate description is quite out of the question. Before these tombs large tables were placed, spread with every kind of food and dainty, various drinks, as wines, teas, etc., with no sparing hand. These were professedly designed to regale the spirits of the dead men, but in truth, as we witnessed before leaving, were to cloy the living. Candles were lighted, gilt papers burning, and incense sticks exhaling their perfumes. The worshippers made frequent prostrations before the tombs, while consecrating their offerings, and making their supplications. The following is a translation of their form of prayer used on this occasion.

This seventeenth year of the reign of Taou Kwang (1837,) in the second month of the spring, after the new moon, the sixteenth day, at the happy Cheng beng term, propriety requires that the spring sacrifice should be offered, the grass mowed down, and the brambles cut away. Reverently have we prepared pigs, sheep, fowls, and fresh hams; seasonable vegetables, fruit, incense, rich wines, gold, silver, and precious things; (i. e. gilt paper,) and venture to announce the same to the soul of our great progenitor, the venerated prince.

Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant, the foliage rich, and forests are formed. When springs of water are large and flow far, they enrich the soil and diffuse fragrance. We look wishfully, and pray the souls in hades to shelter and assist us, their descendants, that we may be prosperous; may age after age be decked with badges of honor; may long enjoy riches and rank; may, like the melon, creeper, and the cotton-fibre be continually happy and never extinct; may for myriads of ages be illustrious spirits. Prostrate we pray you to come to enjoy and view these sacrifices. With sincerity these prayers are offered.

During this seeming regard for the dead, all was marked with a kind of stereotyped and formal preciseness, without any apparent feeling or solemnity.

While some eight or ten persons were thus engaged, the great mass around were far more engrossed with the sports of the stage and clangor of the gong, than in the worship of their gods, or the discharge of pious duties towards their ancestors.

Ceremony of Passing through the Fire.

April 7. This day witnessed the horrible ceremony of running through the fire. The collection of immortal souls was about as numerous as at the feast of the tombs. We found enough to seize upon our tracts as fast as we could prudently give them away. How true it is that what heathenism was four thousand years ago, it still is. Literature and science, single handed, have no power even to smooth its hideous and forbidding features, nor to produce so much refinement, as to make the various systems savor of rationality, much less of morality. The scene to-day exhibited is a convincing proof of the foregoing remark. Here were thousands of Chinese, who boast of their intelligence, and many of whom doubtless possess skill in managing ordinary affairs in no common degree, mad upon their idols, worshipping their gods of wood and stone. They had assembled to witness or participate in a rite, than which one more shocking it is difficult to conceive of. It was Molochism in real life.

About fifty yards from the temple was a bed of thoroughly ignited coals, twelve feet in diameter, and near one foot in depth, and sending forth a sweltering and almost suffocating heat far around. Previously to passing through this burning mass, a quantity of salt was scattered over it. Several of the Molochites were sometime engaged in making strange and antick gestures around their hot bed. One, who was the chief speaker and actor, was armed with sword and trumpet, and arrayed in a most fantastic garb. He continued sometime to address the fire while walking around it, making threatening gestures, brandishing his sword, and frequently plunging it into the ignited mass. This he did to awe the element into obedience, commanding it not to injure those about to tempt its power. These preliminaries done, he rushed through the fire, followed by several others, some of whom passed and repassed three or four times. One man carried a child in his arms, the others carried idols taken from the temple. This rite is sometimes performed to fulfil vows, but generally as a test of moral

character. The Chinese say, if those who pass through the fire have "true hearts" then it cannot burn them; and when they die, though they pass into hell it cannot injure them. As regards the truth of these notions, the experience of those who have tried it, we should think would most convincingly witness to their confusion. It not unfrequently happens that they are so burnt as to be confined to their rooms, unable to walk or work for several months. Surely the righteousness of such men is a covering too short and narrow for them. And such is a specimen of the heartless, chilling system of religion followed by near two fifths of the human race. Oh that Christians of America, especially the young men, and those in colleges and theological seminaries might witness such a scene as the present exhibited; and if their hearts would not then burn within them, and the bursting cry be heard from them, Lord send us, and we will go and declare thy salvation to these deluded millions,—it seems to me they would manifest that they possess little of the apostolical spirit, little of that benevolence and love to our neighbor which constitute so much of the essence of the religion of Jesus Christ.

While the preceding notes will give an imperfect view of Chinese heathenism, they will also exhibit the means employed to dissipate this atmosphere of spiritual and eternal death; the dissemination of the truth as it is in Jesus, by means of books. The living speaking teacher is much wanted.

On account of the long continued and extensive distribution of christian tracts, much knowledge concerning the gospel of Christ and doctrines of salvation, has doubtless been lodged in the minds of many of the Chinese. But we have no evidence that it has reached the heart, springing up into eternal life. The soil has thus in some degree been prepared, the seed scattered, but more vigorous and prayerful efforts seem necessary, in order to reap the harvest.

Southern Africa.

LETTER FROM MR. CHAMPION, DATED
APRIL 21, 1837.

THE latest account from this mission, which has been published, is a joint letter from the missionaries, dated August 11th, 1836, and inserted at page 121 of the last volume. It was then mentioned that the plan which had been formed for commencing the mission embraced two sta-

tions; one of which was to be near Port Natal, and the other near the capital of Dingaan's country; at the latter of which Mr. Champion was expected to be located. The former was first occupied in March, 1836, and at the latter Mr. Champion commenced his residence at a subsequent period, as stated below. The station is called Ginani, from which the following letter is written.

Description of his Station—Annoyance from Beggars.

September 26, we arrived here and I selected a spot in the district assigned us by the king. It is about eight miles distant from the Um Togela river, (the western boundary of the Zoolah country, and probably the largest river for some distance along this coast,) and eight or ten miles from the sea. The Togela is some seventy-five miles from Port Natal. Our station is upon the Um Sunduzi, a streamlet running eastward to the sea, in the midst of fertile native gardens, and fine grass for cattle, covered in places with mimosa-bush, and surrounded by as dense a population as this country affords. It is situated at the foot of a woodless range of African mountains which stretch across the country from east to west, and are dotted with numerous native villages. Our place is named Ginani, which is, in the Zoolah language, "Lo! I am with you." This is to preserve it from the confusion incident in this land to a nameless station. We are distant from Umgunhlovu, the king's capital, about two days on foot, or four with an ox wagon.

When arrived we immediately commenced some rude dwellings of stone and mud, the only materials easily obtained, meanwhile abiding in tents like the strangers of old. Two and three months, even, elapsed before these were completed, so little assistance could we derive from the unskilled natives, and so many were our other avocations, such as journeyings to the king, etc. And then our houses, with not a board or straight piece of timber in them, thirty feet by ten, with earth floors, naked walls and grass roofs, and doors and windows of weeds and grass, resembling perhaps more a stable at home than a dwelling-house, would doubtless be objects of wonder to new comers from civilized lands; but they were to us, compared with the dirty native huts around us, truly places of comfort and a refuge from this scorching sun. Meanwhile a cattle-fold and calf-house must be constructed,

a smith's shop was in progress, and various other things were done, necessary to our beginning to live among this people. All along, however, had we endeavored to collect the people about us for instruction.

At the outset, Dingaan, acquainted with our wishes, gave orders that all Hlominhleni (our country or district) should come to learn. This then seemed sufficient; but we afterwards found that no captain felt responsible to execute the order, as it was not given to any one in particular, and the people hence were afraid to come to learn. From the first, however, those immediately around us have attended meeting on the Sabbath. Again we sought to the king, for, in this land of savage despotism, none "would open his mouth or peep" except at the say-so of Dingaan. He now gave to our captain special orders respecting sending children to school, etc., touching the work of our mission. This man has professed great readiness to help us, and been very lavish of promises. For instance, when we have seen him the children are always coming tomorrow, but tomorrow has never come, except in one or two cases.

The principle on which begging is conducted in this country has been to us not a small source of vexation. If a man, be he white or black, possesses any thing, he is exposed to be constantly asked for it, from all quarters. Among the people, if the beggar is the superior, as a captain or favorite of the king, of course the owner must give it, because he is a great man who asks. If the case is otherwise, the one who asks praises his fellow as far as the language allows. And now if he refuses he is attacked with epithets like these, "Oh, you are stingy, you love me not, you are niggardly, etc." Captains possessed of numerous herds of cattle have come to us in this way, and when refused, have often proclaimed their hearts broken and themselves ready to die of disappointment. Give them, and they are not satisfied, be the present large or small. Their thoughts seem so occupied with this idea of getting something, that if it is encouraged, there is no room for any other ideas in their minds. A white man is supposed possessor of every thing, and is scarcely believed, whatever he may say to the contrary. Even the king does not yet understand this.

After mentioning that many valuable articles belonging to the mission had been consumed by fire which had been accidentally communicated

to the grass hut in which they were stored, Mr. Champion adds—

The people, however, though they saw our losses, could still beg with as good a face as ever; and the king meanwhile was sending one demand and another for some coarse blankets that we had brought for the special purpose of buying provisions, and hiring work in this land where we can obtain nought by begging.

Despotism exercised over the People.

Since our arrival we have had before our eyes many lessons respecting the despotism of this land. At one time, on a journey, I was addressing a few persons about God and his word, when suddenly they cut short the conversation by saying, "We are not yet permitted to hear this. When the king sees fit he will send one to teach us. Till then he says he will tell us the news white men bring him." What, thought I, are their ears then shut up by this tyranny? It is cruel. The king holds his eminence by many customs that are in vogue. He eats the first green corn, and at the celebration calls all the nation together to dance before him. Sugar-cane, sweet potatoes, and such like are cultivated and reserved for the king. No one can sit in a chair, but the king. One of his captains was here not long since, who was afraid even to sit on a box, lest he should resemble the king. Blankets, except of the very meanest description, are royal ones. For the common people to obtain and wear them would be instant death. Any thing at all fine goes to the king, and for others to wear or use them is to aspire to be like the king. The ivory comes all to the king, and for this purpose he sends out many men to hunt elephants. With the teeth he obtains of the whites presents of beads, cloth, etc., which he bestows on his immense family and his favorite captains. When they return from war all the cattle are driven to Ungunhlovu as the king's property. Some he bestows on the brave and on his generals, but the many are reserved to increase his immense herds, and for slaughter.

Another stern grasp has he on his people in that punishment which is inflicted for small as well as great offences. A word that bears in any way against the king, or is suspected even, and the die is cast, the man is counted for dead. A captain is killed. Often his family and dependents all follow him. He wishes

perhaps to show his power, and to see spoils coming in from the slaughter, and he sends, as lately, and in one night, after by stratagem he had collected all at home, cuts off a rich county, or tribe of his own subjects.

Cases of individuals put to death are almost constantly occurring. The people are shy to talk about the subject, after they have told you it was by the order of the king. It is almost always because they "*takata*," that is, inflict some evil or another, how, or where, or when, no one can tell; only as they say often, when reasoned into a corner, "The king knows." Always it is, *Yeebo baba*, Yes, father, it is all right,—when even son, mother, father, or brother is slain. The particulars of many cases make one feel that truly "these dark places of the earth are full of the habitations of cruelty."

More favorable Views of the Mission.

While we have thus witnessed many things to make our hearts sad, God has, on the other hand, given great occasion to rejoice in his goodness towards us. Sometimes we have doubted if we should be able to retain our footing; once through evil reports the people forsook us, and brought no provisions, while almost all our dependence is on them. At another we had fallen under the king's displeasure; but now the tide of things apparently seems to set in our favor, and this land represented to us as so hopeless at first, is beginning to be open to missionary effort.

We find no where any contention against the truths we teach, but where a hearing is obtained, rather an inquisitiveness about them. However, I think that in the apathy and worldliness, polygamy and superstition of this people we shall find important obstacles. We have visited the king now six times since our first arrival. At each time he has been full of inquiries about various topics, and among them the things of our religion. As one step in his improvement he has lately obtained a small cart, which is drawn by six bullocks, and in this he rides about his great place. In various ways he is thus finding himself in need of the knowledge that white men possess; and all over the country there is a conviction of the superiority of white men in respect to their skill and knowledge to make and do many useful things.

Our last visit to Umgunhlovu was very pleasant. The king seemed to confide

in us as his friends, and well-wishers to his people. He arranged our affairs quite to our satisfaction as it respects schools, etc.; and we are now only waiting for the slow captains to do their duty. We may yet experience trouble from them. Some children have already begun to come to school, and are under the care of Mrs. C. From the first those in our vicinity have paid a marked regard to the Sabbath, and have regularly attended meeting. We need very much a house of worship, as then we should expect the people in greater numbers. We should also have a place for a school, and more frequent services.

At each visit Dingaan has manifested a desire to learn to read. At last he was told that to effect this, we must reside with him; and was asked if he wished us to send home for a missionary for that purpose. He replied instantly, "Yes." At the king's place itself there are at times doubtless two or three thousand people. In its vicinity are the head quarters of several of his regiments, where at times in the year, the regiments are collected for dancing and other purposes. A more desirable scene of usefulness for a man qualified to the work, cannot be found in the whole country. Room for acting on a greater number cannot be found. People are constantly arriving to and departing from Umgunhlovu to all parts of the land. A good influence there must spread every where. The captains next in influence and power to the king are there much of their time. A good influence exerted on them is essential, because they are the stepping-stone between the king and people. Let the king be taught aright, and, with God's blessing, he would take the lead in civilizing and Christianizing his people. A station here also would render important service to others in the country.

It may be hoped that a missionary has before this time taken up his residence at the capital of the king; and that that ruler, on whom the destiny of so many souls seems, under God, most intimately to depend, is learning to read that Word which can control his passions and transform this ferocious and despotic oppressor into the upright and tender-hearted magistrate. The missionaries, Messrs. Lindley, Venable, and Wilson, who were obliged to leave the country of Moselekatsi in January last, proceeded, it will be remembered, to join their brethren near Port Natal, and probably arrived in Dingaan's country in July or August. Thus, by an arrangement of a wise Providence, some circum-

stances of which were painful and apparently adverse, this mission has been reinforced at a time when additional strength was greatly needed, and when the state of the treasury of the Board would not permit it to be sent from this country.

Sandwich Islands.

LETTER FROM MR. COAN, DATED AT HILO, FEB. 27, 1837.

HILO, the station at which Mr. Coan resides, associated with Mr. Lyman, is on the island of Hawaii. It will be remembered that Mr. Coan was associated with Mr. Arms in the exploring tour in Patagonia, performed in 1833—4. This circumstance led to the inquiry which is replied to in the first paragraph.

Patagonians and Hawaiians—Station Schools—Distribution of Books.

You inquire how Hawaiians and Patagonians compare as to mind and body. There is quite a disparity in both respects. The Hawaiians are more gross, corpulent, and unseemly in person, and more sluggish and tardy in all their movements. The Patagonian is better formed, more athletic, vigorous, swift in all his muscular operations; I mean the eastern Patagonian, or the race of horsemen. I saw no corpulent man in Patagonia. Here the whole tendency is to obesity, where it is not checked by spare diet and hard labor. In Patagonia there is not that disproportion in the size of chiefs and common people which we find here. The Sandwich Island chief in many cases is an immense, heavy, moving mass of gross matter, so that it seems to weary him to brush a fly from his nose, or so much as bring his hand to his mouth. As an elephant among beasts, so is an Hawaiian chief among men. Some of these chiefs are much larger than any of the Patagonians. The common people are not so tall, though in many cases equally as heavy. The same general facts hold true in relation to the structure and operations of mind in the two people. The Patagonian is more shrewd, penetrating, inquisitive, independent. The Hawaiian is more torpid and sluggish, more implicit and servile, while at the same time the heart is filled with all deviousness of unrighteousness. With his mouth he will assent to all you say, though his heart may be at antipodes with yours. These remarks I think will hold true in general, though there are of course very many exceptions.

There are many good figures, and many minds endowed with fine natural talents on the Sandwich Islands. There are minds here already so trained as to examine abstruse subjects with a good degree of patience and penetration, and exhibit corruscations of a brilliant genius. The grossness and intellectual stupidity are evidently induced by climate, and by habits and modes of life; and the servility and sycophancy are the effect of the despotic nature of the government.

After remarking on the difficulties of acquiring a thorough knowledge of the Hawaiian language, Mr. Coan proceeds—

You are aware that a considerable portion of our time at Hilo is devoted to schools. The boarding-school, as you have probably learned, is conducted by Mr. and Mrs. Lyman. It now numbers twelve scholars and gives promise of good. The station schools, the medical wants, the general superintendence of schools through Hilo and Puna, and most of the distribution of books, fall to my department of labor. I have a daily school of ninety teachers, and Mrs. C. one of 140 children, besides a large class of more advanced pupils. All our schools, both at the station and throughout the field, are in more vigorous and successful operation than they have been for several years past. It is impossible to supply the demand for books, for want of a sufficient supply from the press. I have distributed many thousands this year, and might have distributed thousands more, had they been at our disposal. Sometimes I have stood and distributed books to teachers and others from different parts of our field, from sunrise till the stars appeared, with no other interruption than to eat a hasty meal.

Tour round Hawaii—Preaching—Inquirers.

On the 29th of November last, I set off to make a tour of Hawaii. My objects were to preach Christ, learn more of the condition and wants of the destitute parts of the land, improve myself in the native language, visit the other stations for the sake of gaining profitable hints on missionary labor, and on arriving at the extremity of Puna to prosecute an examination of schools through that district, etc. Messrs. Forbes and Hall, being then on a visit at Hilo, were my company as far as Kona. In order to avoid the rugged precipices and deep ravines along the shore of Hilo, we em-

barked in a canoe, with our native attendants and baggage in another, intending to sail along the coast for about forty miles to the north, and then land and pursue our way on foot to Waimea.

In the prosecution of this short voyage, they were overtaken by a tempest, by which they were in imminent danger of being wrecked on the rocky and surf-beaten coast, but were enabled by a gracious Providence to reach the shore in safety.

We then pursued our way on foot to Waimea, and from thence by sea to Wailua. From Kaavaloa I proceeded alone, with the exception of native attendants, through the rest of the tour. Leaving Kaavaloa, I proceeded down the east of Kona about forty miles in a canoe, landed in Kau, near the south part of the island, and from thence went by land through Kau and Puna, a distance of about one hundred miles. I followed the shore, passing through all the principal villages and preaching in them all. In Puna I examined more than twenty schools, and more than 1,200 scholars. From the time of landing in Kau until I reached home, a period of eight days, I preached forty-three times, and often to congregations that listened with much interest and many tears. In a thickly populated district of Puna, where I spent the Sabbath, I found a most interesting state of feeling. Multitudes flocked to hear, and many seemed pricked in their hearts under the influence of the truth. Here I spent two days and preached ten times, the interest seeming to increase to the last. All the intervals between the hours of preaching were filled up in conversing with natives who pressed upon me to receive instruction. So great was the throng, that I was not able to speak with one half of those who labored to get access to me. I had literally no leisure so much as to eat, and one morning I found myself constrained to preach three times before breakfast, which I took at ten o'clock. I could not move out of doors in any direction, without being thronged by people from all quarters, and multitudes who could find no other opportunity to converse, stationed themselves by the way-side, sometimes singly, and sometimes in companies of three, five, ten, etc., in order to speak with me as I passed. Some followed me from village to village for several days to hear the gospel. Among these was the old kahuna nui o pele (high priest of

pele or of the volcano). This man is brother of the old high priestess, of whom Mr. Stewart speaks in his journal. This ancient priest of heathenism was noticed as giving fixed attention to preaching at the time Mr. Lyman and myself passed through that district a year ago. He has since been several times to our station, a distance of forty or fifty miles, and spent a number of weeks to hear the word of God; and within a few days past we have examined him with reference to admission to the church. During this examination he gave something of the history of his life, and among other things he confessed that he had been a highway robber and murderer. He said that he had killed two men with his own hands, and for no other reason than to obtain their *kapas* (native clothing) and food, not amounting probably to more than fifty cents in value. He seems penitent, and we think he is truly converted to God. His sister, the priestess, still lives in Puna, but she evinces no relish for the gospel. I found her in one of my meetings in a small village through which I passed, and I had a close personal conversation with her on the interests of her soul. But she seems utterly opposed to the claims of God upon her heart. In receiving such men as the old high priest into the church, I am often reminded of Paul's language to the Corinthian church. (see 1 Corinthians, vi, 9, 10, 11). All the sins there mentioned have been common to most of our church members in the days of their heathenism; and even this catalogue does not half express the former character of many. If you wish to see the full drawn portrait, just add to this list of crimes, that recorded in Romans, chapter 1st.

I reached home from this tour of the island in just thirty days from the time I left, and I think I have not spent a month more profitably to myself, and perhaps not to the people, since I landed on these shores. Before I close the subject of the deep interest manifested in a part of Puna, I would just remark that in looking at such facts it should always be borne in mind, that what is true in our own land, is also emphatically true here, that all are not converted who are affected by truth; nor are all honest who profess to be serious. Much of the goodness of this people is like the morning cloud; but still there is fruit, precious fruit, here. This is as certain as that Jesus is mighty and faithful.

Common Schools—Character of the Country in Hilo and Puna.

In one week after my return from the tour of the island, I went out through the district of Hilo, to preach, examine schools, etc. This tour occupied about a week, during which time I examined 1,200 scholars, and preached more than twenty times. Hilo is one of the most picturesque and verdant districts on the Sandwich Islands. Puna is low and level several miles from the shore, and is little else than one vast field of lava, covered in some places with a thin soil, and in other places of from five to fifteen or twenty miles in extent, entirely naked, and glowing and glittering under a tropical sun. There are no streams and very little fresh water in that district. Hilo, on the other hand, is an inclined plane, with bold and precipitous shores. The land rises rapidly from the sea to the centre of the island, where it is crowned by the lofty Mauna Kea, which is usually mantled in snow. Travelling in Hilo is very difficult and dangerous, on account of the numerous ravines and precipices by which the land is every where broken. All these ravines form the channels for so many rivers, which come leaping and foaming along their rocky beds, dashing down innumerable precipices, and urging their noisy way to the ocean. In times of great rains, these streams run rapidly, and rush along with such maddening energy, as to prevent all passing. When there is less rain they are shallow, and can be forded at certain places, or passed by leaping from rock to rock, with which their beds are filled. While passing through the district for the distance of thirty or thirty-five miles, I took occasion to number the principal ravines over which I passed, and without measuring, or pretending to accuracy, I reduced them, according to the best of my judgment, to the following classification. The whole number was sixty-three; of which fourteen were from two hundred to one thousand feet deep; eleven were from one hundred to two hundred; sixteen were from fifty to one hundred; and twenty-two were from twenty to fifty.

All these sixty-three ravines are the channels of streams of water. In many places the banks are perpendicular, and can only be ascended by climbing with the utmost care, or descended only by letting one's self down from crag to crag by the hands. In times of rain these precipices are very slippery and dangerous, and in many places the traveller is

obliged to wind his way along the sides of a giddy steep, where one step of four inches from the track, would precipitate him to a fearful depth below. With a good degree of care the ravines may usually be passed in safety, but the passage is exceedingly laborious, and one mile on this road is equal to two or three on ordinary roads.

On the first instant we examined our station schools, and those in the immediate vicinity of the station. 1,228 scholars presented themselves for examination at this time, and a large concourse of people were present.

Series of Religious Meetings—The Results.

On the fifth instant we commenced a protracted meeting at Hilo, proposing to continue it only one week; but as the Holy Ghost seemed to come down and set his seal upon our labors, the meeting was extended to fifteen days. During the first week the following daily order of exercises was pursued. 1. Prayer-meeting at day-light. 2. Preaching to children at eight, A. M., and church prayer-meeting in another room at the same time. 3. Preaching to the whole congregation at ten, A. M. 4. Preaching again at two, P. M. 5. Meeting for the anxious and inquiring at four, P. M., and church prayer-meeting at the same hour. 6. From eight to nine in the evening the two mission families in prayer together. All spare time was devoted to conversation with the multitudes who filled our houses during the intervals of public worship. The meetings were full and solemn. Many came from the most distant parts of our field, fifty or sixty miles, to attend this meeting. The Holy Ghost came down at the commencement of the meeting, and many were awakened under the first sermon which was preached from these words, "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." These words of Christ seemed to be clothed with his own almighty power, and to receive a literal fulfilment at the time. For some that were "dead in trespasses and sins" give pleasing evidence that they heard the voice of the Son of God, and that they passed from death unto life. About 300 attended the inquiry meeting, many with tears and evident conviction of sin, and many, as is always the case here, not knowing why they came. The church seemed much aroused, and an unusual

spirit of prayer poured upon them. The attention of multitudes of all classes was called up to subjects of "weal or woe." Some cases of conviction and hopeful conversion were as distinctly marked as most cases in the United States. How many souls were born again we know not. Some we believe are—we hope many. As the attention of some children seemed to be arrested, we resolved to continue the meeting one week longer, with special reference to their conversion. During that week they were assembled to hear the gospel three times a day. The church also met to pray for them, and our evening prayer-meeting was continued on their behalf. Impressions were made on many of them, and some give pleasing evidence of conversion,—a rare, if not a solitary fact at the Sandwich Islands, and two lamentably rare in all lands where the gospel is preached. On the morning of the commencement of the meeting, while on the way to the house of prayer, it was remarked, It seems just as though we were going into a grave-yard to attempt to raise the dead. It seems as though we were just as incompetent to awake and quicken these dead souls, as to call forth the ashes of the tomb, to life and light. I believe we all felt the solemn fact; but it did not produce despondency. On the contrary, it seemed to nerve us with ten-fold courage and strength; for it brought home to our minds the question, Is any thing too hard for the Lord? It lifted our eyes "to the hills whence our help cometh." It raised our hearts to him

who said, "All power is given to me;" "Lo I am with you always." Mr. Lyman and myself preached alternately, and divided all the labor of the meeting equally between us. Our hearts were one in the work, as they are in all our mutual labors, and we find that "two are better than one." If one fall the other can help up his fellow. Our congregation and Sabbath schools continue to be larger since the meeting, and we have evidence that the Spirit of God is still among the people. Oh that we may not grieve him.

On the second day, after the close of our prayer-meeting, we sent out the church members in all directions, to bring in the aged and decrepit, that we might tell them that God's house is not full, that there was yet room for them. About 200 were collected. Some maimed, some halt, some blind, some withered to a skeleton, some bowed nearly to the earth, some trembling with decrepitude, some covered with sores, and all of them tottering on the last verge of time. Many who were unable to walk without support, were led by friends, and some were brought in canoes. It was an affecting spectacle, and Mr. Lyman and myself labored to pull them out of the fire, feeling that it was the last opportunity we might have with many of them, as a large number of them do not attend preaching on the Sabbath, either from infirmity of body or indisposition of heart. They listened with attention, and some seemed affected. What the fruit will be the judgment will reveal.

BOOKS PRINTED AT THE SEVERAL PRINTING ESTABLISHMENTS OF THE BOARD CONNECTED WITH THE MISSIONS BEYOND SEA.

A list of books, tracts, etc., prepared and printed under the patronage of the Board for the *Indian missions*, may be found in the volume for 1836, page 269. The following list of books, tracts, etc., issued from the several printing establishments of the Board in connection with the *missions beyond sea*, is known to be incomplete in respect to a number of the missions, and will be corrected hereafter, as the means for that purpose are obtained. It is not to be understood, that the expense of all these publications was defrayed from the treasury of the Board, or that the original copy was in all cases furnished by its missionaries. Many of them were printed at the expense of the Bible and Tract societies; and some were printed for missionaries of other missionary societies, who furnished the copy and defrayed the expense. For more particular information on this subject, the reader is referred to the Annual Reports of the Board. The Indian languages referred to above, are nine in number, and the Pawnee has since been added; in the following list there are nineteen; making a total of *twenty-nine*. Nine of these were reduced to writing by the missionaries of the Board; viz. the Greybo, Hawaiian, Choctaw, Creck, Osage, Ottawa, Abernauquis, Sioux and Pawnee.

GREYBO—at Cape Palmas.

	Pages.	Copies.	Total pages.
First Reading-Book, - - - -	8	400	3,200

MODERN GREEK—at Malta.*

	Pages.	Copies.	Total pages.
The Dairyman's Daughter, - - - - -	30	8,300	249,000
Negro servant, - - - - -	32	1,500	48,000
Payson's Address to Seamen, - - - - -	20	2,000	40,000
Tract on Redemption, - - - - -	54	1,500	81,000
Sixteen Short Sermons, - - - - -	48	2,000	96,000
Progress of Sin, - - - - -	16	7,000	112,000
Dialogue between a Traveler and Yourself, - - - - -	16	2,000	32,000
Serious Thoughts on Eternity, - - - - -	14	1,500	21,000
Life of John the Baptist, - - - - -	28	2,000	56,000
The Young Cottager, - - - - -	88	1,000	88,000
The Shepherd of Salisbury Plain, - - - - -	76	2,000	152,000
Life of William Kelly, - - - - -	34	1,500	51,000
Dialogue on Regeneration, - - - - -	24	2,000	48,000
Life of Abraham, 2 edd. 36 and 40 pp. - - - - -	76	10,000	361,000
The Swearer's Prayer, - - - - -	8	1,000	8,000
Advice to Children, - - - - -	4	1,400	5,600
Vivian's Dialogues, - - - - -	48	1,000	48,000
Interpreter's House, from Bunyan, - - - - -	28	1,000	28,000
The Two Old Men, - - - - -	36	1,000	36,000
The Woman of Valais, - - - - -	24	1,000	24,000
The Woodcutter, - - - - -	24	1,000	24,000
Guilt and Danger of neglecting the Savior, - - - - -	36	1,000	36,000
Newton's three letters, <i>Grace in the Blade</i> , etc. - - - - -	40	2,000	80,000
Death of the Earl of Rochester, - - - - -	16	1,000	16,000
The Bible above all Price, - - - - -	16	6,000	96,000
The Sum of the whole Bible, - - - - -	16	1,000	16,000
Scott's Force of Truth, - - - - -	164	1,000	164,000
Address to the Children of Israel, - - - - -	12	2,000	24,000
Short Prayers for every day in the week, - - - - -	70	500	35,000
Life of James Covey, - - - - -	12	2,000	24,000
Christ's Sermon on the Mount, - - - - -	16	1,000	16,000
Flowers of Chrysostom, - - - - -	26	1,000	26,000
Christ's Exhortation to Seamen, - - - - -	20	1,000	20,000
Content and Discontent, - - - - -	24	1,000	24,000
Danger of Delay, - - - - -	26	1,000	26,000
Explanation of the Lord's Prayer, - - - - -	12	4,500	54,000
Spelling-book for Children, - - - - -	72	1,500	108,000
The Poor Watch-maker, - - - - -	48	2,000	96,000
Advice to Students in Divinity, - - - - -	28	1,000	28,000
Great Effects from Little Causes, - - - - -	20	1,000	20,000
Life of King Edward VI., - - - - -	20	5,000	100,000
History of a Bible, - - - - -	28	1,000	28,000
On the Love of Money, - - - - -	36	500	18,000
The Mother's Catechism, - - - - -	56	5,000	280,000
The Liberated Negro, - - - - -	76	1,000	76,000
The Life of God in the Soul of Man, - - - - -	168	1,000	168,000
Little Henry and his Bearer, - - - - -	76	1,000	76,000
The Touch-stone of Sincerity, - - - - -	112	1,000	112,000
Saint's Rest 130 pp. Poor Sarah 26, Parables, etc. 36, - - - - -	192	3,000	192,000
Life of Joseph, 2 edd. 60 and 94 pp. - - - - -	154	11,000	691,000
Porteus's Evidences, - - - - -	112	1,000	112,000
Misery of those who Fail of Heaven, - - - - -	42	1,000	42,000
The Story of Andrew Dunn, - - - - -	116	1,000	116,000
Epistles to the Seven Churches, - - - - -	48	4,000	192,000
On the Sabbath, - - - - -	4	8,800	70,400
British System of Education, - - - - -	188	500	94,000
Against Idolatry, - - - - -	12	4,000	48,000
Authenticity of the Bible, - - - - -	96	4,000	392,000
Inspiration of the Holy Scriptures, - - - - -	36	4,000	144,000
Watts's Catechism for Children, - - - - -	24	1,700	40,800
Serious Address to Young and Old, - - - - -	28	1,000	28,000
Pilgrim's Progress, - - - - -	350	1,000	350,000
Appeal to the Heart, - - - - -	34	1,000	34,000
Alphabetarion, - - - - -	132	26,000	3,432,000
Child's Assistant, - - - - -	60	10,000	600,000
Adams' Arithmetic, - - - - -	248	4,000	992,000
Pinnock's Catechism of Greek History, with Remarks, - - - - -	136	500	68,000
Greek Reader, - - - - -	156	6,000	936,000
Life of Moses 36 pp. Samuel 24, Esther 20, Daniel 36, - - - - -	116	27,000	756,000

* The list of publications issued at Malta, do not include those of the year 1829, the number of which was 69,300 copies, and 2,943,200 pages. The whole amount of printing, while the press was at Malta, was not far from 250,000 copies, and 21,000,000 of pages.

	Pages.	Copies.	Total pages.
Selections from the Old Testament, - - -	84	6,000	504,000
The Little Philosopher, - - -	72	6,000	432,000
History of Greece, by Worcester, 60 pp. Rome 92, France 60, England 84, - - -	296	18,000	1,304,000
Priest and Catechumen, a dialogue, - - -	12	2,000	24,000
Parley's Geography, with beautiful lithographed maps, - - -	112	6,000	672,000
Lives of Elijah and Elisha 40 pp. David 56, - - -	96	3,000	384,000
History of the Sandwich Islands, - - -	84	2,000	168,000
Dialogue on Grammar, - - -	72	4,000	288,000
Scripture Compend, by Niketoplos, - - -	48	4,000	192,000
History of the Middle Ages, - - -	56	1,000	56,000
Bickersteth's Scripture Help, abridged, - - -	48	2,000	96,000
Lytton's Conversion of Paul, 2 edd. 84 and 124 pp. - - -	208	2,500	230,000
Abridgment of the Old Testament, - - -	144	2,000	288,000
Do. of the New, do. - - -	48	6,000	288,000
Do. of the Acts, - - -	52	2,000	104,000
Child's Arithmetic, - - -	48	5,000	240,000
The Decoy, - - -	36	4,000	144,000
Ecclesiastical History, - - -	26	4,000	104,000
Lessons for Children, by Niketoplos, - - -	24	4,000	96,000
Life of the Virgin Mary, - - -	20	1,000	20,000
The Lottery, - - -	36	4,000	144,000
Spelling Book, - - -	270	1,000	270,000
Decalogue, - - -	20	1,000	20,000
Grammar of the Language, - - -			

At Smyrna.

Several of the following publications are re-prints of those issued from the press while at Malta.

Alphabetarion, - - -	132	16,400	2,174,800
Grammar, - - -	108	2,180	235,440
Parley's Geography, - - -	108	3,820	412,560
Reader, - - -	156	335	130,260
Child's Assistant, - - -	60	536	32,160
Life of Abraham 40 pp. Moses 40, Joseph 60, Esther 20, Samuel 24, David 64, Elijah and Elisha 40, Daniel 36, Paul 84, - - -	408	17,908	727,960
Extracts from the Old Testament, - - -	96	5,300	508,800
Do. from the New do. - - -	48	650	31,200
Epitome of the Acts, - - -	60	3,602	216,120
Scripture Help, - - -	48	590	28,360
Evidences of Christianity, - - -	46	200	9,200
The Way to be Saved, - - -	12	300	3,600
Nature of Faith, - - -	28	200	5,600
Inspiration of the Scriptures, - - -	28	200	5,600
The Seven Churches, - - -	48	200	9,600
Genuineness of the Bible, - - -	96	350	33,600
The Bible above all Price, - - -	16	100	1,600
Address to Sailors, - - -	20	200	4,000
Young Cottager, - - -	56	220	12,320
Little Henry and his Bearer, - - -	48	100	4,800
Arithmetic, - - -	48	3,098	148,704
Scriptural Teacher, - - -	116	2,200	255,200
Answer to Greek Committee, - - -	32	1,580	50,560
Little Philosopher, - - -	72	785	56,520
History of England 84 pp. France 60, Rome 96, Greece 136, Sandwich Islands 84, - - -	460	5,386	650,856
The Decalogue, - - -	16	2,300	36,800
Watts' Catechism, - - -	12	2,000	24,000
Questions on the Pentateuch, - - -	88	1,000	88,000
Woodbridge's Geography, - - -	296	3,000	888,000
Lytton's Conversion of Paul, - - -	124	500	72,000
Small Tracts, - - -		1,000	
Repository of Useful Knowledge—periodical, - - -			
Total, - - -		77,190	6,867,820

ITALIAN—at Malta.

The Sabbath, - - -	4	500	2,000
Payson's Address to Seamen, - - -	12	3,000	36,000
Short Prayers for every Day in the Week, - - -	56	500	28,000
Dr. Green's Questions and Counsel, - - -	8	1,500	12,000
The Dairyman's Daughter, - - -	32	1,500	96,000

	Pages.	Copies.	Total pages.
Life of William Kelly 32 pp. John the Baptist 12, Virgin Mary 12, Peter 44, Cranmer 32, Joseph 64,	196	7,500	236,000
Progress of Sin, - - - - -	16	500	8,000
Dialogue between a Traveler and Yourself, - - -	12	500	6,000
Scott's Force of Truth, - - - - -	116	1,000	116,000
Novelty of Popery, - - - - -	32	3,000	96,000
The Story of Andrew Dunn, - - - - -	30	1,000	30,000
Repentance and Death of the Earl of Rochester, -	8	3,000	24,000
Sermon on the Mount, - - - - -	12	2,500	30,000
The Bible above all Price, - - - - -	24	3,000	72,000
Leslie's Short Method with Deists, - - - - -	24	2,000	48,000
The Woman of Valais, - - - - -	16	2,000	32,000
The German Wood-cutter, - - - - -	12	2,000	24,000
Serious Thoughts on Eternity, - - - - -	12	1,000	12,000
The Young Cottager, - - - - -	72	1,000	72,000
Dialogue between two Mariners, - - - - -	18	1,000	18,000
Christian Exhortation to Seamen, - - - - -	16	1,000	16,000
The Negro Servant, - - - - -	32	2,000	64,000
The Shepherd of Salisbury Plain, - - - - -	28	1,000	28,000
Discourse for the Children of Israel, - - - - -	20	2,000	40,000
Dialogue on Regeneration, - - - - -	20	500	10,000
Address to the Children of Israel, - - - - -	8	2,000	16,000
The Sum of the Whole Bible, - - - - -	8	1,500	12,000
The Poor Watchmaker, - - - - -	24	3,000	72,000
Catechism for the Jews, - - - - -	60	1,000	60,000
The two Old Men, - - - - -	24	2,000	48,000
The End of Time, - - - - -	20	1,000	20,000
The Life of God in the Soul of Man, - - - - -	78	1,000	78,000
Little Henry and his Bearer, - - - - -	52	2,000	104,000
Proofs that the Messiah has come, - - - - -	48	1,000	48,000
The Mother's Catechism, - - - - -	42	1,000	42,000
Porteus's Evidences, - - - - -	96	1,000	96,000
The Recaptured Negro, - - - - -	48	1,000	48,000
Inspiration of the Holy Scriptures, - - - - -	24	2,000	48,000
Authenticity of the Bible, - - - - -	60	2,000	120,000
The Sabbath a Blessing to Mankind, - - - - -	28	4,000	28,000
On the Worship of Images, - - - - -	28	1,000	28,000
Poor Joseph, - - - - -	8	1,000	8,000
The Swiss Peasant.			

ARMENO-TURKISH—at Malta.

A New Heart the Child's Best Portion, - - -	20	1,000	20,000
Little Henry and his Bearer, - - - - -	68	1,000	68,000
A Sermon on the Lord's Prayer, - - - - -	24	1,000	24,000
The Story of Dinah Dowdney, - - - - -	44	1,000	44,000
Christ the Way to God and Heaven, - - - - -	24	1,000	24,000
The New Testament, - - - - -	552	2,500	1,380,000
The Young Cottager, - - - - -			
The Way to be Saved, - - - - -			
Sermon on the Lord's Prayer, - - - - -			
Village on the Mountains, - - - - -			
Friendly Conversation, - - - - -			
Subjects for Consideration, - - - - -			
Without Holiness, etc. - - - - -			
The Happy Waterman, - - - - -			
Scripture Help.			

ARMENIAN—at Smyrna.

Armenian and English Grammar, - - - - -	112	570	63,000
Spelling Book, - - - - -	48	2,000	96,000
Christian Almanac, - - - - -	36	380	13,680
Old Testament—pocket ed.			

Total,	-	-	-	2,950	173,526
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ARABIC—at Beyroot.

Arabic Alphabet, - - - - -	-	-	-	200	
Hymn Book, - - - - -	-	-	-	24	200
Watts's Catechism, - - - - -	-	-	-	16	1,000
Elements of Arabic Grammar, - - - - -	-	-	-	168	1,000
Dairyman's Daughter, - - - - -	-	-	-	96	2,000
Chrysostom on reading the Holy Scriptures, -	-	-	-	165	2,000
Total, - - - - -	-	-	-	-	6,400
					710,800

MAHRATTA—at Bombay.

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Heavenly Way, 2 edd. 72 and 16 pp. - - -	83	5,000	192,000
Sermon by Mr. Graves, - - -	24	4,000	96,000
Sermon on the Mount, 2 edd. 24 and 28, - -	52	5,500	140,000
Catechism, 5 edd. 16, 8, 24, 34, and 36 pages, - -	118	30,500	696,000
Do. for Children, - - -	30	1,000	30,000
Scripture Doctrines, 5 edd. 56, 59, 74, 96, 64 pp. -	339	7,680	537,320
Scripture History, 4 edd. 24, 16, 48, and 56 pp. -	88	13,500	616,000
The Three Worlds, 4 edd. 22, 28, 29, 32 pp. -	111	18,500	618,000
Do. Balbud character, - - -	28	1,500	42,000
Do. Modh character, - - -	30	1,500	45,000
True Worship of God, 2 edd. 12 and 28 pp. - -	40	5,500	122,000
Glad Tidings, 4 edd. 12, 16, 17, 24 pp. - -	69	23,250	366,500
Spelling Book, 3 edd. 16, 24, 32 pp. - -	72	13,000	328,000
Do. Modh character, - - -	28	3,000	84,000
Discourses of our Savior, - - -	24	4,500	108,000
Miracles of our Savior, 2 edd. 24 and 36 pp. -	60	45,000	132,000
Parables of our Savior, 2 edd. 20 and 22 pp. -	42	6,500	138,000
Letter of Bengalee Converts to their Countrymen, -	22	4,000	88,000
The Decalogue, 5 edd. 4, 12, 16, 24, 27 pp. -	83	24,000	369,000
Do. with Scripture passages, 2 edd. 8 and 12 pp. -	20	5,000	48,000
Prayers and Hymns, 4 edd. 52, 59, 62, 72 pp. -	245	9,500	587,000
Nature of Prayer, with Prayers and Hymns for schools, -	10	1,500	15,000
Hymns for Public Worship, 4 edd. 4, 16, 32, 48 pp. -	100	6,900	137,600
Good Instructions, - - -	8	1,000	8,000
Concerning Salvation, - - -	8	1,000	8,000
Reading Book for Schools, - - -	48	4,000	92,000
Do. in part, - - -	12	2,000	24,000
True Remedy for Sinners, - - -	8	1,000	8,000
True Atonement, - - -	8	1,000	8,000
Birth of Christ, - - -	16	1,000	16,000
Preparation for Death, - - -	9	1,000	9,000
Sufferings and Death of Christ, - - -	15	1,000	15,000
On Regeneration, - - -	16	1,500	24,000
Biblical Instruction, - - -	96	2,000	192,000
Henry and his Bearer, 2 edd. 32 and 40 pp. -	72	4,500	156,000
Invitation to Public Worship, - - -	1	500	500
Way of Salvation, 2 edd. 14 and 22 pp. - -	36	4,000	72,000
Nature of God, - - -	24	2,000	48,000
Idiomatrical Exercises, - - -	180	500	90,000
Instructive Stories, - - -	48	2,000	96,000
Confession of Leang Afa, - - -	12	2,000	24,000
Barakhudga, - - -	26	2,000	52,000
Mission Regulations, - - -	9	50	450
School Regulations, - - -	4	200	800
English and Mahratta Book, 167 p., one half, -	83	600	49,800
Scripture Narrative, 2 edd. 52 and 59 pp. -	111	3,500	192,500
Experience of Babajee, - - -	22	2,000	44,000
The Great Inquiry, - - -	16	1,500	24,000
Do. Modh character, - - -	23	1,500	34,500
In Whom shall we Trust? 3 edd. 24, 32, 33 pp. -	89	7,000	306,000
Do. Modh character, - - -	29	1,500	43,500
Relief for the Sin-burdened, - - -	20	5,500	110,000
Child's Book on the Soul, - - -	92	1,000	92,000
Love of Christ to Sinners, - - -	8	1,500	14,400
Maps of the World, Solar System, etc.—lithographed, -	4	1,500	6,000
Moral Stories, - - -	77	1,500	115,500
Book of Common Prayer, - - -	743	250	185,700
Morning and Evening Prayers and Psalms, - -	321	1,700	545,700
Do. with Gospels and Epistles, - - -	566	500	283,000
History of our Savior, 3 edd. 24, 36, 216 pp. -	276	6,300	510,800
Ten Tracts, - - -	37	22,000	800,000
Church Missionary Society Tract, - - -	24	1,000	24,000
Civil Regulations, - - -	156	500	78,000
On Prayer, 2 edd. 18 and 38 pp. - -	56	5,000	14,000
Title Unknown, - - -	24	2,000	48,000
The Wiath to Come, 2 edd. 24 and 28 pp. -	52	5,000	128,000
Marks of True Religion, 2 edd. 32 and 36 pp. -	68	5,500	138,000
Inquiry concerning the True Way, - - -	39	2,500	97,500
Notices, - - -	1	5,000	5,000
Lord's Prayer and other cards, - - -	1	5,500	5,500
Elements of Astronomy and Geography, with Maps and Drawings, 2 edd. 64 and 28 pp. -	92	2,500	121,000
Discussions at Bombay, - - -	44	1,000	44,000
Registers for Schools, - - -	12	100	1,200
Alphabet and Lessons, - - -	16	4,000	64,000

	Pages.	Copies.	Total pages.
Numerical Tables, - - - - -	48	8,000	384,000
Tract for the Jews, - - - - -	88	1,000	88,000
Mode of Worship, - - - - -	32	3,000	96,000
Life of Joseph, - - - - -	20	2,000	40,000
First Book for Children, - - - - -	16	4,500	72,000
School Book, - - - - -	64	3,500	224,000
Account of Elijah and Baal, and Story of Jonah, - - - - -	24	3,000	72,000
Compendium of the Bible, 3 edd. 39, 60, 84 pp. - - - - -	183	7,000	450,000
Genesis, 2 edd. 136 and 135 pp. - - - - -	271	9,000	1,223,000
Do. in part, 2 edd. 56 and 40 pp. - - - - -	96	3,000	152,000
Exodus, - - - - -	160	750	120,000
Leviticus and Hebrews, - - - - -	126	1,300	163,000
Psalms, - - - - -	247	1,000	247,000
Matthew, 3 edd. 80, 82, 88 pp. - - - - -	250	16,500	1,352,000
Do. lithographed, - - - - -	675	1,000	675,000
Mark, - - - - -	55	2,500	137,500
Do. lithographed in Modh character, - - - - -	82	2,000	164,000
Luke, 4 edd. 84, 88, 90, 94 pp. - - - - -	326	19,500	1,727,000
John, 2 edd. 66 and 70 pp. - - - - -	136	12,350	861,100
Acts, 3 edd. 83, 88, 89 pp. - - - - -	260	19,500	1,677,500
Romans and Corinthians, 2 edd. 94 and 108 pp. - - - - -	202	6,500	625,000
Galatians to Philemon, - - - - -	76	5,500	338,000
James to Jude, - - - - -	39	600	23,400
Hebrews to Revelations, 2 edd. 108 and 110 pp. - - - - -	218	5,500	579,000
Publications issued in the year 1831, titles not known, - - - - -		32,850	1,134,000
Total, - - - - -		522,600	23,744,170
PORTUGUESE—at Bombay.			
O Gentilsimo Do Papismo, - - - - -	42	1,200	50,400
Cartilha para os Meninos, - - - - -	16	1,500	24,000
Conselhos Amigaveis, - - - - -	72	1,000	72,000
Aos Afflictos, - - - - -	12	1,000	12,000
Dezeseis Pequenos Sermois, - - - - -	24	1,000	24,000
Flores do Bosque, - - - - -	97	600	58,200
Tracts, - - - - -		500	20,000
Total, - - - - -		6,800	260,600
GOOJURATEE—at Bombay.			
Regulations, - - - - -	156	500	78,000
Tracts, - - - - -		5,000	180,000
Total, - - - - -		5,500	258,000
HINDOSTHANEE—at Bombay.			
The Heavenly Way, - - - - -	36	5,000	180,000
LATIN—at Bombay.			
The Decalogue, - - - - -	12	5,000	60,000
TAMUL—in Ceylon.			
Publications issued prior to March 1824, titles not now known, - - - - -			1,008,400
Almanac, 3 edd. 50, 52, 58 pp. - - - - -	170	15,000	738,000
Catechism, - - - - -	24	450	10,800
Notice and Invitation, - - - - -	12	700	8,400
First Lessons, 2 edd. 64 and 96 pp. - - - - -	160	6,000	480,000
Picture Reading Book, 56 pp. Cards 12, Prayers 36, - - - - -	104	7,000	186,000
Spelling and Reading Book, - - - - -	12	6,000	72,000
Reading Book for Schools, 2 edd. 16 and 64 pp. - - - - -	80	10,000	448,000
Spelling Book, 48 pp. Definitions 84, Scripture History 36, - - - - -	168	26,000	1,314,000
Compendium of the Bible, - - - - -	120	10,000	1,200,000
Thirty-seven Tracts, - - - - -	468	362,000	3,760,000
Publications issued the past year, titles not given, - - - - -			5,019,800
Total, - - - - -			14,785,400
SIAMESE—at Bangkok.			
Summary of the Law and Gospel, - - - - -	8	1,000	8,000
CHINESE—at Canton.			
Good Words to admonish the Age, - - - - -			
Scripture Lessons, - - - - -			

At Singapore.

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Machopo's Birth Day—the Seamen's goddess,	8	11,000	88,000
Seangtery's Birth Day—a famous god,	6	5,000	30,000
Offerings to the Dead,	8	5,000	40,000
Festival of Repairing the Tombs,	8	10,000	80,000
New Years' Congratulations and Advice,	8	5,000	40,000
Dialogue between Two Friends,	43	19,700	847,100
Sacred Sleeve Gem,	53	2,000	106,000
On Gambling,	15	9,000	135,000
Sacred Classic,	32	6,500	208,000
The Descent of Jesus into the World,	24	3,700	88,800
Holy Instructions of Jesus,	22	3,700	81,400
Consolations of the True Doctrines,	87	4,000	348,000
Doctrine of Redemption,	70	1,000	70,000
Complete Duty of Man,	33	3,000	99,000
Precious Instructions of Christ,	37	1,000	37,000
Miracles of Jesus,	26	1,000	26,000
On the Use of Opium,		2,963	
New Testament,			
God, the Lord of all Things,			
Life of Moses,			
Religious Magazine—periodical,			
True Doctrine its own Witness,			
Gospel Precepts,			
Total,	-	-	2,324,300

JAPANESE—at Singapore.

Gospel of John.

BUGIS—at Singapore.

The Ten Commandments,	24	1,500	36,000
Parables of the New Testament,	12	1,500	18,000
Total,	-	-	54,000

MALAY—at Singapore.

The True God Revealed in the Bible,	16	1,000	16,000
The Ten Commandments,	28	1,500	42,000
The Religion taught by the Bible,	16	1,500	24,000
Total,	-	-	82,000

HAWAIIAN—at the Sandwich Islands.

Spelling Book, 2 edd. 16 and 8 pp.	24	222,500	1,708,000
Hymn Book, 3 edd. 60, 108, 128 pp.	296	52,000	5,240,000
Do. for children,	12	3,000	36,000
Catechism,	8	65,000	520,000
Do. on Genesis,	56	10,000	560,000
Thoughts of the Chiefs,	8	23,000	184,000
Sermon on the Mount,	16	43,000	688,000
Pi-a-pa, Christian's First Book,	36	55,000	1,980,000
Pi-a-pa maoli,	12	10,000	120,000
Decalogue,	1	10,000	10,000
Do. with plates,			1,420
Do. and Lord's Prayer,	4	40,000	160,000
Life of Joseph,	60	26,000	1,560,000
A Geography,	216	5,500	1,188,000
Geographical Questions,	24	4,000	96,000
Fowle's Arithmetic, 2 edd. 48 and 60 pp.	108	13,000	660,000
First Book of Elements,	108	16,000	1,728,000
Daily Food, 3 edd. 36, 38, 123 pp.	197	40,000	2,330,000
On Marriage,	12	10,000	120,000
Heluuaau, Colburn's Arithmetic, 3 edd. 64, 68, 132 pp.	259	18,000	1,532,000
Colburn's Sequel,	120	2,000	240,000
First Form of Geometry,	8	200	1,600
Holbrook's Geometry,	64	3,000	192,000
Music, 1st Part,	54	10,000	540,000
Gamut and Music, engraved,	8	2,000	16,000
Hymns, with Music, 4 edd. 16, 32, 48, 80 pp.	176	15,500	1,008,000
Scripture Extracts,	4	37,000	143,000
Do. History,	192	10,000	1,920,000
Do. do.	216	10,000	2,160,000
Skeleton Maps,	13	1,500	19,500

	Pages.	Copies.	Total pages.
Laws of the King—for Government, 2 edd. 12 and 16 pp.	28	11,000	136,000
Cuts, with explanations, etc.	-	-	40,800
Worcester's Scripture Geography,	99	200	19,800
Bible Class Book,	66	200	13,200
Market Laws—for Government,	4	500	2,000
Constitution of Maternal Association,	4	10,000	40,000
Ke Kumu Hawaii—The Hawaiian Teacher—newspaper printed at Honolulu, 5 no's, 8, 40, 44, 96, 112 pp.	330	13,328	939,536
Lama Hawaii—The Hawaiian Luminary—newspaper printed at Lahainaluna,	56	200	11,200
Ke Kumu Hamalii—periodical for youth, published monthly at Honolulu,	-	-	-
Logarithms, 2 edd. 16 and 46 pp.	62	3,000	93,000
Christian Almanac,	11	2,000	32,000
Nautical Almanac,	24	200	4,800
Native Alphabet,	4	500	2,000
Do. Ikemua and cover,	52	10,000	520,000
Ai o ka La,	36	15,000	540,000
Twenty-four Tracts,	24	2,000	48,000
Vocabulary,	40	500	20,000
Harbor Laws—for Government,	4	500	2,000
Hoiheholoholona—History of Beasts,	76	10,000	760,000
Mooolelo,	48	5,000	240,000
Woodbridge's Geography and cover,	194	10,000	1,936,000
Handbill and Tracts,	-	-	94,400
Kumumua,	16	10,000	160,000
Bible Tracts, 2 edd. 8 and 48 pp.	56	5,000	160,000
Genesis—Kimohi, 2 edd. 84 and 104 pp	188	20,000	1,880,000
Exodus and Leviticus,	112	10,000	1,120,000
Numbers,	80	10,000	800,000
Joshua,	64	10,000	640,000
Deuteronomy, 2 edd. 76 and 144 pp.	210	12,500	1,120,000
Judges and Ruth,	60	10,000	600,000
I and II Samuel,	128	10,000	1,280,000
Nehemiah and Esther,	48	10,000	480,000
Twenty-three Psalms,	24	10,000	240,000
Matthew, 2 edd. 69 and 72 pp.	141	25,000	1,755,000
Mark to Corinthians,	268	10,000	2,680,000
Mark to John,	100	15,000	1,500,000
Luke, 2 edd. 12 and 72 pp.	84	17,500	1,080,000
Acts, 2 edd. 60 and 64 pp.	124	25,500	1,610,000
Romans to Galatians,	72	10,000	720,000
Romans to Thessalonians,	108	10,000	1,080,000
Thessalonians to Revelation,	104	10,000	1,040,000
Corinthians to Revelation,	180	10,000	1,800,000
Total,	-	1,120,828	54,106,256
MARQUESAS—at the Sandwich Islands.			
Spelling Book,	16	1,000	16,000

RECENT INTELLIGENCE FROM THE MISSIONS.

GREECE.—Mr. King writes on the 26th of September, that he had discontinued all his schools and was devoting himself almost exclusively to preaching and the distribution of books, in which he had labor enough to occupy his whole time. One Greek young man was studying theology with him, receiving lessons in Hebrew, and was supposed to be the first and only man in Greece who studied that language. Two Greeks had recently visited him, requesting him to give them the Lord's supper; stating that they had been students of the Bible for five or six years and had his Farewell Letter, by which they were induced to come to

him. One of them appeared like a truly converted man, and stated that there were eight in their family, all like minded with them.

The new station at Tsimoba, occupied by Messrs. Houston and Leyburn, continued to hold out very encouraging prospects. A Hellenic school was to be opened the next week, and a female school was urgently demanded, and it was hoped might be opened in a few months; and the brethren were erecting a house for a Lancasterian school which would accommodate 200 pupils. The people in the vicinity appeared to be deeply interested in the schools and all the labors of the mission, and

there was a loud call for greatly extending their operations.

At Argos Messrs. Riggs and Benjamin were going forward with their labors much as usual.

NESTORIANS OF PERSIA.—Messrs. Holladay and Stocking and their wives arrived safely at Ooroomiah, on the 7th of June, after a prosperous journey. Mr. H. writes of the mission as being deeply interesting, and thinks the encouragement to labor for the Nestorians, so far as it can be derived from the disposition of the people, and the favor with which they regard the missionaries, as being quite as great as it had been represented by Mr. Perkins and Doct. Grant. The school for educating teachers contained forty Nestorians. One bishop, two priests, and one deacon, besides a number of copyists, were employed in the preparation and distribution of tracts and the Scriptures. A number of Nestorians were living in the mission families and under their influence, who gave much promise of usefulness, and are already becoming preachers of "righteousness, temperance, and a judgment to come" to their own people.

SMYRNA.—Mr. Smith was still at Smyrna in September, superintending the preparation of punches for a new fount of Arabic types, in the cutting of which Mr. Hallock, the printer to the mission was succeeding well. The two children of Mr. Adger were removed by death, the elder in April and the younger in June. The circular curtailing the expenditures of the missions of the Board had been received at Smyrna, and the other missions in that quarter; and though the missionaries most readily acquiesced in it, yet they were forced by it to contract some of their existing operations and to abandon other plans for labor, from which they hoped much. The plague raged in Smyrna during the spring and early part of the summer; and though persons in the employ of the missionaries, and neighbors at their doors were cut down by it, no individual of their families was attacked by the disease.

Donations,

RECEIVED IN NOVEMBER.

<i>Central Board of Foreign Missions,</i>	
James Gray, Tr.	150 00
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Chatham, 50; ack. in Nov.	
<i>Brookfield Asso. Ms. Aux. So. A.</i>	
Newell, Tr.	2,000 00
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Falmouth, 2d chh. and cong.	
21,34; 1st par. 9,68; la. of do.	
for fem. sch. in Palestine, 11,25;	42 27

Gorham, Mon. con. for mon. con.	
sch. in Ceylon,	90 00
North Yarmouth, Fem. contrib.	15 00
Portland, High-st. chh.	191 00
Pownal, Contrib.	20 00—358 27
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Salem, S. chh. united mon. con.	15 53
<i>Fairfield co. East, Ct. Aux. So. S.</i>	
Sterling, Tr.	424 05
<i>Fairfield co. West, Ct. Aux. So. M.</i>	
Marvin, Tr.	2,043 27
<i>Franklin co. Ms. Aux. So. F. Ripley, Tr.</i>	
Ashfield, Gent. 20,23; la. 21,48;	
mon. con. 29,19; ex. effort,	
40,31;	111 21
Barnardston, Gent.	28 18
Buckland, Gent. 41; la. 37,45;	
mon. con. 3,40; juv. sab. sch. 1;	82 85
Colrain, Gent.	9 50
Conway, Gent. 85,20; la. 77,20;	
mon. con. 20,25; w. mite, 25c.	
a friend, 25c.	183 15
Deerfield, South, Gent. 20; mon.	
con. 5,25;	25 25
Greenfield, 1st cong. chh. and so.	
26,44; 2d do. mon. con. 37,15;	
la. to constitute Rev. SAMUEL	
WASHBURN an Hon. Mem.	
51,53;	115 12
Heath, Gent. 16,62; la. 23,90;	40 52
Montague, Gent. 15,12; la. 16,20;	
mon. con. 14,72;	46 04
Northfield, Chh. and so.	30 00
Rowe, Juv. sab. sch. for Sandw.	
Islands,	5 70
Shelburne, Gent. 74,49; la. 43,75;	118 24
Sunderland, Mon. con. 46,37;	
gent. 36; la. 21,56; ex. effort,	
chh. 34,60;	138 53
Warwick, Gent. 15,33; la. 12,29;	
mon. con. 3,88;	31 50
Wendell, Gent. 4; la. 11,17; mon.	
con. 7;	22 17—987 96
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Albion, Presb. chh.	47 13
Brockport, Presb. chh. (of which	
to constitute Rev. PLINY	
TWICHELL, an Hon. Mem. 50;)	85 69
East Palmyra, Presb. chh. 20,50;	
Rev. A. C. Hall, 5;	25 50
Gaines, Presb. chh. to constitute	
Rev. I. PARSONS HOVEY an	
Hon. Mem.	50 00
Knowlesville, Presb. chh.	17 12
Lyons, Presb. chh. 63,28; la. 22;	
mon. con. 21,08;	106 36
Medina, Presb. chh.	117 43
Palmyra, Presb. chh.	160 08
Rushville, Presb. chh.	77 25
Vienna, Relig. so.	100 11—786 67
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, H. Whittlesey, for ed. of a child	
in Persia,	20 00.
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Blandford, Gent. 46,52; la. 63,31;	
(of which to constitute Rev.	
CUSHING EELLS an Hon. Mem.	
50;) mon. con. 12,05; Mrs. M.	
1,83;	123 71
Chester, Gent. 20,25; la. 17,76;	
mon. con. 5,93;	43 94
Chicopee, Gent. and la. 41; Mr.	
Clark's so. 34,57;	75 57
East Granville, Coll. 38,65; chh.	
7,54;	46 19
Ludlow, Gent. 11,01; la. 7,86;	
mon. con. 15,27;	34 14
Middle Granville, Chh.	30 00
Montgomery, Gent. and la.	20 00
Palmer, Coll.	50 00
Springfield, 1st par. Gent. and la.	
341,41; contrib. 95,27; Mr.	
Baldwin's so. 19;	455 68—879 23
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Canton, Gent. 96; mon. con. 23,25; 119 25	
Hartford, 1st so. Gent. 590; N. so.	
do. 250; S. so. do. 125;	965 00

Hartland, W. so. Ia.	30 45	mon. con. in do. 110,13; 2d	
Simsbury, Coll.	102 13	cong. so. 41,50; mon. con. 67,20;	
Suffield, Gent. 42,50; la. 1,25;	43 75-1,260 58	la. to constitute Mrs. HANNAH	
Hartford co., South, Ct. Aux. So. R.	Hubbard, Tr.	SALTONSTALL an Hon. Mem.	
Berlin, Worthington, Gent. 101,60;		103,38; la. sew. cir. 20; a fem.	
la. 72,50; Kensington, Gent. 10;		friend, 20;	482 21
la. 30,91;	215 01	Waterford, Mon. con.	13 26—511 95
N. Britain, Rev. D. M. Seward,		New York City and Brooklyn, Aux. So.	
and Rev. J. R. Avery were		W. W. Chester, Tr.	1,608 78
constituted Hon. Mem. by		Northampton and neighboring towns, Ms.	
gent. and la. of this so. and		Aux. So. J. D. Whitney, Tr.	
not by those of Southington,		Contrib. at ann. meeting,	20 85
as stated in Dec. no. p. 510.		Amherst, 1st par. mon. con.	
Chatham, 1st so. gent. 37,50;		85,31; gent. 210,55; la. (of	
la. 30;	67 50	which to constitute Rev. Jo-	
Glastenbury, 1st so. gent. 72,78;		stiah BENT an Hon. Mem. 50;)	
la. 96,22; Eastbury, La. 11,72;	180 72	160,37; sab. sch. 18,02; Mill	
Middletown, 1st so. Indiv. extra,		Valley, la. benev. so. 12; 2d	
309; gent. 118,27; la. 19,56;		par. mon. con. 19; N. par. gent.	
Westfield, gent. 23; la. 21,50;		28,75; la. 25,21; (of which to	
Upper Middletown, gent. 36,65;		constitute Rev. DYER BALL an	
la. 39,80; la. benev. so. for		Hon. Mem. 50; mon. con. 13;	572 21
Nestorian miss. 19,48; sab. sch.		Chesterfield, Gent. 15; la. 15;	30 00
for do. 10,21; mon. con. 16,44;		Cummington, Miss C. Briggs, 25;	
prem. 20c.	614 11	la. 13,26; gent. 9,59;	47 85
Wethersfield, Coll. 56; Rocky		East Hampton, Mon. con. 96;	
Hill, La. 39,67; gent. 26,75;		gent. 76,50; la. 37,22;	209 72
Newington, Gent. 26,50; la. 42;		Enfield, Gent. 92,40; la. 37,60;	130 00
young la. Eunear so. 24,75;		Granby, 1st par. Mon. con. 107;	
mon. con. 22;	237 67-1,315 01	gent. 73,16; la. 48,63; W. par.	
Kennebec Confer. of chhs. Me. B. Nason, Tr.		ex. effort, 31; la. 16; mon. con.	
Farmington, Mon. con.	18 00	15; gent. 10,40; (of which to	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		constitute Rev. ERASTUS CLAPP	
Edgecomb, Miss. so.	20 00	an Hon. Mem. 50;)	301 19
Union, Indiv.	3 47	Hatfield, La. to constitute Rev.	
Waldoboro', Gent. 18; la. 20,80;		WILLIAM J. BUDINGTON an	
contrib. in Mr. Mitchell's so.		Hon. Mem. 55,63; gent. 30,50;	86 13
25,11; mon. con. 14,88; juv. so.		Middlefield, Gent. 123,51; la.	
for sab. in Ceylon, 20,21; indiv.		21,12; mon. con. 33,37;	178 00
1; to constitute PAYN ELWELL		Northampton, Mon. con. 63,31;	
an Hon. Mem.	100 00—123 47	Edwards' chh. sew. cir. for Cey-	
Monroe co. N. Y. Aux. So. E. Ely, Tr.		lon miss. 35; benev. so. 63,37;	
Bergen, 1st cong. chh.	72 44	1st par. young la. benev. so. 35;	
Castile, Presb. chh.	10 25	benev. so. 28; la. 50; a friend, 3;	277 68
Churchville, Presb. chh.	24 91	Norwich, Coll.	13 00
East Bethany, Presb. chh.	10 00	Plainfield, Gent. 25,75; la. 10,63;	36 38
Holley, Presb. chh.	56 00	Southampton, Mon. con. 121,50;	
Le Roy, Young la. of fem. sem.	30 00	la. 61,78; ex. effort, 61,74;	245 02
Moscow, La. of presb. chh.	8 00	Daniel Kinsley, dec'd,	16 67
Ogden, Presb. chh.	33 00	South Hadley, 1st par. gent. 93;	
Ontario, Cong. chh.	1 50	la. benev. so. 29; mon. con.	
Parma and Greece, Cong. chh.	20 00	33,51;	155 51
Pittsford, Fem. miss. asso. 45;		Westhampton, Gent. 32; la. 14,30;	46 30-2,366 51
presb. chh. 6;	51 00	Norwich and mc. Ct. Aux. So. F. A.	
Rochester, 1st presb. chh. 293,98;		Perkins, Tr.	1,503 00
Bethel free chh. 112,30; Brick		Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
presb. chh. to constitute NA-		Clinton, Sab. sch. miss. so. for a	
THANIEL B. MERRICK an Hon.		red. child in Siam,	25 00
Mem. 100; 3d presb. chh.		Redfield, A. Johnson,	10 00
young la. 26;	532 28—849 38	Springfield, 1st presb. chh. mon. con. 10 00—45 00	
New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.		Orleans co. Vt. Aux. So. G. H. Cook, Tr.	
Mount Carmel, La.	28 53	Coventry, L. Frost,	1 08
Woodbridge, Gent. 90,86; la.		Craftsbury, Mon. con. 5,88; a	
77,17; mon. con. 4;	172 03—200 56	thank off. 3;	8 88
New Haven co. Ct. Western Conso. A.		Greensboro', Gent. and la. 30,36;	
Townsend, Jr. Tr.		av. of jew. 2,25;	32 61—42 57
Bethany, Gent. 53; la. 15,03;	68 03	Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	1,000 00
Derby, Chh. and cong.	125 50	Valley of the Mississippi, Aux. So.	
Milford, 1st chh. 2,50; 2d chh.		W. T. Truman, Tr.	2,802 62
gent. 39,50; la. 25; sab. sch.		Western Reserve aux. so.	
12,25;	79 25	Cuyahoga co. Brecksville, Rev.	
New Haven, Anna Townsend, 25;		C. C. 5; Cleveland, Bethel	
sab. sch. miss. asso. Walling-		chh. 50; presb. chh. 38,18;	
ford, for Wallingford sch. Cey-		four indiv. 11; Lorain co. Ely-	
lon, 30; A. Bradley, 10; F. T.		ria, Miss C. 5; Oberlin, Chh.	
Jarman, 15; E. H. B. 3; A. A.		and so. 20; Ashtabula co.	
1; mon. con. united so. 6,24;		Ashtabula, 1st presb. chh.	
do. in 3d so. 5,50; do. in Yale		5,51; mon. con. 2,26; J. H.	
coll. 8,78;	104 52	and fam. 5; R. C. and fam.	
Orange, N. Milford, Gent. 55,71;		5,73; Jefferson co. Richmond,	
la. 28,50;	84 21	Chh. and so. 11,25;	158 93-2,961 55
Oxford,	2 00	Worcester Central Asso. Ms. Aux. So.	
Prospect, Chh. and so.	26 25—489 76	H. Wheeler, Tr.	
New London and vic. Ct. Aux. So. C. Chew, Tr.		Auburn, Gent. 80,70; la. 51,01;	
East Lyme, Chh.	16 48	mon. con. 31;	162 71
New London, 1st cong. so. (of		Boylston, Gent. 46,80; la. 43,09;	
which fr. 3 classes in sab. sch.		mon. con. 58,27;	149 16
for Sandw. Isl. miss. 6,25; 120;			

E Douglas, Mon. con.	50 24
Holden, Gent. 153,43; la. 105,81; mon. con. 117,76;	377 00
Leicester, Gent. 279,19; la. 115,81; mon. con. 113;	508 00
Oxford, Gent. 143,58; la. 111,18; mon. con. 201,08;	455 84
Paxton, Gent. 51,62; la. 47,51; mon. con. 29,34; for <i>Martha T. Bigelow</i> , Ceylon, 20;	148 47
Rutland, Gent. 66,57; la. 56,12; mon. con. 25,68;	148 37
Shrewsbury, Gent. 68; la. 62; mon. con. 62;	192 00
W. Boylston, Gent. 92,72; la. 119,92; mon. con. 58,22;	270 86
Worcester, Mr. Miller's so. gent. 197,91; la. 155,14; mon. con. 178,41; Mr. Woodbridge's so. gent. 155,15; la. 108,91; mon. con. 300,66; Mr. Peabody's so. gent. 200; la. 306,54; mon. con. 240,15;	1,842 87
	4,304 52
Ded. expenses paid by aux. so. 2,16; loss on \$10 Franklin bank note, 5,50;	7 66
	4,996 86
Ded. am't prev. ackn.	1,557 19-2,739 67
<i>Worcester co. relig. char. so.</i> Ms. H. Mills, Tr.	
Douglas, 1st chh. mon. con. 15; Rev. D. Holman, 2;	17 00
East Millbury, Gent. 112,75; la. to constitute Rev. SAMUEL G. BUCKINGHAM an Hon. Mem. 50; mon. con. 92,84;	255 59
Grafton, Evang. chh. 32,87; la. 18,50;	51 37
Millville, Chh. and so.	10 00
Northbridge, Gent. 33,50; mon. con. 15;	48 50
Sutton, Mon. con. 139; la. 50,17; gent. 38,50; P. Marble, 3;	230 67
Upton, Chh. and so. 22; la. 21,72; Uxbridge, Gent. to constitute PHINEAS CHAPIN an Hon. Mem. 103,23; la. 28,20;	131 43
Westboro', La. 81,03; gent. 16;	97 03
West Millbury, Mon. con. 75,19; la. 75,38; gent. 60,53;	211 10
Whitingville, Chh. and so.	110 25-1,206 66
<i>Worcester co. North, Ms. Aux. So. B. Hawks, Tr.</i>	
Contrib. at ann. meeting;	23 35
Ashburnham, Gent. 29,41; la. 29,47; mon. con. 18;	76 88
Athol, Mon. con. 45; gent. 38; la. 31;	114 00
Gardner, Mon. con.	3 34
Hubbardston, Gent. 42,50; la. 19,13; fem. char. so. 10;	71 63
Phillipston, Gent. 61,61; la. 53,08; mon. con. 6,37;	121 06
Princeton, Gent. 41,50; la. 61,50; (of which to constitute Rev. C. DIMOND an Hon. Mem. 50;) mon. con. 49,38;	152 38
Royalston, Gent. 37,50; la. 46; a friend, 17; High sch. 6,44;	106 94
Royalston Village, Gent. 6,87; la. 5,63;	12 50
Templeton, Gent. 22,25; la. 30,23; to constitute Rev. LEWIS SARIN an Hon. Mem.; sab. sch. for Mr. Goodell, Constantinople, 7,70; mon. con. 30;	90 18
Westminster, Gent. 70; la. 53,20; indiv. 2,50; a child, m. f. 50c. mon. con. 30;	156 20
Winchenden, Gent. and la. 134,12; av. of jew. 25c.	134 37
	1,062 83
Ded. expenses of aux. so.	20 00-1,042 83
<i>Total from the above sources,</i>	\$26,950 26

VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth</i> , N. H., R. Brigham,	10 00
<i>Albany</i> , N. Y. 4th presb. chh. 50; 2d do. 31,49; a friend, 5;	86 49
<i>Amelia co.</i> Va. Rev. Mr. H. 1; Mrs. H. 1;	2 00
<i>Athens</i> , Pa. Presb. chh. mon. con. and a friend,	6 97
<i>Attleborough</i> , Ms. Mon. con. in Mr. Crane's so.	15 00
<i>Baltimore</i> , Md. 5th presb. chh. sab. sch. for J. G. Hammer, Ceylon,	12 25
<i>Bangor</i> , Me. H. H. Thatcher,	2 00
<i>Bath</i> , N. H. Cong. chh. and so.	15 04
<i>Berkshire</i> , N. Y. Mon. con.	10 00
<i>Bladensburg</i> , Md. Rev. ELIPHALET BOWORTH, which and prev. dona. fr. his chh. constitute him an Hon. Mem.	20 00
<i>Botetourt co.</i> Va. Mrs. D. Reid,	2 50
<i>Boxford</i> , Ms. Indiv.	3 25
<i>Braintree</i> , Ms. La. char. so.	1 00
<i>Bridsburg</i> , Pa. Mon. con.	10 00
<i>Brockport</i> , N. Y. 1st cong. chh. mon. con. 20; Mrs. B. 1;	21 00
<i>Brownington</i> , Vt. La. char. so.	2 00
<i>Cambridge</i> , Ms. Rev. J. L. Albro, for miss. beyond Rocky Mountains,	3 75
<i>Clintonville</i> , N. Y. Chh.	6 00
<i>Concord</i> , Vt. Cong. chh.	4 00
<i>Dorset</i> , Vt. Benev. asso.	66 00
<i>East Hampton</i> , Ms. By Rev. W. R.	5 00
<i>East Machias</i> , Me. Miss S. B. H.	5 00
<i>Fairfield</i> , N. Y. Coll.	43 00
<i>Falmouth</i> , Me. N. Merrill,	10 00
<i>Fort Edward</i> , N. Y., A. L. Hasbrouck,	5 00
<i>Fort Towson</i> , Ark. Mon. con.	36 00
<i>Freehold</i> , N. J. La. miss. so. for John Woodhull, Ceylon,	22 00
<i>Groton</i> , Ms. Fem. juv. asso. for a child at the Sandw. Isl.	25 00
<i>Hampden</i> , Me. Cong. chh. and so.	50 00
<i>Hannibal</i> , N. Y. Cong. so.	8 50
<i>Hardwick</i> , Vt. D. French, 50; L. H. Delano, 20;	70 00
<i>Jaffrey</i> , N. H.	44 26
<i>Jonesboro'</i> , E. Ten. Fem. miss. so. of Mr. Cunningham's chh. 110; young men, 10;	120 00
<i>Kingston</i> , R. I. Mon. con. 18,08; Mrs. S. Arnold, 5; North Kingston Plain, sab. sch. 1,92;	25 00
<i>La Pointe</i> , Ojibwa na. A young man, for Ojibwa miss.	50 00
<i>Lebanon</i> , N. H. Mon. con.	72 00
<i>Lexington</i> , Va. S. Walkup, 5; a friend at Synod, 10; S. D. Williamson, 5; Mrs. McCampbell, 10; Mrs. A. S. Rice, 5; J. K. 2,50; E. G. 50c. a widow, 25c.	38 25
<i>Lexington</i> , Ky. A friend,	5 00
<i>Lyme</i> , Ct. N. Matson,	5 00
<i>Madison</i> , Ct. Mrs. M.	1 00
<i>Marblehead</i> , Ms. Sab. sch. for Nestorian miss. 12,50; a friend, 10;	22 50
<i>Marshfield</i> , Ms. A. Ames,	10 00
<i>Matteawan</i> , N. Y. Presb. chh.	131 00
<i>Montgomery</i> , N. Y. Coll. in presb. chh.	14 70
<i>Moravia</i> , N. Y. Cong. chh. (of which fr. J. Stowell, Jr. for a child at Madura, 20; la. for George Taylor, Ceylon, 12;)	69 00
<i>Moreau</i> , N. Y., T. Hamlin, 10; a fem. friend, 5;	15 00
<i>Morrison</i> , N. J., (Of which to constitute Rev. WILLIAM SYMS and Rev. JOSEPH VANCE, Hon. Mem. 100;)	186 00
<i>Nashua</i> , N. H. For High sch. at Lahainaluna, 62; misses sew. so. 4;	66 00
<i>Newfield</i> , Me. Cong. chh. mon. con.	8 00
<i>New Haven</i> , Ct. A friend,	20 00
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pensioner,	20 00
<i>New Orleans</i> , La. JOSEPH A. MAYBIN, which constitutes him an Hon. Mem.	100 00
<i>Newton</i> , Ms. A lady,	10 00
<i>New York city</i> , Young men's aux. so.	200 00
<i>Norfolk</i> , Va. J. D. Johnson,	50 00
<i>Northampton</i> , Ms. A friend,	15 00
<i>Northford</i> , Ct. Harry Freeman, a col'd man, dec'd, 60; la. 23,58; gent. 21;	104 58
<i>North Hardiston</i> , N. J. Presb. chh.	15 17
<i>Parsippany</i> , N. J. Presb. cong.	30 00
<i>Perry</i> , N. Y. 1st presb. chh.	50 00

<i>Peterboro', N. Y.</i> Elizabeth Smith, given her by her brother Fitzhugh Smith, dec'd,	50 00	<i>Castile, N. Y.,</i> A box, fr. la. miss. so. sent to Cattaraugus.	
<i>Philadelphia, Pa.</i> 1st cong. chh. M. B. Denman, 50; W. S. Charney, 50; C. Clarkson, 25; Rev. J. Todd, 15; Mr. Colton, 10; C. Atwater, 10; 1st presb. chh. la. 343,25; male sab. sch. in do. for <i>Jedidiah Andrews and Samuel Hemphill</i> , Ceylon, 40; for <i>Robert Cross and Francis Allison</i> , Cape Palmas, 40; W. A. 5; J. O. E. 5; 3d presb. chh. mon. con. 126,37; Mrs. McC. 5; 10th presb. chh. J. C. D. 10; mite so. of Miss Guild's sch. 18,75; a lady, for <i>James Read</i> , Ceylon, 20; Miss Packard, 10;		<i>Catskill, N. Y.</i> Four reams paper, fr. A. Austin,	14 00
<i>Portland, Me.</i> THOMAS BROWN, which and prev. dona. constitute him an Hon. Mem. Quincy, Ms. Cong. chh. and so.	783 37	<i>Charlton, Ms.</i> A box, fr. ladies.	
<i>Rensselaerville, N. Y.</i> Presb. chh. mon. con. 40 00	25 00	<i>Coventryville, N. Y.,</i> A box,	44 47
<i>Rockaway, N. J.</i> Presb. cong. 20 00	40 00	<i>Dorset, Vt.</i> A box, fr. sab. sch. miss. so.; a box, fr. sab. sch. fem. miss. so. for Port Natal.	
<i>Rockbridge co. Va.</i> Highbridge chh. 9 00	50 75	<i>East Durham, N. Y.,</i> A box, fr. la. of presb. chh.	105 00
<i>Roxbury, Ms.</i> Eliot chh. and so. mon. con. 16 92	9 00	<i>Enosburg, Vt.</i> A box, for Ojibwa miss.	
<i>Rye, N. Y.</i> Presb. cong. 4 78	50 75	<i>Essex, Vt.</i> Clothing, etc. fr. la. asso.	21 67
<i>Smithfield, N. Y.</i> Friends, 1 50	9 00	<i>Exeter, N. Y.</i> Clothing, 32,51; carpeting, fr. young la. miss. so.	
<i>South Middletown, N. Y.</i> La. miss. so. 12 00	16 92	<i>Falmouth, Ms.</i> A box, fr. social sew. cir. for Sandw. Isl.	52 00
<i>Stevens, Ill.</i> J. Morse, 45 00	4 78	<i>Genoa, N. Y.,</i> A box, fr. fem. miss. so.	
<i>St. Georges, Del.</i> Fem. benev. asso. for Mr. Lawrence, at Madura, 50 00	1 50	<i>Gouverneur, N. Y.,</i> A trunk, fr. la. for Mr. Johnson, Bankok,	40 00
<i>St. Johnsbury, Vt.</i> E. and T. Fairbanks & co. 43 00	12 00	<i>Hamp. Chris. Depos.</i> Ms. Chesterfield, Socks, fr. fem. asso.; Cummington, Socks, etc. fr. fem. asso.; Middlefield, A box, fr. Dorcas so.; Westhampton, Yarn and socks, fr. fem. asso.; Worthington, A barrel, fr. fem. asso. 89,84.	
<i>Stonington, Ct.</i> ELISHA FAXON, which constitutes him an Hon. Mem. 100; B. Pomeroy, 20;	1 00	<i>Hannibal, N. Y.,</i> A box, fr. la. of cong. chh. sent to Alleghany,	48 00
<i>Stow, Vt.</i> Miss C. Washburn, 1 00	15 00	<i>Hardwick, Ms.</i> A box, fr. fem. char. so.	20 00
<i>Sullivan, Me.</i> Miss M. Sargent, 10; Lucy Sargent, 5;	160 00	<i>Hopkinton, Ms.</i> A coverlet, fr. juv. miss. so. for Smyrna.	
<i>Syracuse, N. Y.</i> Presb. chh. 15 00	30 00	<i>Lyme, N. H.,</i> A box, fr. fem. benev. so.	
<i>Taney Town, Md.</i> La. of presb. chh. av. of work, 10; Thorndale sab. sch. for <i>Stephen Williams</i> , Cape Palmas, 20;	10 00	<i>Martinsburgh, N. Y.,</i> A box, fr. la. miss. so.	
<i>Unionville, Ms.</i> C. Shepard, Jr. 11 76	10 00	<i>Mericville, N. Y.,</i> A box.	
<i>Walden, Vt.</i> La. asso. 15 00	10 00	<i>Monson, Ms.</i> A box, for Dwight.	
<i>Warren, Ms.</i> Indiv. special dona. by Rev. W. R. 5 00	11 76	<i>Northumberland and Moreau, N. Y.,</i> A box, fr. la. so. for Sandw. Isl.	62 88
<i>Washington City, Mr.</i> Stansbury, 5 00	15 00	<i>Pequea, Pa.</i> A box and half barrel, for L. Chamberlain, Honolulu.	
<i>Watertown and vic. N. Y.</i> <i>North Adams</i> , La. asso. 10; <i>Sackett's Harbour</i> , 1,52; S. C. 4; C. C. 5; <i>Watertown</i> , Sab. sch. miss. so. of 1st chh. for <i>George Boardman</i> , Ceylon, 20;	5 00	<i>Philadelphia, Pa.</i> A box, fr. Miss K. M. Linnard; a bundle, fr. pupils of Miss Whitall's sch. for Miss Ogden, Sandw. Isl.	
<i>West Boylston, Ms.</i> Indiv. special dona. by Rev. W. R. 29 00	40 52	<i>Plainfield, N. Y.</i> Clothing,	25 07
<i>Williamsport, Pa.</i> Sab. sch. 1 19	29 00	<i>Pompey, N. Y.,</i> A box, fr. la. asso. sent to Cattaraugus,	40 00
<i>Worcester, Ms.</i> J. W. Goodrich, for <i>Jesse W. Goodrich</i> , Cape Palmas, 30; ded. am't ack. Oct. 1836, 15;	1 19	<i>Richmond, Va.</i> A box, fr. la. for Mr. Apthorpe, Ceylon.	
<i>Worthington, Ms.</i> Inf. sch. for Inf. sch. at Sandw. Isl. 1 00	15 00	<i>Sheldon, N. Y.,</i> A box, fr. fem. benev. so.	
<i>Unknown,</i> 10 00	1 00	<i>South Middletown, N. Y.,</i> A box, fr. la. miss. so.	70 00
	430,662 26	<i>St. Albans, Vt.</i> A box, fr. la. sew. so. for Dwight, 111,45; a box, fr. do. for Mr. Champion, Fort Natal, 60;	171 45
		<i>Stratford, Ct.</i> A box, fr. la. so. for Sandw. Isl.	30 58
		<i>Suffield, Ct.</i> A box, fr. la. asso.	
		<i>Swanton, Vt.</i> A box.	
		<i>Trumbull, Ct.</i> A bundle, fr. la. so.	
		<i>Turin, N. Y.,</i> A box, fr. fem. miss. so. sent to Cattaraugus,	30 13
		<i>Utica, N. Y.</i> (via. A barrel, for Miss M. M. Smith, Honolulu.	
		<i>Waterford, Me.</i> A box, fr. la. of Mr. Douglass's so. for Mr. Hall, Ia Pointe.	
		<i>West Exeter, N. Y.,</i> A keg, fr. L. Tenney, for Mr. Castle, Honolulu.	
		<i>Westford, Vt.</i> Clothing, etc. fr. la.	
		<i>Westminster West, Vt.</i> A bundle. fr. fem. char. so.	21 12
		<i>Windsor, Pa.</i> A box, fr. Mrs. C. Jenkins, for L. Chamberlain, Honolulu.	
		<i>Woolwich, Me.</i> A box, fr. fem. sew. so.	
		<i>Unknown,</i> Blank books,	20 00

LEGACIES.

<i>Fitzwilliam, N. H.</i> Lucy Angier, by E. Potter, Jr. Ex'r, (\$101,50 prev. rec'd.)	241 00
<i>Newburyport, Ms.</i> Mrs. Sarah Pettingel, by E. S. Raud, Ex'r,	200 00
<i>Pelham, N. H.</i> Mrs. Hannah Church, by Rev. Dr. Church,	50 00
<i>Portsmouth, N. H.,</i> A friend,	50 00
<i>Rehoboth, Ms.</i> Rebecca B. Carpenter, by C. M. Wheaton, Ex'r,	200 00
	\$741 00

Amount of donations and legacies acknowledged in the preceding lists, \$31,403 26. Total from August 1st, to November 30st, \$93,885 83.

DONATIONS IN CLOTHING, &c.

<i>Baltimore, Md.</i> A box, fr. fem. mite so. for Ceylon.	
<i>Boonville, N. Y.,</i> A box, for Mr. Williams, Bethabara.	
<i>Braintree, Ms.</i> A bundle, fr. la. char. so.	19 00
<i>Brookfield, Ct.</i> A bundle, fr. Dorcas so.	
<i>Brownington, Vt.</i> A bundle, fr. la. char. so.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE
MISSIONARY HERALD.

VOL. XXXIV.

FEBRUARY, 1838.

No. 2.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

THE extracts from this journal are given at considerable length for the purpose of acquainting the reader with the character of the Nestorians, their readiness to receive the truths of the Bible, and the nature and progress of the work which the missionaries are performing among them.

Intercourse with the Ecclesiastics—Persian Princes.

January 5, 1837. Priest John, the teacher of our school, and most of the scholars went home to celebrate Christmas, which, according to the Nestorian calendar, occurs tomorrow. The teacher requested permission to leave early this morning, because, as he said, his deacon is too ignorant to prepare in a proper manner the lights, incense, etc. of the church for Christmas service; being merely able to read the church service, in the ancient language, but unacquainted with the meaning of a single word. I remonstrated with the priest for not having a better instructed deacon, especially as he is himself a professional teacher. But the priest apologized for himself, by saying that the people of his own village are most of all reluctant to listen to his advice and instructions; and in illustration of his remark, he quoted the words of Christ, "A prophet is not without honor, save in his own country, and in his own house."

7. A messenger arrived bringing a letter from Malck Kassem Meerza, in which that prince states that he has opened a school in a village about eighty miles distant from Ooroomiah,

and begs of us aid in furnishing school-books, etc. This prince visited our teacher's school last fall; and his school is probably the result of that visit. He has placed an Armenian deacon at the head of his school, who understands the English language, and has considerable religious knowledge. This deacon also wrote us requesting books, particularly the christian Scriptures, which he says he can readily place in the hands of young Mussulmans.

9. Our school again came together. The teacher, priest John, returned, bringing with him the deacon above mentioned to join the school. The deacon is a man of about forty years old, and is so engrossed in the cares of the world, as the priest states, that it was only by dint of much urging, that he could induce him to leave his business a little while, and come and learn to read. The priest's perseverance in insisting that his deacon, thus advanced in life and buried in business, should still learn to read, is certainly very commendable.

21. Priest John applied for permission to go home and attend a marriage, there being no other priest in his vicinity. On leaving, he inquired if I had commands for his village. I told him in reply, that I hoped he would discourage the use of much wine at the wedding. Accordingly he begged of me a Scripture tract, which I have just prepared on intemperance. He carried home this tract, and on the Sabbath, as he afterwards informed me, he read and expounded it publicly in his church.

23. A brother of the patriarch, who is also his designated successor, is now on a visit to this province, and to-day dined with me. With him were five bishops, viz. Mar Gabriel, Mar Elias, Mar Sleeva from the mountains, and the two bishops

who reside in our families, Mar Yohanna and Mar Joseph; who, together with the three priests and several deacons who live with us, constitute quite an ecclesiastical circle. At evening our Nestorian guests took tea with us, and afterwards attended our Bible class. The season was deeply interesting. The passage of Scripture contemplated was the last part of the fifth chapter of Matthew. The sin of profaneness as there presented—a sin fearfully prevalent even among ecclesiastics here—I urged particularly, and all listened with serious attention.

22. To-day the brother of the patriarch and the five bishops were present at our Sabbath worship. Many others in addition to our schools also attended. Our large school-room was full to overflowing, and I never preached to more attentive listeners. At evening priest Abraham told me that the brother of the patriarch expressed himself highly gratified with the forms of our religious worship, and with the matter of my preaching.

Feb. 13. By invitation we visited prince Malek Mansoor Meerza, who resides in this city. He is a son of the late king. His mother is sister of the governor of Ooroomiah. Like his brother Malek Kassem Meerza, he is exceedingly desirous of European knowledge. He commenced studying English at Tabreez and now proposes to take lessons from us. He is a man of good natural abilities and much information for a Persian; but he labors under the embarrassing inconvenience of being a great stammerer. Mar Joseph, however, who accompanied us, pronounces his stammering a special providential favor to him. Had it not been for this, says the bishop, royal jealousy would probably have long since deprived him of his eyes, or his head.

15. Prince Malek Mansoor Meerza called to visit us. He was greatly delighted with an electrical machine, globes, and other school apparatus. And a stove he politely begged in Persian style, that is, by proposing to have us order one for him to purchase.

17. Received letters again from Malek Kassem Meerza and his Armenian teacher, respecting their school. This school is quite obviously a door opened by Providence, and we dare not entirely disregard its calls for help. So much have we on our hands at Ooroomiah, however, that we can do but very little elsewhere.

Proselyting Visit of a Papal Bishop.

23. A Catholic bishop from Salmas has come into the province of Ooroomiah to make proselytes. He proclaims that he has in trust from Rome \$25,000, to be expended in aiding and instructing the Nestorians, on condition that they become Catholics. He has taken lodgings in a remote corner of the city, occupied by a few Nestorian families. To-day a delegation came from these Nestorians to our bishop, and told him that the catholic emissary was pressing them hard to renounce the Nestorian and embrace the papal faith, and that they themselves were ignorant and not able to answer the catholic bishop. This evening they requested me to assist them in selecting a quantity of proof-texts from the Scriptures against image worship and other corrupt practices of Rome; and this I have done. I reminded our ecclesiastics that their catholic antagonist will probably not abide by the Scriptures, as the standard of decision. They replied that they were fully aware of this; but that the moment he shall refuse to acknowledge the authority of Scripture, they will have no more to say to him, and will, in fact, have no farther need to discuss with him, as their own people will be satisfied, from the fact of his renouncing the Bible, that his system is a false one. This certainly is quite a protestant view of the subject.

24. Our ecclesiastics informed me this morning that they sat up late last night, adding still to their proof texts, and they were surprised and delighted to find the Bible so full, against image worship and some other things practised by the church of Rome.

About nine o'clock, Mar Yohanna, priest Abraham and priest M. set off for their theological encounter. At the outset of their discussion, as they inform me, the catholic bishop, finding his way thickly hedged up by proof-texts, shuffled the New Testament with his hands and openly discarded it. The Nestorians then urged this abandonment of the gospel as an acknowledged defeat; whereupon the catholic bishop immediately averred his adherence to the whole Bible. After some farther discussion, they determined that an umpire was necessary, who should decide on the balance of testimony from the Bible. They could, however, agree to select no other umpire than the chief mollah of the city; so they went before him. And when the doctrines and practices of the

respective parties were stated to the mollah, he became quite enraged at the catholic bishop, and declared to him (in *terrorem*) that by his idolatry he had fairly forfeited his life; while the simplicity and comparative purity of the Nestorian belief and practice drew from the mollah considerable commendation. The catholic bishop was much disconcerted by the decision of the mollah, and urged that he could not at the time find the scripture passages to prove his doctrine, and begged that the final decision might be postponed until evening. The mollah granted his request.

At evening the catholic bishop again made his appearance before the mollah, and begged that his decision might be deferred until tomorrow morning, and his request was again granted.

25. This morning our ecclesiastics informed me that the catholic priest absconded during the night, being obviously conscious of his inability to sustain his cause before the mollah from the testimony of Scripture. It is delightful to see the Nestorians cling to the Bible in their controversy with the Catholics. They have able works, they say, against Romanism; but they prefer "the word of God which," as they often repeat, "is the sword of the Spirit." Their attachment to the Bible has evidently been much quickened in their recent encounter, especially, as they have witnessed new demonstrations of the low estimation in which Catholics hold it. "The Bible," said the catholic bishop—"what is it?—*ink and paper—nothing more*; our images, which you condemn, are far more substantial."

The style of religious controversy, practised by the Nestorians and the Catholics would seem rather rough in America. It is indeed rough and vituperative, but perhaps the best with which Romanists in Asia can be met. The catholic bishop in this case, for instance, came to an influential Nestorian, and said, "Turn Catholic and we will load you with money; we can afford to do so; for if you turn a multitude will follow." Now what will calm argument effect with men thus blindly devoted to their master the pope, and who suppose that their end, the promotion of the religion of Rome, will sanctify the foulest means they can put in requisition?

Our bishop on returning from his theological encounter, inquired with much interest, for the meaning of the term *Lutran*. The catholic bishop, he said, called Doct. Grant and myself *Lutrans*, a name which he had never before heard,

but which he supposed must be very reproachful, because the catholic bishop stated in the same connection, that we have no religion in reality, but jump from system to system just as suits our convenience, and that our present object is to turn the Nestorians from their religion. Mar Yohanna, supposing some frightful meaning to be wrapped up in the term *Lutran*, denied that Doct. Grant and myself are *Lutrans*, and asserted that we are *English*; and as for our religion, he told the catholic bishop that, compared with the Romish, he had seen enough of it to satisfy him that it is like the noon-day sun contrasted with midnight darkness. Doct. Grant then gave Mar Yohanna some account of Luther; how he became obnoxious to catholics by assailing the corrupt doctrines and practices of Rome, etc. The bishop was greatly delighted with the account of the protestant reformer, and remarked that he must undoubtedly have been such a man as their own bishop, Nestorius, whose name had also always been a by-word among catholics for his having assailed their idolatry.

Ignorance and Vanity of a Priest—Village of Oola—Kurdish Churn.

March 26. Priest Zadoc, a brother of the patriarch, who visited us last year, is again with us. He affects great learning, and is in fact one of the vainest young men I have seen among the Nestorians. To-day he proposed to me several quite philosophic questions. He first inquired how many days journey it is from east to west—meaning from the place of the sun's rising to his setting. I told him it was five hundred day's journey. People in these countries reckon distance by day's journeys, assigning about twenty-five miles distance to a day; and my answer had reference to the real horizon. The philosophic priest thought that distance very moderate; but when I assured him that I had myself come quite two thirds of the way, from west to east, and had thus the best opportunity of judging of the distance, he assented to the correctness of my estimate. He next inquired how much farther it is from north to south, than it is from east to west. I told him that it is not quite so far; to which he replied that he had thought it much farther. He finally inquired which distance is the greatest, from north to south or from the earth to the stars; and when I told him how many years it would require for a man to travel to the moon (and that being

much nearer than the stars,) supposing a good caravan-road to exist on that route, he was much surprised, as he had thought the moon to be even nearer than the "new world," for the moon he could often see, while the "new world" he had never seen.

On hearing that Messrs. Holladay and Stocking and their wives were on their way from Constantinople to Ooroomiah, Mr. Perkins set off for Erzeroom to meet them and afford them what aid might be necessary on the last, and in some respects, most perilous part of their journey. Mar Yohanna and a Nestorian deacon accompanied him. Of the village where he spent the second night after leaving Ooroomiah on this journey, Mr. Perkins writes—

Oola is a charming village occupied by twenty-five Nestorian families, and a number of Mussulmans. Just before sunset we went to the church to attend evening prayers. Twelve sprightly children were sitting on the ground in front of the church, in form of a school, reading the Psalms. They are instructed by the priest of the village, who is quite an old man. Both the priest and the villagers have long been importuning us to assist them in erecting a school-house, and opening an efficient school in this village, and nothing but want of funds has prevented us from complying with their request. It is very important that we have one good school in the district of Salmas. There the Catholics have long had a hold. Two bishops now reside there, who were educated at Rome, and have drunk deep of her proselyting spirit. We need a good school there as a barrier against them.

I lodged in a room belonging to the priest of the village. In the evening several of the villagers came in, and the priest, with protestant simplicity, took a copy of the Psalms, and familiarly translated one into the spoken dialect, and afterwards a chapter from the gospels in the same manner, to which all listened with interest and solemnity. It appeared that the villagers were accustomed to resort to this room, from evening to evening, for instruction. I was delighted alike with the practice, and with the manner and matter of the priest's explanations.

Having crossed the frontiers of Persia, which is there separated from Turkey by a ridge of mountains, the Niphates of the Greeks, Mr. Perkins stopped at Kuzzil Dera, a small Kurdish village, where he was kindly received and treated by one of the villagers.

May 8. Among the rude implements of the dairy in this Kurdish dwelling, I noticed particularly the churn, which consisted of a large goat-skin entire, suspended from the roof by a rope. This skin is filled with milk, and rapidly shaken and swung until the milk is separated from the butter. This is the method of churning among all the Kurds. They do not separate the cream from the milk, but churn the milk itself. The Nestorians for the purpose of churning put their milk into a deep earthen urn, cover the top, lay down the urn with its length on the ground, and place a stone or other fulcrum under the middle, so that the parts will balance each other, and then raise rapidly the ends of the urn alternately up and down.

Mount Ararat--Genoese Fortresses--Kara Killesia.

We were now very near the base of Mount Ararat. I had three times before passed this venerable mountain, but had never felt so strong a desire to ascend it as in this instance. The earliness of the season, however, forbade the attempt. The snow now extended almost to its base. In August and September the snow covers only about one third of the mountain, and an adventurer might then reach the limit of snow in one day, lodge there at night, and make his way to the summit, and reach the same lodging-place on his return on the following day.

Both Armenian and Mohammedan superstition declare it impossible to ascend Ararat. I have little doubt, however, that it may be ascended on the north-western side, which is by far the least steep, with proper facilities, and in the most favorable season.* Mount Ararat is a most impressively sublime object, and its majesty (in my case at least) increases, rather than diminishes, by familiarity.

The road by Bayazeed, which is the common route, carries the traveler still nearer the base of Mount Ararat. The country on the western side of the mountain gives striking indications of having felt the former action of volcanoes. Over a region of twenty miles the surface of the ground is thickly covered with loose stones, weighing from one to five and ten or fifteen pounds, which present indubitable evidence of having been once in a state of partial fusion.

*It is stated that the ascent has been effected by some late travelers.—Ed.

9. We changed our direction to west and rode eight fursaks (thirty-two miles) to Uth Killesia, the Armenian convent. At Diadeen, five fursaks from our last stopping place, we came upon the eastern branch of the Euphrates, here called Murad Chai. Diadeen is a considerable town and has a fortress. The fortress is one of those built by the adventurous Genoese in the prosperous days of their republic, on the route from Trebizond to Persia, to protect their trade with the east. Six or eight of these fortresses still remain on this route, in a good degree of preservation. The commerce of the Genoese with Persia, and other countries of Asia must have been immense and very lucrative, to enable them to build and support such a line of forts through an inhospitable region, and at the same time enrich their republic.

The Armenian convent where we stopped is now in a desolate state; the Armenians of the vicinity who were accustomed to contribute to its support having followed away the Russians to Georgia. There are now only three vartabeds and the same number of priests in the convent. The church is a very large stone building, one of the largest churches in the Armenian nation, and the workmanship is fine. This church is also very old, having been built, as the monks say, about fourteen hundred and fifty years. The inmates of the convent received and treated us with much hospitality. On expressing their regret that they had neither wine nor rum with which to treat us, Mar Yohanna assured them that neither he nor myself wished for strong drink; and the door being thus opened we proceeded to give them an appropriate temperance lecture. They appeared much interested with the agreeable manners and amiable conversation of the Nestorian bishop. I am often surprised to see what attractive powers he possesses. Wherever we stop crowds flock around him, and all, whether Kurds, Turks, or Armenians, listen to his voice as to an oracle.

10. We continued our course on the banks of the Euphrates, rode eight fursaks, and reached Kara Killesia (black church.) This is an Armenian village, and receives its name, as tradition says, from the fact that Tamer lane (Timour lenk,) in his career of devastation, blew up an old stone church there with a species of gun-powder. The remains of that old church form the foundation of the present church of the village. In the evening an Armenian priest came to our lodgings and fell into conversation with

Mar Yohanna. Passing from one topic to another, they at length came to the use of images in churches. The Armenian priest, in support of the practice of his nation, argued in favor of the use of images; while the bishop, with much clearness and feeling, condemned the practice altogether. It is deeply interesting to observe how truly evangelical the bishop's views and remarks are on all subjects introduced. A multitude of the villages here, as elsewhere, gathered around him, and he reasoned with them literally of "temperance, righteousness, and judgment to come." Mar Yohanna has the religion of the Bible now clearly in his head: Oh that he may also have it experimentally in his heart.

The Yezedees—Mollah Solymán—Return to Ooroomiah.

To-day we passed a large tribe of Kurds, encamped with their flocks, on the banks of the Euphrates. They were of the Sypokee tribe, who are all Yezedees, the reputed worshippers of the devil. A man from this tribe was one of the bishop's audience this evening. The Yezedees are numerous, but all speak the Kurdish language, and seem in fact to differ not very materially from the other Kurds. They cannot with propriety, be called worshippers of the Devil in the absolute sense of that term. As nearly as I can ascertain, they regard the Devil as a malignant being, but consider him high in rank, and the minister of divine vengeance. They call him Malek Taoos (mighty angel), and regarding such to be his rank and power, they think it at least policy for them to conciliate his favor. Accordingly the Yezedees, while they profess adoration for the one true God, and much respect for Christ as his messenger, and higher reverence still for Mohammed as the greatest of prophets, they are also deeply solicitous to keep on friendly terms with Satan, and are very careful to say and do nothing to displease him. And for one of another nation to pronounce the term Satan in their presence greatly distresses and offends them, as they suppose that others, when they allude to the devil, always do it with disrespect. Not aware of their sensitiveness on this subject, I this evening inquired of the Yezedee who was present, how he and his people regard the devil, wishing merely to elicit from him information; and he immediately manifested such evident indications of distress and anger, that I thought it prudent to desist from ques-

tioning him, and endeavored to obtain the desired information from the Armenians of the village. The minutæ of their system, however, the Yezedees studiously conceal, and it is really but imperfectly known. One remarkable fact respecting them is, that if you describe a circle about them, either by walking around them, or by marking the ground with a stick, or in any similar way, they conceive the circle to involve some magical mystery, and will not attempt to escape from it.

11. We rode six fursaks, over a level plain, and reached the village of Mollah Solyman. The plain we crossed is extremely fertile, and must have afforded a noble and favorite camp ground, for Tamerlane and his vast army, whom tradition asserts to have been long quartered there.

Mollah Solyman is an Armenian catholic village. The priest and many of the villagers visited us, and Mar Yohana entertained them with religious conversation. At length he and the priest fell into a warm discussion on the subject of image worship. With great pertinency and effect the bishop repeated the language of David in the 115th Psalm, "Their idols are silver and gold; the work of men's hands. They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through their throat; they that made them are like unto them; so is every one that trusteth to them." And to this very appropriate quotation he added the second commandment, to the evident confusion of all the catholics present. The priest, however, endeavored to sustain his cause by the hackneyed position that Christ made Peter his vicegerent, and that Peter has had a regular line of successors, in the persons of the pontiffs of Rome down to the present time, who have enjoined the use of images, etc. etc. The bishop replied that the apostles are in Scripture all represented as pillars of the christian church, Jesus Christ himself being the chief corner stone; that neither prophets, nor apostles, nor Christ himself had ever recommended the use of images so far as the Bible informs us, but had often and strickly condemned it; "and the Bible," reiterated the bishop, "the Bible is our anchor, and we must cling to that, whatever the popes of Rome may say." I might fill sheets with the detail of this interesting discussion, but the above

specimen must suffice. To me it was unspeakably delightful to hear a Nestorian bishop from the deep darkness of Persia, with an intelligence, propriety and earnestness which would have done honor to a protestant prelate, expose the corrupt doctrines and practices of Rome.

On the 15th of May Mr. Perkins reached Erzerroom, and in the same hour the brethren whom he came to meet and conduct to Ooroomiah, arrived from the way of Trebizond. Having taken time to rest, they started together on the 20th, and pursuing the same route on their return, they arrived at the seat of the mission on the 7th of June. On their return from Erzerroom, they met Messrs. Haas, Hoernle, and Schneider, of the Basle Missionary Society, who were on their way to Constantinople, having been recalled from Persia by their directors, in consequence of its having been found impracticable to preach the gospel directly and openly to the Mohammedans of that country.

What may be done for Mohammedans— Persian Newspaper.

On this subject Mr. Perkins remarks—

Indirect efforts, and those of a very interesting and encouraging character, may be made among the Mohammedans of Persia. And such efforts the German missionaries had very auspiciously commenced. Mr. Haas had a flourishing Mohammedan school, and his labors had arrested the attention, and elicited the approbation of multitudes in Persia. A small geography which he recently prepared reached the king, who studied it attentively, manifested the deepest interest in it, and immediately directed his meerza to request Mr. Haas to come to Teheran and open a school; and as a further token of the royal approbation of his efforts in healing the sick as well as in giving instruction, the king, a short time since, conferred on Mr. Haas an order of Persian knighthood. Such attentions are in themselves of no value to the missionary; but as signs of the times, betokening good for zion, it were ingratitude not to acknowledge them. Numerous most cheering facts are now constantly developing themselves, which show clearly to the eye of faith, that the set time to favor zion among the Mohammedans of Persia has come. And in the face of these facts ought this country to be abandoned to unmitigated despair, because God's ways, which he presents in his providence for the church and her missionaries to follow, are not

precisely the same which we had marked out for ourselves?

Continuing his journal after his return to Ooroomiah, Mr. Perkins makes the following entries.

June 10. A periodical newspaper has just been commenced by the king himself, in Mohammedan Persia. It is edited by a Persian, who was once ambassador to England, speaks the English language, and is strongly desirous to introduce European knowledge and improvements into his country. This paper, though a small thing in itself, is a day-star of glory for the civil renovation of Persia. And shall European light, as it begins to break in here, be all under the direction of the prince of this world? Shall not Christianity also rear its standard in Persia, and lay its share of light under contribution to the triumphs of the gospel!

15. A mollah called to visit Mar Yohanna, and begged of him a set of the christian Scriptures. When the bishop applied to me for the Scriptures, I suggested to him the inquiry whether it might not probably be the intention of the mollah to destroy them; but the bishop assured me to the contrary, stating that the mollah was his old acquaintance and friend, belonged in a village near his own, is a very amiable man, and in his opinion is a sincere inquirer after truth. In this case I certainly could not doubt the duty of giving the mollah the holy Scriptures.

16. Mar Joseph has just returned from a journey to Erivan. I inquired of him if he had visited the Armenian convent near there at Etchmiadzen, and he replied that no convent now exists there, and proceeded to state that the Russian government has recently expelled all the monks from the convent, taken possession of the buildings, and appropriated the funds and revenue to its own use. I inquired the cause, and the bishop stated that the Russian government urged, as the reason of the measure, that it required all which the Armenians of Georgia could raise to support their convents; that the Armenians were thus impoverished and unable to pay any taxes to government; and that it had, therefore, become necessary to break up the establishment at Etchmiadzen and send the monks abroad to get their living among the villages. At first I could hardly believe this account, the event seemed so remarkable; but after carefully inquiring of the bishop on the subject at several

different times, I can no longer doubt the general accuracy of his statement. Surely it is the Lord's doing, and marvellous in our eyes! The convent at Etchmiadzen was the strongest hold of corruption and error in the Armenian nation. It was the religious metropolis. The monks of that convent instigated the Russian government to break up the German mission at Shoosha, and they are the men who have been most on the alert, in endeavoring to blot out evangelical light wherever a ray has broken in upon their darkness. Now they are dispersed in a day! And by whom?

Constantinople.

LETTER FROM MR. GOODELL, DATED
JULY 25, 1837.

Impressment of Boatmen—Unhappy Condition of the Country—Mission at Broosa.

ON the 7th of June Mr. Goodell left Constantinople to visit the mission families at Broosa. He proceeded in an open boat across the Sea of Marmora to Mondania, a seaport town on its southern shore, and distant from Constantinople about sixty miles. From that place the distance over land to Broosa is about twenty miles. The journey down to this city consumed less than twenty-four hours; while the return, on account of the detentions occasioned by prevailing northerly winds, often requires a much longer period. Having referred to this common cause of detention, from which we had before suffered, Mr. Goodell proceeds—

On the present occasion I was detained from a cause of a still more serious nature. An order had just come from Constantinople to Mondania for a hundred Greeks; and as it appeared they were designed for the sultan's navy, they were particularly sought for among the boatmen. As might be expected, therefore, the boatmen fled in every direction; and, as they were all Greeks, not a boat could of course be found. I went to the governor, but he only exhorted me to patience. The plague was raging in the place, and every hour seemed to me as long as a day. The miserable coffee-shop where I was staying, and where nothing, save thick muddy coffee, could be obtained, was filled day and night with filthy lounging Turks. The impressment of young Greeks was going on, and the mothers and sisters were assembled before the

governor's house, weeping and lamenting the fate of their sons and brothers. As I passed by repeatedly I said unto them, "Weep not;" but my sympathy was impotent. Oh how unlike his who could dry the mourner's tear!

After the levy was completed, amounting to about forty, the men were put on board a small vessel to be sent to Constantinople; and as there was likely to be no other opportunity for him soon to proceed directly to that city, Mr. Goodell took passage in the same craft, and thus describes the painful scenes which he witnessed—

I was on board when those who had been impressed were brought from prison. They were pinioned and chained two together. Their mothers and other female relatives rushed to the water's edge to give them the last embrace. Their cries rent the air. One mother fainted away; another tore the flesh with her teeth from off her own arm; another threw herself into the sea and was pulled out by the soldiers. Some of the prisoners too sobbed and wept like children, and some danced and sung while the tears were still streaming down their cheeks. As I sat there, I literally "groaned in spirit and was troubled." I was "pained at my very heart." I tried to speak some words of comfort, but my voice faltered and I wept freely. At last I was able to say to the young men, "Fear not: put your trust in God: commit all your ways to him: cast all your cares upon him. In all the kingdoms of this world there is more or less of oppression and wrong and suffering; but in the kingdom of Christ there is none. Let us all belong to this blessed kingdom and we shall be happy forever."

We left Mondania about the middle of the day on Saturday, and within three hours all the fresh water on board was consumed. As we were then tacking to double the cape of Booz Boornoo, the captain ran ashore with the boat to take in more; but by the next morning this also was spent with all the bread. All that day we were without water, and the poor men had nothing but olives to eat, and I myself but little more. Early on Monday morning we reached Constantinople, and preparations were immediately made for presenting the young men before the capudan pasha. Whether they were to be kept in the sultan's service for life; whether they were to receive any adequate pay; whether they would ever be permitted to visit their friends; whether they would be tempted by hard treatment or kind offers to be-

come Mussulmans—were questions which none present could answer. One of them was recently married; one was betrothed; one was the son of a priest; and one was "the only son of a mother and she a widow." Oh what misery has sin brought into this world! Oh this ill-fated country! When "one woe is past behold another woe cometh quickly." God is desolating them with judgments which follow each other in quick succession; but they repent not, they turn not from their evil ways. There is scarcely one that asketh the cause of their sufferings; they go on still in their trespasses." This is the general character of the present generation; and the high probability is that they will never see the good land, but that the greater part of them will be swept off by the desolating judgments of heaven; and that it will remain for their children to live in "the new heavens and new earth wherein dwelleth righteousness."

This is the first time I have visited Broosa since I accompanied the first mission family there, in 1834; and a more pleasant week I have seldom spent in any place on earth, than the one I now spent there. We sat together in heavenly places in Christ, and continued speaking of the things pertaining to the kingdom of God. "We had fellowship one with another, and truly our fellowship was with the Father and with his Son Jesus Christ."

As you already know the members of that mission have been greatly tried, but we trust "the trial of their faith is more precious than of gold which perisheth." They dwell together in love, and we have the testimony of the apostle that "he who dwelleth in love, dwelleth in God and God in him." The standard of the cross which they have erected is seen for many miles around; and though the wicked do clap their hands at it, and proud prelates of the church have resorted to violence; yet they have not thrown it down; nor can they prevent thousands of eyes and hearts from being directed towards it. The very fact of their being there, while it is not so much they that live, as Christ living in them, has (I entertain not the least doubt) been the means of turning the conversation and thoughts of tens of thousands of men, women, and children to the good word of God. They are not permitted to have much of any thing that looks like a school, and "they neither strive, nor cry, nor doth any man hear their voice in the streets," but their life may be preaching of the most powerful kind, and their

prayers can go up as a memorial before God. It is not probable that they will live to see with their own eyes one ten thousandth part of the good which is to result from their mission. But after they have served their generation according to the will of God, their Savior will watch over their dust, and will take care of their characters, and also of his own cause in Broosa. The spot which in human probability is to be their last resting place I rode out to see. It is a mile and a half or two miles from the centre of the city, far removed from the noise and strife of men, and a more retired, romantic, or sweeter spot one need not desire to lie down in, till the bright morning of the resurrection.

Remarks on the Dealings of God with the Mediterranean Mission.

But why has God shut up his servants in these countries from many of the ordinary modes of missionary operations?

This is one of the questions which came up for discussion while I was at Broosa, and upon which I have bestowed still more thought since my return; and though it is more easy to propose than to solve it, still many important considerations may be suggested. It surely is not because God has determined to show no favor to the people of these countries or to their descendants; for he is already showing them favor, and the evidence is strong; even aside from his own express declarations on the subject, in his blessed word that he has farther designs of mercy for them, particularly for their children. But God is not confined to means as we are. He can dispense with such as he pleases, and use such as he pleases. He can leave Philip with his two hundred pence, or even two hundred dollars, if he had so much, and feed the hungry multitudes with the five barley loaves of the lad. And whenever his people have come to place an undue reliance on any means, it has been God's usual way, in accomplishing his gracious purposes, to set entirely aside those ordinary means, though they might originally have been of divine appointment, and carry forward his work by other means, and such as seemed to his people at the time to be the most unlikely possible. He has taken this method to make trial of their faith and obedience, and to make them feel that no means have any efficacy in themselves; and that the most unlikely means are efficacious with his blessing. Indeed some of the greatest things he has ever done in this world, he

has done in this, so to speak, weak and foolish way. Oh how often has the faith of his people been tried in this very particular! And what a want of confidence in him have they in such instances manifested! Not that we are always to make the inference, that God is about to do a great work, simply because his servants are not allowed to employ the usual means, for, generally speaking, it is not so, but directly the reverse. Still taking all things into consideration in the present instance, we may properly ask whether, if God were about to bestow very signal blessings on the people of these countries, to visit them in a most wonderful manner, and to work a work of astonishing power and grace among them, we ought not to conclude that he would do it in an extraordinary way, rather than in any ordinary one? Whether we ought not rather to expect that he would do it in a manner to make the church and all her missionaries humble instead of proud? and to make them feel and confess their nothingness, and acknowledge and adore his greatness? And we might ask still further, whether in the low state of piety in the church, with all her worldliness and unhallowed zeal, it would be safe for her interests, should God make use of her offerings and her missionaries to perform unusual things in the usual way? But if we have evidence that God is not withdrawing from these countries, we have evidence still more striking and abundant that he has not cast off his missionary servants here; but that he is, on the contrary, regarding them with the favor which he bears to his own chosen people. He is dealing with them as with sons, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This mark of his special affection for them is not wanting. No, he is correcting their faults as he does the faults of those who belong to his own household. He is purging away their dross and taking away their tin. He is refining them as silver is refined. He is, so to speak, taking very special pains with them. The missionary families in and around the Mediterranean have been afflicted of late, in a very uncommon degree. And that not only by sickness and death, but also by opposition in their work of a peculiarly trying nature. Men have persecuted them for being so much like Christ, and God has chastised them for not being more like him.

But of whatever nature the affliction, the fruit of it (as there is good reason to believe) has been to take away sin.

Though not in itself joyous but grievous, it has yielded the peaceable fruits of righteousness. Oh what deadness to the world it has in some instances produced! What lively hopes of heaven! What acquaintance with Christ and with the power of his resurrection, and the fellowship of his sufferings, and the preciousness of his gospel! And what near and strong views of those things which are unseen and eternal! And if "the Lord were pleased to kill us," would such have been the effect of his chastisements, and such the manifestations of his grace and visits of his love? No, "it is good for us, that we have been afflicted." However mysterious our afflictions may appear to others, they are all plain to us. "We know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted us." We needed these chastisements, and the evidence is clear that they were not sent in judgment, but in mercy. The Lord is not doing us evil, but doing us good. He is we trust fitting us for more eminent services in his kingdom. He is preparing us to sympathise with Christ; to breathe more of his sweetness, tenderness, and love in our conversation; and more of his faith and fervor in our prayers; and thus to learn how to preach his blessed gospel to the poor, and to bind up the broken-hearted.

In this way also may it not be that the Lord is making us a sign to the people? They have never before seen men walking about as calmly in the furnace of affliction, as the three children in the furnace of fire. This is the first time they have ever seen men "glory in tribulation also," being not merely submissive and resigned, but exceedingly filled with comfort. And this "death worketh in us, but life in them." Their sympathies are in many instances awakened, their admiration called forth, and they learn what all the preaching in the world could not make them see, viz. the power of the gospel. They see that God is with us of a truth; that we have not followed cunningly devised fables, but that the truth we have proclaimed to them is God's everlasting truth—truth which he honors, and which is not only sufficient to live by, but abundantly sufficient to die by.

And what if it should please Him for whom are all things, and by whom are all things, in bringing many sons and daughters to glory, to make us, as he did the Captain of our Salvation, perfect through sufferings? Shall we complain

of this, and say with the disappointed prophet, "I do well to be angry?"

When we were contemplating a missionary life in America, did we never pray that God in building up his kingdom, and gathering his outcasts, would make just such use of us as he pleased—would make us any thing or nothing as might be most for his glory? Yes, I remember such prayers. And lo! God is pleased to take us at our word, and to make us appear, at least, very small. And what if he should go a step further, and make us nothing, or even, as it were less than nothing, both in our own estimation, and in the eyes of all the people here, in order that he may be seen, that he may be praised, and that he may be glorified! And that thus he may be as he deserves to be, "all in all."

LETTER FROM MR. HOMES ON A VISIT TO SYRIA.

ON the 27th of March of last year Mr. Homes sailed from Constantinople for Jaffa, with the intention of spending a year in Syria, prosecuting the study of the Arabic language. Jaffa, the ancient Joppa, it will be borne in mind, is the seaport nearest to the Holy City, and the one where are landed most of the pilgrims who annually visit Jerusalem. It was with a company of these pilgrims that Mr. Homes made the voyage. His letter is dated at Jerusalem May 27th. Syria being now under the government of the pasha of Egypt, that prince in imitation of European governments, and contrary to all Mohammedan usage, has established quarantine regulations at all the important ports in his dominions. At Jaffa, the great thoroughfare of the pilgrims, he would deem such regulations of great importance.

Motives of the Pilgrims—Miracle of the Holy Fire.

The quarantine at Jaffa can receive a thousand or fifteen hundred pilgrims at once. There were seven hundred inclosed during a part of my residence there. During this confinement the time of the pilgrims to the holy city of David and of Christ was idled away in smoking, drinking, playing cards, and in indecent dancing. Their motives in coming seem to be various, as to perform assigned penance, to speculate in trading, to gratify curiosity in seeing the wonders of such a famous city, and some few from profound religious respect. The priesthood of course encourage it in va-

rious ways, for every convent receives considerable sums of money from even the poorest of the pilgrims.

I was happily enabled to escape from quarantine just in season to arrive at Jerusalem to see the so called *holy fire*, which for so many years, it has been pretended on the part of the oriental Christians, issues miraculously from the tomb where Christ was buried on the Saturday of easter week. Of the ceremonies of easter week, a full description has already been published in the *Herald*, in the journals of Mr. Thomson, June and August 1834, with the exception of a notice of the extravagancies connected with the performance of this lying wonder. But as it is the renown of this holy fire that forms one of the central attractions to pilgrimage; as it is by this above all that the monks sustain their influence to mislead the people, it is deserving of particular notice. All the christian sects take part in the ceremonies antecedent and succedent, with the exception of the Roman Catholics, whose chronology varies from that of the east, and who have no pilgrims from whom to gain contributions.

The place where the Lord lay is claimed to be under one of the domes of the church, each dome bearing some resemblance to the rotunda of the capitol. A small edifice in the centre of the dome serves as the monument. It is upon the top of the modern marble sarcophagus, within this small house, that the fire appears. The fire is passed out to the people through a small opening in the wall, from the hands of the archbishop. Friday night thousands of Christians, men, women, and children, continued in the church, locked in by the Turkish guard, and awaited the morning's dawn. As soon as the one sole door of the church was again opened, other thousands rushed in, and immediately every gallery, balcony, niche, window, and hole and standing-place was filled with anxious and various worshippers. Row after row, in all directions, was arranged high up the lofty dome, from which the crowd above gazed down upon the pressing, waving, buzzing crowd beneath. Although the fire does not make its appearance till three o'clock, yet the nine hours preceding were not unemployed. They were occupied by disorders, riots, and orgies, that would have astonished us among a tribe of savages, or in a temple of India. I looked down upon the scene from under the arches of the columns that appertain to the Latins. I saw an overwhelming

crowd pressing one upon the other, clapping their hands, and shouting, each one in his own tongue, mingled oaths and hallelujahs, that echoed with deafening clamor throughout the vaulted roofs. With the aid of cowhide whips a passage of about three feet wide was kept open through the people that encircled the sepulchre. It was for the sake of the actors, men of the people, who were continually passing around, walking, trotting, galloping, clapping their hands, singing with fearful shrieks, distorting their faces, abounding in antic gestures, leaping one upon the other, and anon all falling down in a confused heap. Sometimes the scene was varied by men who were carried about standing on other men's shoulders, four sometimes joining face to face to support four others who formed a column on their shoulders. All are continually being met by the violent crowd, who jam, push, and eventually prostrate a large mass suddenly upon the marble pavement. The gazers on accompany these wild troops of runners, with cheers, and a peculiar Arab whoop. The excess of the crowd at times prevents these processions. Counter troops and counter crowds strive to usurp each other's places. They deal about blows most unmercifully among their comrade pilgrims. Many are pressed down to the ground, and you begin to fear, what is not a rare occurrence, that some will lose their lives. But immediately rushes up a score of Turks, armed with heavy whips and knotted clubs, who contend for some time unsuccessfully, in beating the poor Christians upon their heads and shoulders, and they mutually push, rage, shriek, and swear, until at last they succeed in drawing off some of the more malignant offenders. The pilgrims to still the tumult commence again their noisy chorus, and the sports of the ring are renewed. And the same thing happens, not once, but many times during the day. By reason of the crowd many have stripped off their outer garments, and are to be seen bare armed and bare legged for freer action.

I should not be so minute in these shocking details were it not that the scenes occurred in a christian church--the church of the holy sepulchre on Mount Calvary, and owned by the principal sects of Christendom, except the protestants.

Up to this moment the priests have had no part in this mockery of honor shown to Christ. But as the moment of the miracle draws near, a procession of the highest dignitaries of the churches,

advances from the magnificent Greek chapel, and clad in dark robes, as emblematical of humility, mourning, and supplication, march around the sepulchre, accompanied by banners adorned with pictures of the virgin and the more notable saints. The round completed, all escape with difficulty from the crowd, except the bishop, grey-bearded and tottering with age, who is hustled from the crowd by the Turks into the sepulchre, with an assistant to aid at the miracle, and the door is shut upon them. It is represented by the people that the bishop enters for prayer, and to collect the fire to hand to the people. None others would be noble or holy enough to enter, and none would suspect the bishop of collusion. Soon after his entrance the white stone that covers the cave becomes covered with luminous points of fire, which with a piece of cotton are collected together in a heap, and placed in a vessel from whence the candles are lighted. When there have been disagreements between the sects, and the Armenians refused to join, the fire has been two hours in coming; this day, however, it appeared in five minutes after the entry of the bishop. Till the fire appeared the people renewed their loud and fearful exclamations, as if demanding the boon. Sometimes their excitement seemed agonizing, as though they could tear open the sepulchre. Not the Neapolitans themselves could be more vociferous in demanding with curses the liquefaction of the blood of Januarius, than were these superstitious Christians. The thousands with uplifted hands, holding each a bunch of small candles in their hands, with their eyes intently fixed on the opening, were soon relieved by seeing the first bunch of sacred illuminated candles drawn out. Then again did the domes re-echo with the cheers of the men, and the shrill whirr of the women in praise for the gift. With impetuosity they presented their candles to receive the first possible heat and light from the holy fire. The devout, who had first lighted their candles, officiously ran to the remotest galleries and lodges to offer to the less favored. Others let down their candles by cords from one hundred feet above, to have them lighted. An express courier immediately started off for Bethlehem, to carry the sacred fire to the church of the nativity. But a very few minutes had elapsed before the church in every corner, high or low, near or remote, was filled with ten thousand candles in the

hands of the people, or the lamps hanging around. The uproar still continued; all were occupied with invocations, bowings, and crossings. Every part of the body from head to foot, with every article of raiment that they had brought with them, must be exposed to the action of the flames. Men and especially the women most shamefully exposed themselves, that they might the more effectually receive the flame, and be thereby preserved from evil during the coming year. The lighting of the candles was followed by the procession of thanksgiving. The archbishops of five sects, Greek, Armenian, Copt, Abyssinian, and Nestorian, in light colored robes of gold and silver, with banners, crosses, mitres, and censers, four times surrounded the sepulchre with songs of praise. From the comparative order and richness of decoration, this latter was an imposing scene, but yet it was shocking to the feelings to think that there were among those priests, men who know there has been no miracle, and yet pretend to gratitude and thankfulness.

In looking back upon the emotions excited upon that occasion, I am lost in wonder. It was with affright and trembling, with horror and disgust, with pity and compassion, that I gazed upon the ignorant deluded multitude, who were shouting, fighting, and leaping, as if infuriated, within the walls of that venerable church. That, in honor of which they were assembled, is such a glaring imposition upon credulity, that nothing in the history of false miracles can be compared to it. I could not join in the persecuting spirit of a catholic priest, who exclaimed to me, as we gazed, "Why does not God send down fire from heaven and destroy these idolaters?" Yet I could not but say, "Oh Lord, how long, and when shall thy true glory and thy true worship be manifested to this people?" This riotous assembly is not gathered around a car of Juggernaut, nor around the Caaba of Mecca; but it is in a peculiarly solemn christian temple, and by people called after the name of Christ, that these scenes are enacted. The Mussulman crowds around, and laughs us to scorn, and feasts his passions in regarding it, as he would were it a comedy. When shall the lips of the priests of these people be indeed touched with holy fire, and the hearts of these people burn with true holy zeal!

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

Two young Armenians, teachers in the public school of that people in Broosa, were studying the English language with Mr. Powers. As they are highly promising young men, eager in the pursuit of knowledge, a good opportunity is furnished Mr. P. to exert an influence through them on their school, which contains 150 or 200 pupils, and on their people generally.—During the last three or four months of the year 1836 the labors of the mission were much interrupted, and nearly all intercourse with the people cut off by the plague, which proved fatal to many of their neighbors, and to thirty or thirty-five lads in the Armenian school just mentioned.

Indifference to Education—Ecclesiastical Jealousy—Custom in regard to Marriages.

At an interview which Mr. Powers had with some Armenian neighbors who called on him, he learned how low an estimate they had of the value of knowledge.

December 26, 1836. After some conversation on ordinary topics, from which it is difficult to turn the attention of these people, I spoke of the importance of reading and understanding the Scriptures; and hence the importance of schools, especially a school for females, as they have none of this character. Many of my remarks were met by objections, such as that the people were poor, had not time, must obtain a livelihood, pay their taxes, etc. A very common objection with the mass of the people is, "Will learning buy any thing? Will the butcher take it for meat? Will the baker or shoemaker take it?" But when I mentioned Sabbath schools, their argument failed. I urged the importance of obeying the commands of God, and dwelt particularly on that one touching the Sabbath, which is here so lamentably violated by all classes, priests and people. One man present said to the one next to him, "I know this is according to the Bible, and it is even said in the pentateuch that a man was stoned to death for gathering sticks on the Sabbath; but when we have silk worms, they must have leaves on the Sabbath, and what shall we do?"

The next paragraph alludes to events which are noticed more at large in the communications from Constantinople inserted at pp. 447—52 of the last volume.

Jan. 21, 1837. One of the priests who distinguished himself by his opposition to the school under baron Hohannes has been to our neighbors and acquaintances and charged them not to visit us, or have any intercourse with us whatever; particularly to the neighbor whose door is exactly opposite ours, every knock at which he can hear. The priest not only severely reproved him for visiting us, but ordered him, if he should know of any comers or goers at our door, to give him information. This neighbor, however, instead of following the direction of the vigilant priest, communicated all the circumstances to my scholars, advising them to come to our house but seldom, if at all, just at present, and that privately. One or two others have advised them to the same effect, only urging them by no means to relinquish their studies. This the young men themselves are unwilling to do. They are quite familiar with the facts of the Bible, from their long connection with the school and church, and are not ignorant of the wide difference there is between its precepts and the "faith and practice of their church.

Feb. 4. A friend called to say to us that we must not be discouraged by the recent movements of the priests; says it is all, or nearly all, at the instigation of one priest; that we must not be surprised at such treatment, since their nation, living as they do among Mussulmans, are like Mussulmans, dull of apprehension and intolerant, but they are beginning to improve.

26. All marriages among these Armenians are solemnized in church on Sabbath evening, between four and five hours after sunset. For several weeks past wedding processions have been numerous, sometimes as many as eight or ten at a time. In consequence of the plague last autumn, many were deterred from forming matrimonial connections at that time; and as, by church usage, no marriage takes place from this date for some four months to come, nearly all the marriages of a year, among 10,000 people, have been crowded into a few weeks.

Views of personal Holiness—Whirling Dervishes.

March 1. Had a long conversation with an intelligent Greek. In urging

upon him the importance of individual and personal holiness, he evaded the appeal, not by denying its accordance with the precepts of Christ, for this he acknowledged; but by saying, "It is impossible for a man of business, and in a city, to live such a religious life. If he would be thus devout, he must retire from business, from the city, and from the society of men." In other words, he must become a hermit. I replied that if men generally should observe the commands of Christ, on his principles, the various trades and professions of life must be relinquished. "No matter for that," was his answer, "they are all, except that of the humble shepherd and the tiller of the ground, unnecessary, and a hindrance to a strict compliance with the requisitions of the gospel." And when I endeavored to show what true religion is,—that it is a practical thing, designed for all classes, and for all employments in life, he still maintained his point by citing the words of Christ, "Whosoever will come after me, let him deny himself, and take up his cross and follow me;" which he interpreted to mean that as many as would be Christ's devoted disciples must retire from all secular affairs, and from the ordinary abodes and occupations of men. So true it is that whatever is spiritually discerned these people, even the best of them, cannot discern. Religion is made to consist either of showy but heartless rites, or of certain abstractions of the cloister, than which it would be difficult to conceive any thing more unlike the spirit of Christ.

April 21. Went to witness the performances of a Mussulman sect or order, known by the appellation of whirling dervishes, answering to an order of monks among Christians. The number present was about twenty-five. Their building or monastery is neat, convenient, and pleasantly situated. The exercises consist of singing, praying, and whirling. It is this last exercise which is their peculiar characteristic, and from which they take the name whirling dervishes. They are furnished with an appropriate dress, or outer garment, resembling a woman's gown, long and full at the bottom. They march a few times round the circular floor in the centre of the building, kiss the hand of the chief dervish, and commence whirling on their feet, their arms extended horizontally; and with such rapidity do they perform the operation, that the lower part of their dress is extended outward, forming a perfect circle, four or five feet in diameter, and with so uniform a motion as to

have the appearance of turning on a shaft. This exercise is continued about half an hour, with occasional interruptions, to prevent any serious consequences which to one unaccustomed would seem unavoidable. This done the chief dervish leads in prayer with much apparent devotion; when each member kisses his hand, and each kisses the hand of every other, with a regularity and dispatch truly surprising, and with an apparent affection that is not a little touching; and then all disperse. This exercise is performed every Friday, the Mussulman Sabbath, at one o'clock, P. M. How unlike the worship of God's house. "How amiable are thy tabernacles, O Lord of hosts!"

May 16. Had much conversation today with a friend, on the necessity of the heart being right in all our professions of duty or devotion to God. He not only assented to all I said on this point, but expressed himself, even as strongly as I should have done, on the utter inutility of all services which do not spring from the heart. "If I pray, or confess, or fast," said he, "simply because another tells me to do so, and not from my own heart and will, it is vain; and worse than vain, if with those same lips with which I have blessed God, I take his holy name in vain and utter falsehood." "Turn to the fifteenth chapter of Matthew," said he, "and read that. There you will find the truth on this subject." We turned to the chapter and read the first twenty verses, and from his pertinent comment on several of them, as, "Thus have ye made the commandment of God of none effect by your tradition,"—"This people draweth nigh unto me with their mouth," etc.—"If the blind lead the blind," etc.—"For out of the heart proceed evil thoughts, murders, etc.; these are the things which defile a man, but to eat with unwashen hands defileth not a man,"—it was evident he had well studied the sentiment of this chapter, which is capable of such a fearful application to these nominal Christians. May it not be, thought I, that while the opposition of the priests and the prejudices of the people are almost entirely cutting off our intercourse with them, the Spirit of God is setting home the truth to at least a very few hearts even here. God grant that at the last day the ultimate results of this mission may not be measured by its present visible fruits. Dark as is the cloud that overshadows us, it has never been able to shut out the promises of God. Our eye turns constantly thither, and if ever

help comes we expect it from thence. Our faith and confidence in God's promises is greatly assisted by the prayers of God's people.

Mohammedans in Persia.

LETTER FROM MR. MERRICK, DATED AT OOROOMIAH, JUNE 19, 1837.

THE latest account from Mr. Merrick inserted in this work, left him at Shiraz, the ancient capital of Persia, in September, 1836. Referring to his sojourn in that city he remarks on the—

Intolerance and Cruelty of the Religious Orders—Character of Mohammedanism.

You will perceive by a reference to former letters that I remained at Shiraz a little more than seven months. During this period I was fully occupied with preparatory studies, Persian and some Arabic, and in collecting all the information possible bearing on the missionary cause in Persia. For two or three months I was encouraged by the apparent toleration I witnessed, and by some circumstances of interest that came to my knowledge.

But more intercourse with the people and more acquaintance with the spirit and policy of the moollahs and the government, induced him to change his opinion.

To show you something of the desperate spirit of Mohammedanism, I will state a case, the circumstances of which were communicated to me by my teacher, and corroborated by other testimony. About fifteen years ago, Meerza Aboul Cassim, a moollah and professed dervish or mendicant, a native of Shiraz, and venerable for an age of more than seventy, being an intimate friend with the moostabid, or chief moollah, of the city, while riding with him one day, remarked that he understood the Koran differently now from what he did formerly. Immediately the moostabid, with his hand, struck Meerza Aboul Cassim a violent blow on the face, which he bore without making even a reply to this rude assault. The moostabid then proceeded to the mosque and proclaimed Meerza Aboul Cassim a scoffer and infidel, and exhorted the people to kill such a bad and dangerous man. At length a synod of moollahs was called to determine what should be done with a man who had ventured to intimate that his creed did not in all

respects square with the popular faith; but the assembly was divided, some maintaining that he was a good Mussulman, others insisting on his heresy and demanding his destruction. One Meerza Hady, a moollah, was specially eager to accomplish the death of poor Cassim, exasperating the people against him, and declaring if they refused to perform so pious a work, he, Hady, would take to himself the merit of sending such a "kafir" to perdition. The then prince governor of Shiraz was urged to execute this man of venerable white beard; but he replied, "Meerza Aboul is very old; let him live his few remaining days." At length a descendant of their prophet, one Seyed Ismail, went to the prince, declaring he had himself committed very many aggravated sins, and begging permission to slay this abominable outlaw from the Mussulman faith, by way of making a full expiation for all his guilt, and to secure high favor with God. The prince, however, refused to grant this mad fellow permission to wash away his sins in the blood of the venerable Cassim, who some few years afterwards went beyond the reach of his malignant persecutors.

There is much more toleration, or rather civilization at Shiraz now, than existed in that city ten or fifteen years ago; but I am fully persuaded that a public renunciation of Mohammedanism there would, at this day, insure most certain and summary death. The unprincipled mob, who in this country are called "*Lootees*," in allusion to those that vexed the soul of righteous, "*Loot*," or Lot, would leap at the chance of cancelling their infamy by murdering a deserter of Islam.

I will state another fact, on the authority of my teacher, similar to that above related. Some twenty-five or thirty years ago a servant of the governor of Yezd on one occasion reproached the memory of Fatima, the daughter of Mohammed and wife of Aly. The culprit was cited before the kazy, or judge; but the governor refused to surrender him. Hereupon the people closed their shops, and collected in such threatening manner and powerful numbers around the citadel where the governor lodged, that, in alarm for his own safety, he delivered the unfortunate wretch into the hands of the infuriated mob. The moostabid of Yezd was very old and decrepit, but raising his palsied arm he quavered out, "In the name of God, the compassionate, the merciful, I kill him," giving

at the same time a feeble stab to the victim who was instantly dispatched by the phrenzied crowd.

Persia has improved much in civilization within the last thirty years; but the fact that some six months since, the moostabid of Tabreez threatened the emeer nizam, or royal governor, with the judgment of a mob, if he brought a Nestorian girl, said to have embraced Mohammedanism, before the English ambassador that she might fearlessly declare what creed she held, carrying his point, and secluding the girl by the menace, shows very plainly that religious toleration does not advance in Persia, with the arts of civilized life. And what reason is there to suppose it would? Perhaps the general impression in Europe and America respecting Mohammedanism is, that it is such a flimsy, frost-work structure, that a few rays of science, a smattering of literature, or a modicum of the arts would annihilate it at once. Whatever may have been the origin of the materials of Mohammedanism, they have been so artfully built on truth, and cemented by excellent sentiments, that the fabric, the more I examine it, appears in every joint and angle a master-piece of skill and power. If I should take my own experience as a criterion, I should say that few have understood Mohammedanism, who have not bestowed laborious research on the subject. The small advantages I have hitherto enjoyed to arrive at the truth of the case, only convince me, that it is a "bottomless pit," not easily fathomed or filled up.

Introduction of the Scriptures—Opposition to Schools at Shiraz.

Mr. Merrick gives an account of the attempts which have been recently made to distribute the Scriptures in Persia, and the results, so far as he could ascertain them. In most cases the excitement occasioned by these attempts was very great, and the persons engaged in the distribution with difficulty escaped with their lives. In other cases the work was carried forward in a more covert manner, and of course there was less manifestation of popular or ecclesiastical hostility. Many of the books were destroyed, and in no case could he ascertain that any favorable impression was made by reading them.

On the point whether attempts to introduce christian knowledge may be most successfully made in villages or cities, Mr. Merrick writes—

In regard to the general principle of attempting missionary labor in villages

with a view of forestalling the prejudices of town, I would remark that it is based on the false theory that people, in proportion to their ignorance, are prepared to receive the truth. But the common answer of every peasant in Persia, when pressed with the difficulties of his religion, is, "I am no moollah; go to those who are learned for an explanation of your query;" and he believes this reply altogether sufficient. A better informed native, if puzzled in the same way, will refer you to one more conversant with Mohammedan theology, as I have myself been referred to the famous Hajee Seyed Mohammed Baker. The idea of abandoning their religion because they are unable to meet your arguments, does not appear to enter their minds. The principal cities, with all their intelligent bigotry, are the only places where we should at present think of attempting missionary operations, for, among other considerations, in case of popular tumult, a missionary would be much safer in a large town than in a country village.

While at Shiraz Mr. Merrick became intimately acquainted with Meerza Seyed Aly, the assistant of Henry Martyn, while in that city translating the New Testament into the Persian language. He is now venerable from age, but is still ardent in his admiration of that man of God, notwithstanding intercourse with him has brought on himself much suspicion from his bigoted countrymen, and not a little suffering.

Under the present circumstances of the city and nation, there appears little or no prospect of doing any thing successfully at Shiraz to open a school for European science and literature in that city. The prince, when the subject was proposed to him, referred the matter to the moollahs, who decided that such a school would endanger their faith; whereupon it was forthwith prohibited. This decision of the moollahs might seem to imply that the light of science would dissipate their religion; but to me it appears rather an instance of the watchful jealousy with which they guard their creed. Those who think learning alone will overthrow Mohammedanism, should read again the history of the Mussulman philosophers of Bagdad and Cordova. I am far from thinking education an unimportant means in preparing the Mohammedan mind to receive evangelical truth. I would only guard myself and others against the mistake of supposing that a Mussulman will of course become a Christian, if he becomes acquainted with

our science and literature. Enlightening their minds would give them more liberality on the score of religion, and might at length so far soften prejudice as to pave the way for free religious discussion, which would of course give us much vantage ground in carrying on missionary operations among them. But convincing a Mussulman that he could not follow the prescriptions of the Koran in the arctic circle, would have nearly the same effect on his religious views, as proving to a Christian that in that region there is no natural division of the week and consequently no indication of the Sabbath.

Spirit of the Moollahs—Edict against the Jews—Tombs of Mordecai and Esther.

The moollahs of Shiraz are less powerful and arrogant now, than they were formerly; but a single fact will help you to form an opinion of their present temper. A certain dervish, or professed religious mendicant, Zayn 'l Obeideen, who was noticed by Abbas Meerza, has succeeded in gaining a large share of royal favor and bounty from the present Shah. Last ramazan, in the great mosque, the moostabid of Shiraz publicly denounced this rich dervish as a soofee and infidel, and declared that, according to Mohammedan law, his wife and children were absolved from all conjugal and filial duty towards him, and that his property was in effect confiscated. The moostabid concluded his malediction by urging it as a duty on his auditors *to bear false witness* against Zayn 'l Obeideen, and cause him to be put to death, royal favor protecting him from lawless violence. My teacher remarked, while relating these circumstances, that if the countenance of the shah were withdrawn from this man, the moollahs would soon cut him into very small pieces. Yet he is externally a correct Mussulman, but said to have a circle of sooffees about him, on which account he is considered a dangerous man to the popular faith. His character is notorious in the kingdom; and when a year or two since he had occasion to pass Isfahan, he made a wide circuit round that city, under the conviction that even royal favor would not protect him there.

Mr. Merrick's first visit to Isfahan, in July, 1836, was noticed at p. 63 of the last volume. It will be remembered that on that visit his companions in travel, the Rev. Messrs. Hoernle and Schneider, of the Basle Missionary Society,

carried with them portions of the Scriptures in the Persian and Armenian languages; and as some of these were distributed and fell into the hands of the people, the indignation of the moollahs was excited to such a degree as nearly cost the missionaries their lives. To the violent proceedings on that occasion Mr. Merrick alludes in the following account which he gives of his second visit to that city.

I arrived at Isfahan on the 11th of April and left it on the 21st of the same month; nor did I strive at all to remain incognito during this protracted stay. It was well known that I was one of the party so cruelly denounced at the same place last summer. A little before my arrival at Isfahan Hajee Seyed Mohammed Baker, the great high priest of Persia, on the ground of certain Mohammedan traditions, issued an order that the Jews, especially those at Isfahan, should become either Mussulmans or Christians, otherwise their death was obligatory on the true believers. He declared that there was still sufficient of truth in the christian system to render it in some sense a proper religion; but the Jewish scheme, having been totally and forever superseded, its votaries ought either to be converted or slain. The afflicted seed of Jacob were yet in trouble about this matter when I left Isfahan, although there was no probability that the bloody order would be executed. A Jew occasionally turns Mussulman in Persia, but such a sweeping decree would be more likely to revive all their deep-rooted prejudices, than to change their faith.

On leaving Isfahan I took the road to Hamadan, the ancient Ecbatana, where I arrived on the fourth of May. There are great numbers both of Jews and Armenians in Hamadan. Visited the tombs of Mordecai and Esther, in company with a respectable Jewish rabbi. These tombs are situated in an old brick building about twenty by thirty feet square, surmounted by a steep dome, forty feet high. The outer entrance is so low and narrow that sheep could only brush through. Passing the ante-room, we entered that in which the tombs stand side by side, and in which a lamp is kept constantly burning. The tombs consist of carved and pannelled boxes painted black, about five feet long, thirty inches wide, and five and a half feet high, including a smaller box set upon the principal ones. These monuments are broken through in two or three places, which the rabbi said was done a few years ago by some Mussulmans, who, he assured me, carried

away the marble slabs which covered the dust of these ancient personages. Around the top of the monument are carved inscriptions in Hebrew characters; stating who were here interred etc. I do not know that the universal tradition of the Jews respecting the identity of the tombs can be set aside; but I am quite doubtful if Mordecai attained, as my rabbi conductor declared he did, the antediluvian age of six hundred years. He said that Mordecai's life was contained in some of their books, wherein it was written that his mortal career was protracted through six centuries. The rabbi also affirmed that Cyrus, the deliverer from Babylonish captivity, was the son of Esther. On my explaining to him that chronology would not admit of this supposition, he still insisted on the statement, and thought to make it more credible by asserting that there were two princes who bore the name Cyrus, although it need not here be mentioned that Cyrus the younger was not born till a century after the return of the Jews from Babylon.

Hamadan is an unwall'd, smoky looking old town, situated at the base of the snow-clad Alvend, and having an extensive and fertile plain spread out before it toward the sun-rising. I remained in that place only one day and arrived at Tabreez as I have above stated, on the 23d of May.

As the result of the observations and inquiries which he had made during his travels in Persia, Mr. Merrick expresses the following views relative to the—

Hindrances to the immediate Introduction of the Gospel into Persia.

I struggled hard and long to retain the hope that I might, in some sense, preach the gospel in Persia so soon as qualified for the work; but I am at length convinced that public preaching to the Persians is, at present, not only inexpedient, but impracticable. And even if we could employ this direct means of propagating the gospel among the Mussulmans, we should be cautioned against indulging too high expectations of success, till the Spirit be poured upon them from on high; since evangelical missionaries have freely preached fifteen years in Georgia, and thirty years in the region of Karass beyond the Caucasus, and in all this period not a single hopeful conversion from Mohammedanism has been gained. The Russian government and church have, within a few years past,

baptised many wild Mussulmans in Georgia, who probably were as fit subjects for this sacred ordinance as the savage tribes whom Catharine II. sent an army and an archbishop to convert; and who fleeing in terror both from bayonets and a christian name, plunged into a river, whereupon the archbishop galloped up at the top of his speed, and baptised them all, en masse, writing back to his imperial mistress, so zealous for the gospel, that he had christened more thousands in a day than were converted at pentecost. Tabreez is undoubtedly the most promising field in Persia, for a missionary to make efforts for promoting education, unless, (which can hardly be expected at present) the shah should take decisive measures for establishing a school on European principles at Teheran.

Southern Africa.

LETTER FROM DOCT. ADAMS, DATED
MAY 15, 1837.

THE station occupied by Doct. Adams is on the Umlazi river, near Port Natal, and is the one the commencement of which is noticed in the journal of Mr. Champion, inserted at page 184 of the last volume, and again in the joint letter of the missionaries at page 121.—The school mentioned is of course taught principally in the English language.—The name of the people which has heretofore been written *Zoolah*, will hereafter be written *Zulu*, in conformity with the usage of the missionaries.

Day and Sabbath Schools.

The school continues to flourish. A class of boys now read in the New Testament, and all of the scholars have made very good proficiency both in English and Zulu. The number of children that attend pretty regularly, is about fifty. Besides this school we have a class of adults in the morning at sunrise. These have also made good progress; and both children and adults evince a capacity for learning equal to that of Europeans or Americans. Mrs. A. has a sewing-school twice in a week, consisting of thirty or forty females of different ages. The greatest draw back in the usefulness of the school is the irregularity in the attendance of many of the scholars. Parents, as may be supposed, do not take sufficient interest in the subject to have their children attend regularly. And during the rainy season, while the women

are engaged in planting, many of the older children are required to take care of the younger, or to assist in the gardens. This state of things will doubtless continue yet for some time, but boarding-schools may be established, and I think there are the same reasons in their favor, and that they would be as useful here, as at any other place. We have already taken four promising young boys into our family. The principal object we had in view was to prepare them, as soon as possible, to render us assistance as monitors. Their progress has been very pleasing, and we are thoroughly convinced of the advantages of having the children constantly near us, that they may be removed as much as possible from heathen example and influence, and that we may bestow upon them all the pains which our other avocations will permit. The expense of their support is but trifling. Indian corn and milk are all they require for food, and their clothing is made of course cotton which is very cheap.

A Sabbath school for children was commenced soon after our brethren left. Seventy-five attended on the first Sabbath, and from 250 to 300 now regularly attend. This is superintended by Mrs. A. and is held a little after sunrise. I have an adult school at the same hour, of about 250. The children's school is opened by singing a hymn, which is first repeated by one of the boys, and prayer. Then follows an examination upon the subject of the previous Sabbath, and the recitation of hymns and passages of Scripture in English and Zulu. A few passages of Scripture are then read and explained, and the school is closed with singing. The adult school is held under a large tree near our dwelling, and is conducted much in the same manner. In both schools the questions are answered with a good deal of readiness, and in general a very good account is given of what was read and spoken the Sabbath before.

Congregations—Productions—Climate and Seasons.

Soon after the schools are closed the congregation assemble under the tree, the large spreading branches of which cast a shade sufficiently extensive for six or seven hundred hearers.

The people living upon the mission premises and those in our employ assemble every evening for the purpose of hearing the Scriptures read and explained, and to unite in singing and prayer.

I generally devote two days in the week to visiting the people at their kraals. Applications for medicine are very frequent, and not a little of my time is taken up in attending to them. It is often the case that our doors are thronged with invalids from sunrise until eleven or twelve o'clock, and some days I am able to do little else than administer to their various wants.

It is now nearly one year since we entered upon our labors in this place, and though we cannot see that much has been accomplished, we feel much encouraged, and can truly say that to us the year has been crowned with the rich mercies of our heavenly Father.

The principal productions of this place are Indian corn, Kafir corn, and poko, (species of millet), pumpkins, calabashes, sweet potatoes, beans, etc. These are all very abundant, and the soil is supposed to be adapted to the cultivation of most kinds of fruit. From observation and inquiry I am induced to believe that this climate is one of the most salubrious. I have not seen or heard of a case of fever here since our arrival, and I have been assured by some of the oldest English settlers, that they have not known of a case since their residence here, either among the white people or natives. The natives, however, are not free from sickness. Diseases of the bowels, eruptions of the skin, pulmonary and rheumatic complaints are common among them. The two former may be attributed entirely perhaps to their diet and uncleanly habits, and the latter to the frequent and sudden changes in the temperature of the atmosphere which occur at a certain season of the year, and to their being almost entirely destitute of clothing. It is probable that those who are afflicted with diseases of the lungs, or predisposed to them, might suffer here; but a little inland the temperature is more uniform, and would doubtless be more favorable for such persons.

The rainy season commences in September and ends in March. During this period the weather is warm and rather debilitating, especially the months of January and February. Having broken my thermometer I have not been able to ascertain the precise degree of heat, but should think that it would range from seventy-five to one hundred degrees of Fahrenheit in the shade. Mornings and evenings are usually delightfully cool, and the breezes from the sea, alternately from the northwest and northeast, have a very grateful and refreshing influence upon the climate.

During the winter season the weather much of the time is cool and bracing. It is in this period that changes of the atmospheric temperature are so sudden and frequent. The mercury in the morning at sunrise may stand at 65°, at eleven o'clock 85°, at four in the afternoon down to 65° again. Occasionally it is warm, say 75° at sunrise, and 60° at two in the afternoon. These vicissitudes seem to depend much upon the direction and violence of the wind. Fires are often needed morning and evening, and while the chilling winds prevail we require nearly as warm clothing as we should during the winter in the northern parts of the United States.

New-York Indians.

LETTER FROM MR. BLISS, DATED AT
CATTARAUGUS, NOV. 1, 1837.

Religious Meetings and Hopeful Conversions.

I feel it both a privilege and duty to inform you that we are enjoying a refreshing from the presence of the Lord, unless we are much deceived as to the tokens of the divine presence. We do feel as if the chariot of Jehovah, laden with salvation, is actually moving in our midst. We have been prophesying to the dry bones in the name of the Lord, and there is a noise and a shaking which is felt from the centre to the circumference of the reservation; and we have called for the breath to come upon them, and we hope that numbers are revived from spiritual death to a life of faith in Christ Jesus our Lord.

The church here were in a measure waiting for the meeting, and they had endeavored to remove the stumbling blocks and set their houses in order. We cut off some barren branches from the vine, and testified before the world our abhorrence of sin. We had meetings every day for some time previous to the commencement of the prayer-meeting, held in different parts of the reservation. We commenced and went on part of two days before any help arrived; and then Mr. Wright came with some of his brethren from the Buffalo reservation. Mr. Hall, from the Alleghany reservation, subsequently joined us. We continued our meeting for fourteen days, testifying to great and small the grace of our Lord Jesus Christ. We hope and believe there was some strong crying and many tears, both among the mis-

sionaries and Indians. Our meeting was well attended by the whole christian party, and on the Sabbath our house was filled to overflowing. More than sixty persons, including about twenty white persons, have exhibited concern for their immortal souls. We have reason to hope that a goodly number have settled the great question for life to be on the Lord's side. We cannot tell the number of those for whom we have some hope. More than thirty have resolved to seek until they find the right way. The Lord has also given us direct access to the pagan portion on the reservation. Our chiefs of the christian party invited a meeting of the other party at the council-house in the early part of the meeting. Mr. Wright went and preached to them in their own language, and was followed by addresses from the most devoted of our Indian brethren. The pagans were pleased and invited another meeting. We then dismissed our meeting for half a day, and missionaries and church went together. The meeting was small, and assembled so late that we could not develop very fully the principles of the gospel. It was proposed that they should appoint another meeting, and give a general invitation. This was done. Our brethren furnished their part of the provision; and although it was in the time of a great freshet the house was filled. Nearly every chief was present. They previously made the request, that we should, in their language, "use up the whole gospel among them." Mr. Wright therefore told as fully as possible, in a speech of two hours, through an interpreter, the contents of the Bible. This they received with candor and kindness, and appointed another meeting for me to tell my story. I went last Saturday and preached nearly two hours longer, from Mark xvi, 15—16. I endeavored to disclose the nature of the gospel, and the principal points of doctrine to be believed in order for salvation. The leading men expressed their satisfaction, and some of them came to the sanctuary the next day to learn the way more perfectly. Yesterday, at the funeral of a pagan woman, where several chiefs were present, I preached another short discourse on the way of salvation. Thus you will perceive that the pagan party have heard five sermons and several addresses and prayers within ten days past. Some of them admit the truth of the gospel, and that God hears the prayers of Christians. One young man, who has occasionally attended our meetings the year past, has resolved to for-

sake paganism and join with us. A young man who is now Mr. Wright's interpreter was brought out very clearly with a hope of salvation. Such are the tokens of God's presence. We all felt that it was good to be here. Mr. Wright and his brethren were so filled with the Spirit and with faith, that they resolved to commence another meeting without delay on their reservation. I expect to spend a few days more with them.

Sioux.

LETTER OF MR. RIGGS, DATED SEPT.
25, 1837.

MR. and Mrs. Riggs joined the mission to the Sioux in the summer of the last year. After spending some time at Lake Harriet, the station occupied by Mr. Stevens, he proceeded to Lac qui Parle, where he will probably remain associated with Doct. Williamson. The following letter was written soon after his arrival at the station, and contains an account of his—

First Impressions respecting the Mission.

The third Sabbath of September was the first I spent at this station. It was a cold, wet, windy day as any that occurs in this latitude. So unfavorable was it that we supposed very few Indians would attend. But when the hour for worship arrived, between twenty and thirty Dakota or Sioux men and women came in, with two or three Frenchmen. These, with the members of the mission families, who constituted the assembly, met for the purpose of worshipping God in this heathen land. We had before spent two Sabbaths, one on the prairie, and the other on the banks of the river St. Peter's in our tent; and although we felt that we were still in one of the mansions of God, even there, yet it was pleasant to meet where prayer was accustomed to be made, when that meeting was in a small room, and that room in the midst of heathenism. Doct. Williamson led in the devotions of the sanctuary, and after asking for the blessing of God upon the exercises, he proceeded to read a Dakota hymn. After it was read, they all rose and joined in singing; and led by one of their own number, they made as solemn and impressive music as I ever heard in the house of God. Prayer was made and another hymn sung. Doct. Williamson then

read a portion of Scripture in Dakota, and some remarks in connection with the story of the prodigal son which he had prepared with the assistance of Mr. Renville. For the benefit of the few French present, he read also a chapter in the French Bible, and made some remarks. After prayer and singing again in the language of this people, the assembly was dismissed with the usual benediction. I have scarce ever seen in a civilized land a more silent, attentive, and apparently devout audience than was this Indian assembly.

In the afternoon we had exercises altogether in English, with only the members of the mission families present. In the evening the thought came into my mind, that there are many professing Christians, who are not so regular in their attendance at the house of God, nor do they seem, when there, to give so good attention as these poor red men in the far west.

I thought again, surely it is not in vain that this station has been commenced. Here the standard of Jesus has been unfurled, and the trumpet of the gospel has commenced sounding in the ears of those whom Satan has long led captive at his will. A little church has been organized here, which counts among its number seven Dakota men and women. Oh that these names may be written on a better roll than this church record, even in the Lamb's book of life! I thought too that these Indians had commenced a song here, which is similar in some respects to the new song which is sung above, as it too ascribes glory and honor and power and dominion and might to the Lamb in the midst of the throne. And I thought also that some of these, when they shall have done singing on earth, will join in a higher strain, making sweeter melody above.

While thinking of these things I could not help contrasting the exercises of the day with a "scalp dance," which I lately witnessed. In the one God was honored; in the other he was dishonored. In one was every thing which could rejoice the heart of the philanthropist and Christian; in the other could be seen clustering together many of the elements of moral evil, revenge, ambition, glorying in that which was their shame, and an ignorant worship of the Great Spirit, supposing him to be such an one as themselves.

Oh! when will the glorious day arrive when these Indians shall learn war no more!

Proceedings of other Societies.

FOREIGN.

ORIGIN AND PROGRESS OF THE UNITED BRETHREN'S MISSIONS IN SOUTHERN AFRICA.

THE following sketch is extracted from the *Missionary Intelligencer*.

Soon after the renewal of the Brethren's Church, in the year 1722, and particularly after the remarkable outpouring of the Spirit, which was experienced at Herrnhut in 1727, a desire was awakened among this favored little flock, to proclaim the glad tidings of salvation to their neighbors and fellow-sinners, and several brethren were accordingly sent out to preach the gospel; some to the adjoining countries of Europe, others to its distant colonies amongst heathen tribes; and the Lord, according to his promise, was with his servants, and blessed their faithful testimony of his dying love to many souls. Thus, within a few years, new settlements were formed, and missions established in various countries.

The first mission was undertaken in the year 1732, among the negroes in the Danish West India island, St. Thomas; and soon after, several brethren were sent out as missionaries to Greenland, Lapland, Russia, St. Croix, and North America. Some of these brethren embarked for their destination from Amsterdam, and made the acquaintance of pious individuals in that city, who were by this means awakened to a sense of their obligation to give the gospel to the heathen tribes in the colonies of their own country. Their attention was particularly directed to the Hottentots, in whose land the Dutch had had a settlement ever since the year 1652, and two ministers of Amsterdam, the Rev. Mr. Van Alphen and the Rev. Mr. de Bruin, requested the congregation at Herrnhut to send a missionary to the Cape of Good Hope. In consequence of this application, brother George Schmidt was called to become a missionary amongst the Hottentots, and set out from Herrnhut on the 14th of February, 1736; and hence it is that we celebrate this day as a solemn day of jubilee.

After some brief notices of the early life of Schmidt, his zeal and labors, and the persecutions which befel him, the narrative proceeds—

His views and plan of proceeding having been duly inquired into by the Chamber of Seventeen, he obtained permission to proceed to the Cape of Good Hope in September, 1736. Some time, however, was spent in making the needful arrangements, and on the 4th of December he went on board the ship *Rynsburg*, captain de Bruin, which, after having been detained for some time by contrary winds, set sail on the 11th of March, 1737, and anchored in Table Bay on the 9th of July. On the 4th of September, he left Capetown, in the company of a sergeant Faustman and two Hottentots, Africa and Cupido, and arrived at the com-

pany's post, Zoetemelk's Valley, on the river Zonderend, on the 13th of the same month. On the day following, he pitched his tent not far from Africa's hut, at a place now called Harbeest-kraal, and immediately set about tilling the ground and building a hut, whilst he at the same time preached the gospel to the Hottentots, and endeavored to instruct them in the Dutch language.

On the 23d of April he left Harbeest-kraal, on account of its proximity to the military post at Zoetemelk's Valley, and removed with eighteen Hottentots to a waste spot, than called Sergeant River, but afterward known by the name of Bavians-kloof, where Gnadenthal now stands. Here he built another cottage, and on the 4th of May began again to keep school, and to preach the gospel, at the same time instructing the Hottentots in gardening, agriculture, and various kinds of manual labor. His faithful endeavors for the good of his people were not in vain; an awakening took place amongst the Hottentots; and the above mentioned Africa and Cupido, and a certain William, were the first who began to inquire about their souls' salvation, and they became in some measure his fellow-laborers and assistants. Though he had to struggle with various trials and difficulties, yet the Lord blessed the labor of his faithful servant beyond his expectation. His scholars grew both in number and in grace, and made such advances in christian knowledge, that, in the year 1742, he ventured to baptise several Hottentots, namely, William by the name of Joshua, Africa who was called Christian, Cupido named Jonas, two women, Magdalena and Christina; and after some time two more men, making in all seven individuals.

As soon as it became known, that Schmidt had commenced baptising the Hottentots, a great outcry was raised against him, and he was summoned to appear before the governor, the Dutch minister of Capetown, and the council, and ordered not to baptise any more Hottentots, nor to administer the holy communion, on the unjust plea, that the Brethren's Church had no right to ordain him a minister of the gospel. Being thus obstructed in his missionary labor, he wrote to Germany, requesting leave to return to Europe, in hopes of there removing these difficulties, and then returning to his flock. Having obtained this permission in August, 1743, he intrusted his little property to Christian, one of those who had been baptised, and set out to Capetown in November. The scene which presented itself on his taking leave of the forty-seven Hottentots, who then composed his little flock, and of several European friends in the neighborhood, with whom he lived in christian fellowship, was highly affecting. On the 28th of January, 1744, he appeared before the council, formally requesting leave to return to Europe, which was readily granted; and having humbly requested the governor, Zwellengrebel, that the Hottentots might be left undisturbed on the spot which they then occupied, he set sail on the 4th of March, and arrived in Amsterdam on the 22d of June.

The converts of brother Schmidt remained together for some time, in the expectation that their beloved teacher would return, as he had

promised; but the petitions of the Brethren in Europe, to be permitted to resume the mission, were of no avail; and in process of time the Hottentots dispersed or were removed by death, and the place was altogether abandoned and became a wilderness.

At length, after the lapse of nearly half a century, a petition of the directing board was favorably received by the Chamber of Seventeen in December, 1791, and permission granted to send two or three brethren to recommence the mission. Accordingly the three brethren, Hendrik Marsveld, Daniel Schwinn, and Johann Christian Kuhnel, were called to this service. On the 11th of July, 1792, they left Holland, and on the 23d of November landed at Capetown. In the company of Mr. Marthinus Thennissen, Sen., then baas, or overseer, at Zoetemelk's Valley, they set out from Capetown on the 20th of December, and arrived at the Company's post on the 22d. On the 24th of the same month they rode over to Bavinskloof, where they found remains of brother Schmidt's dwelling, and several trees which were planted by him, but no Hottentots. From thence they proceeded to a Hottentot kraal on the Sergeant River, where they met Magdalena, who had been baptised by brother Schmidt, being the only one left of his converts, and who was still in possession of a New Testament which he had given her.

In the month of January, 1793, they began, with the assistance of the Hottentots who assembled from the neighboring kraals, to build a house, and in March the schools and meetings were commenced. The Hottentots of the neighborhood, some of whom were children of those baptised by brother Schmidt, gradually collected round the missionaries, erecting their huts near the cottage of their teachers. The word of the Cross soon evinced its divine influence on the hearts of the hearers, of whom a few are still alive, and one after another began to inquire about the things which pertain to their eternal happiness and to make the important question, "What must we do to be saved?" the chief concern of their lives.

On the 19th of July the first Hottentot woman was baptised, and before the end of the year five more were added to the church by the sacred ordinance of baptism, of whom one is still living in the midst of this congregation. Meanwhile trees had been planted, gardens laid out, a water-course constructed, etc.; and thus the present village of Gnadenthal commenced. In the following year twelve individuals were baptised, so that the brethren, at the end of 1799, had already collected a small congregation of nineteen baptised, besides seventeen candidates for baptism. The number of inhabitants increased from year to year, and at the close of the year 1798 amounted to more than seven hundred souls.

The missionaries had meanwhile to struggle with serious difficulties some of which originated in the unsettled state of the country, and in the year 1795 their situation became so critical and dangerous that they were obliged, by the murderous threats of a number of rebellious inhabitants, to abandon their station and seek a place of safety at Capetown; and to human appearance, the flourishing work of the mission was on the eve of destruction. But the Lord approved himself a mighty helper of his weak servants in their perilous situation, as he has indeed done amidst all subsequent difficulties, for just at this juncture the colony was taken possession of by

the English, and the brethren were thus enabled to return to their home and resume their labor, under the protection of a benevolent government.

From 1803 to 1806, the Cape Colony was again under the Dutch government, during which time the brethren had the happiness to enjoy the favor and confidence of the governor, by whose earnest request brother and sister Korhammer served as missionaries with the Hottentot corps stationed at the Wynbergen, first from August to October, in 1804, and then from May 1805, to February 1806, the colony having again been taken possession of by an English force in the month of January.

The arrival of new missionaries from Europe, in 1806 and 1807, after the decease of brother Rose, was very opportune, because the brethren were thereby enabled to accept the invitation of the governor, lord Caledon, to begin a second station at Groenekloof. The brethren and sisters Korhammer and Schmidt were called to this service, who arrived at Groenekloof in March, 1808, where the first adult was baptised in June, and upward of one hundred people collected before the end of the year. Our Savior crowned the weak endeavors of his servants with his divine blessing; the number of hearers increased, and a growth in knowledge and grace was perceptible in many of these new comers.

Nor was the blessing of the Lord withheld from the elder station, Bavinskloof, which on the first of January, 1806, received the name of Gnadenthal, and the number of baptised members increased very rapidly. Thus, for instance, during the years 1809 and 1810, no less than 119 adults, besides seventy-five children, were baptised into the death of Jesus, and among those who were admitted as inhabitants were also several families of the Caffre tribe.

In April, 1817, a new mission was begun on Witte River, where in October the first adult was baptised, and the labors of the brethren promised abundant fruit, when in the year 1819, the war with the Caffres broke out, which threatened the total destruction of the mission. The Caffres carried away the whole herd of cattle belonging to the station, after having killed nine out of eleven herdsmen, and thereby compelled the missionaries, with their flock of 150 Hottentots, to abandon the place in April, and to seek refuge at Uitenhage; and shortly after their houses were burned and their gardens destroyed by the Caffres and trodden down by the elephants. In October, however, the missionaries were able to return to the station, where they founded the present settlement of Enon, the Lord granting his blessing both to their labor for the temporal good of their flock and to their endeavors to build up his invisible church. The number of buildings increased annually, and in the year 1821 the present church of Enon was finished, the number of inhabitants then amounting to more than two hundred.

The year 1822 was memorable on account of the great distress prevailing throughout the whole colony, and particularly in the western districts, which was also severely felt in the missionary stations. Two successive failures of the crop produced a scarcity of the first necessities of life, and the poorer classes suffered absolute hunger. Their sufferings were not a little increased by the unusual rains and storms which prevailed in the wet season, whereby destructive inundations were occasioned and many buildings demolished.

Before the end of the year the brethren found an opportunity of extending their sphere of activity, government having requested them to appoint a missionary for the Leper Institution.

In 1827 a Tambookie chief, Bowana, applied to the colonial government for a missionary, and the governor, who by the above mentioned circumstances had become intimately acquainted with the brethren's cause and formed a favorable opinion of their method of proceeding, requested them to commence a mission among the said tribe; and thus Shiloh was founded on the Klipplaat River, by the brethren and sisters Lemmertz and Hoffman, and a few Hottentots and Caffres, government effectually assisting them in various ways at the first beginning.

This station has had to struggle with peculiar difficulties, owing to the heathenish habits and superstitions of the people, and the rapacity of the neighboring tribes, a party of whom attacked their little settlement a few months after its commencement, and obliged the brethren to retire for a season to the Klaas Smith River. Another party of Corannas again made a murderous attack on them in 1833, killed and wounded several neighboring Tambookies and carried away a considerable herd of cattle. Yet their endeavors to promote the temporal and eternal interests of these poor heathen have not been without a blessing, and our Savior has already begun to gather in a reward for the travail of his soul from among the Tambookies and the neighboring tribes.

The Hottentots under the charge of the missionaries at Groenekloof increased in number from year to year. By steady industry in their agricultural labors their outward circumstances have been much improved, and for their convenience a horse-mill for grinding corn was erected in the year 1830. Notwithstanding many faults and short-comings, the blessing of God our Savior rested on the labor of the brethren, and the number of baptised members was steadily on the increase.

The congregation at Elim increased so much that in the year 1834 a large church, one of the neatest buildings in any of the interior districts of the colony, was erected, and solemnly opened on the 18th of October, 1835.

A new door of usefulness was opened to the brethren on the 12th of September, 1831, when the first infant school was opened at Gnadenthal. This institution has been attended with great blessing both to the children and to the adult congregation, and has been the means of introducing considerable improvements amongst the bigger children of the other schools, for whose use a large room was added to the school-house, which was solemnly opened on the 24th of August, 1835. Similar infant schools were gradually established at most of the other stations, namely, at Elim in 1832, at Groenekloof in 1833, and at Enon in 1835, where likewise a separate house was built for the purpose.

In the year 1835 Enon and Shiloh were in imminent danger from the unexpected war with the Caffres; but our Savior graciously held his protecting hand over them, so that no one was hurt by the hand of the enemy.

From the beginning of the mission to the 31st of December, 1835, there have been, at the six stations of the mission, 2,475 adults and 2,486 children baptised, 619 received into the congregation, and 1,962 admitted to the holy communion.

The number of inhabitants at all the stations, at the period last mentioned was, of communicants, 1,132; of those baptised, but not yet communicants, 1,416; of heathen 926; total 3,474. The number of children in the schools was 928.

From the beginning of the South African mission thirty-six European brethren and thirty-six sisters, (including brother G. Schmidt and brother and sister Lees,) have been engaged in its service, of whom, up to the 31st of December, 1835, fifteen had departed this life in Africa, thirteen returned to Europe, and forty-four were still in activity. Of those who had returned to Europe eight were still alive.

STATIONS AND MISSIONARIES OF THE UNITED BRETHREN AT THE CLOSE OF THE YEAR 1836.

THE following catalogue is taken from the Missionary Intelligencer.

N. B.—In this catalogue, *m.* denotes that the missionaries are married; *w.* widowers; *s.* single, or unmarried. In the enumeration of missionaries the wives are included.

GREENLAND.—1733.

New Herrnhut.—*m.* Brethren Lehman, Ulbricht; *s.* brethren Herbrich, Richter.—*Lichtenfels.*—*m.* brethren Eberle, Tietzen; *s.* brother C. Kogel.—*Lichtenau.*—*m.* brethren Ihrer, J. Kogel, Baus.—*Federicksthal.*—*m.* brother Muller; *s.* brethren Lund, Asboe; brother and sister Mehlhose, on a visit in Europe.—Total, 4 stations, 23 persons.

LABRADOR.—1770.

Nain.—*m.* brethren Lundberg, Beck, Fritsche; *s.* brother Albrecht.—*Okkak.*—*m.* brethren Sturman, Knaus, Henn, Korner; *s.* brother Erdman.—*Hopedale.*—*m.* brethren Meisner, Glitsch, Herzberg; *s.* brother Barsoe.—*Hebron.*—*m.* brethren Morhardt, Menzel; *s.* brethren Kruth, Freytag. On a visit to Europe, brother and sister Stock.—Total, 4 stations, 31 persons.

NORTH-AMERICAN INDIANS.—1734.

New Fairfield. in Upper Canada.—*m.* brethren Luckenbach, Miksch, Vogler.—Among the *Cherokees.*—*m.* brother Clauder.—Total, 2 stations, 8 persons.

WEST INDIES.

DANISH ISLANDS.—1732.

St. Thomas.—*New Herrnhut.*—*m.* brethren Wied, Damus, Wedeman.—*Niesky.*—*m.* brethren Freytag, Meyer, Kleint.—*St. Croix.*—*Friedensthal.*—*m.* brethren Sybrecht, Muller, Schick.—*Friedensberg.*—*m.* brethren Spar, Meyer, Popp.—*Friedensfeld.*—*m.* brethren Staude, Platner.—*St. Jan.*—*Bethany.*—*m.* brethren Blitt, Koster.—*Emmaus.*—*m.* brethren Schmitz, Eder.—Total, 7 stations, 34 persons.

JAMAICA.—1754.

New Eden.—*m.* brother Kochte.—*Irwin Hill.*—*m.* brother Robbins.—*Fairfield.*—*m.* brethren Ricksecker, Renkewitz, J. Romer.—*New Carmel.*—*m.* brother Collis.—*New Bethlehem.*—*m.* brother Haman.—*New Fulneck.*—*m.* brother Davies.—*Bethany.*—*m.* brother J. Scholefield.—*Beaufort.*—*m.* brother Pfeiffer. On their passage thither, *m.* brethren Zorn and Elliott.—Total, 8 stations, 23 persons.

ANTIGUA.—1756.

St. John's.—*m.* brethren Harvey, Hartwig, Thraen.—*Gracehill*.—*m.* brother Bayne.—*w.* brother Miller.—*Gracebay*.—*m.* brother Mohne.—*Cedar Hall*.—*m.* brother Zetsche; *w.* brother Newby.—*Newfield*.—*m.* brother Morrish.—Total, 5 stations, 16 persons.

ST. KITTS.—1775.

Basseterre.—*m.* brother Theod. Roemer; *w.* sister Scholefield.—*Bethesda*.—*m.* brother Simon.—*Bethel*.—*m.* brother Seitz.—Total, 3 stations, 7 persons.

BARBADOES.—1765.

Bridgetown.—*m.* brother Taylor.—*Sharon*.—*m.* brethren Oerter, Klose.—*Mount Tabor*.—*m.* brother Zippel.—Total, 3 stations, 8 persons.

TOBAGO.—1790 (renewed 1827.)

Montgomery.—*m.* brethren Light and Coates.—1 station, 4 persons.

DEMERARA.—1835.

Anna Regina Estate.—*m.* brother Coleman.—1 station, 2 persons.

SURINAM.—1735.

Paramaribo.—*m.* brethren Passavant, Treu, Jacobs, Dohrman, Bleichen. On the plantation *Charlottenburg*.—*m.* brother Voigt, Hartman, Schmitt.—Total, 2 stations, 16 persons.

SOUTH AFRICA.—1736 (renewed 1792.)

Gnadenthal.—*m.* brethren Teutsch, Stein, Nauhaus, Sonderman, Schopman, Brauer; *w.* sister Kohrhammer.—*Groenkloof*.—*m.* brethren Lemmert, Lehman, De Fries.—*Hemel-en-Aarde*.—*m.* brother Tietze.—*Enon*.—*m.* brethren Genth, Halter, Stoltz.—*Elim*.—*m.* brethren Lutting, Meyer.—*Shiloh*.—*m.* brethren Fritsch, Hofman, Bonatz. On the passage thither, brother and sister Hallbeck, Franke; *s.* brother Kuster.—Total, 6 stations, 42 persons.

SUMMARY.

46 stations and 216 missionaries. Increase during the year, 2 stations.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

Worship of Demons in South Travancore.

THE Rev. Charles Mead, recently stationed at Mandycadoo, in Neyoor, gives the following account of the demons formerly worshipped at the temple of Caureavilly, near the place of his labors.

This place of devil-worship was usually denominated Patterakalee Covil, (i. e. the temple of Pattera-kalee,) as she is considered the principal object of superstitious dread and veneration, though associated here in worship with her husband, Veerapatteran. The images destroyed were made of sun-burnt brick and mud, plastered over with chunam, and raised several feet from the ground, in a reclining posture. Each figure was about six feet in length, the limbs disproportionately large, having the faces painted to give them a terrific appearance. The temple was situated in a beautiful grove of jack and palmyra trees, and surrounded by several fine banyans, (wild fig-trees,) under whose

ample shade the sacrifices to the evil spirits were offered.

The legendary tale of these demons states, that on a certain day when celestial food was carried to Seevan by some of the inferior gods, the giant Taradan seized and devoured it. Seevan became angry at the loss of his meal, and determined to punish the offender. He created the sacred vedas for the assistance of Pattera-kalee and Veerapatteran, and delivered them with a trident, (Seevan's instrument of destruction,) into their hands, directing them to make war with Taradan. They executed their commission so promptly and effectually, that Seevan's enemy was destroyed, to his great delight. Seevan was so pleased with what they had done, that he endowed them with unlimited power to kill all on earth who might oppose them, or neglect to offer sacrifices at their altars. The consequence was, that many were killed or grievously afflicted with various diseases. This produced great consternation and led the people to inquire of the soothsayers as to the origin and the means to be adopted for the removal of these calamities. They informed those who consulted them, that Seevan had given the demons Veerapatteran and Patterakalee, the dreadful power which they were then exercising; but that they might be propitiated if they would erect temples to their worship and offer sacrifices at their shrines. Annual festivals were accordingly established, at which bloody sacrifices of sheep, goats, and fowls, with plants, flowers and incense were to be offered, attended with firing off rockets, waving of lights, and dancing and singing all night. Those who joined in these and similar ceremonies were promised an abundance of good things in the present life, and a deliverance from all its evils, with a place among the gods after death.

Whenever an individual became ill, a sacrifice was got up by his relations, and offered to the idol to procure relief; and every Tuesday there was a regular service and a sacrifice at the temple—but the annual festival was the most imposing. A contribution was raised latterly, by force, amongst the people throughout the district to support the place. The last priest who had officiated at the temple for many years, (now a converted character to whom I shall again refer,) informed us that he was obliged to fast at intervals, and entirely abstain from animal food for thirty days previously to the feast, bathe daily, take up his abode in the temple and offer sacrifice to the idols. Ardent spirits are not generally used by the Hindoos, but in some sacrifices they form the principal part and are joined with other abominable appendages. On these occasions the worshippers assemble in the evening, spend the whole night in rioting and drinking arrack, an intoxicating liquor, distilled from rice and fermented cocoanut water.

The annual festival of this pagoda took place at the same time, and in connection with the famous Ammon worship at Mandycadoo, the adjoining village, where we resided for some time, while the mission premises at Neyoor were being erected. Here we annually witness a vast concourse of natives assembled from all parts of Travancore and Tinnevely. A kind of fair is held on the occasion, at which commodities are brought for sale from different parts of India. This is one cause of attraction to the immense crowds who attend, but thousands assemble there to fulfil the vows they have made in sickness. No distinction of caste is observed

in approaching the temple, which is accessible to all who bring an offering. A brahmin officiates; the native government defray the expenses, and receive the produce of the gifts presented. Outside of the pagoda there will be seen a large quantity of cocoa-nuts and other offerings; also a heap of wooden hands, arms, and legs, offered by those who have been restored from some injury in those members during the year. Persons who are rich present silver hands and legs, or golden ones, on such occasions; these are carefully put away in the inside of the temple. In one direction there will be observed the swinging machine, hoisting up the victims of superstition by a hook inserted in the back; other persons will be seen rolling in the dust, a considerable distance round the temple, until they are exhausted by the heat and exertion it requires to perform this vow, in the hottest month of the year, (March,) others have a thin piece of cane inserted in their side, and dance along with apparent joy, while two persons in front and behind take hold of the cane, and keep step with the individual at a quick pace for a considerable distance. Parents and relations are seen bringing little children of both sexes to perform this cruel rite, in consequence of vows made by them on their behalf in times of sickness. On such occasions they will say, "If this child recover he or she shall dance before Pattera-kalee, with the sides pierced." Numerous groups of women are engaged boiling the sacrificial rice, and when the steam ascends, they rend the air with shrill cries of frantic joy, and offer the rice to the idol, previously to feasting on it with their families. Some are engaged slaying the sheep and goats; they have also a cruel custom of sacrificing a cock, by transfixing it on a sharp-pointed piece of iron, placed on an altar of wood; others, with considerable pain and risk, hold a pan of fire in their hands before the idol, until it is consumed. It is stated in the Hindoo Puranas, (i. e. histories,) that human sacrifices were formerly offered to this demon, one of which, it is said, satisfied her for a thousand years.

Many of the deluded idolaters have come to this feast to hear for the first time, the news of the great atonement—the true sacrifice for sin—and having received our Tamul tracts, which are always read and distributed on the occasion, have been led subsequently to abandon idolatry. Near this village, Pattera-kalee's temple was situated; and when it was determined to destroy it, in November last, we assembled very early in the morning for the purpose. About three hundred persons of the Kotnavilly congregation were present to witness the demolition of their former objects of worship. The mamatee, or Indian spade, was produced, and the images were speedily defaced; but the entire removal of them was left to the coolies, who promised to have the place quickly cleared of the rubbish. We retired to the veranda of the temple, sung a Tamul hymn, read the 10th chapter of the first Epistle to the Corinthians, addressed the people from the 20th verse, and concluded with prayer. The people were delighted with the overthrow of the idols, and subsequently began daily to assemble to hear the Scriptures read, and to join in prayer, where satanic worship was once performed. After the service was over, the image of Paramasattee was brought out of an adjoining room, and we rescued it from the flames with the view of bringing it to England, where it has safely arrived. Our way led through the palmyra groves, and the people

as usual brought us the Pathaneer,* to drink—a palmyra leaf being twisted together to serve as a cup. After this refreshing repast, we reached the mission-house before the sun was very powerful, and found our friends, Mr. and Mrs. Mault, from Nagercoil, who had come to visit Neyoor before my departure. When reviewing what the gospel had effected for Travancore, since we first entered the field, we could not avoid saying, and our friends in Britain will join in the exclamation, "What hath God wrought!"

DOMESTIC.

BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY.

On page 344 of the last volume it was mentioned that the General Assembly of the Presbyterian Church, at its late meeting in May, organized a Board of Foreign Missions; and also that the name of the Western Foreign Missionary Society was, at the meeting of that society in June, changed to Presbyterian Missionary Society.

The first meeting of the Assembly's Board of Foreign Missions was held according to appointment in the city of Baltimore, in the First Presbyterian Church, on the 31st of October, the Rev. Dr. Green, of Philadelphia, being called to the chair.

The following account of the proceedings of the meeting are copied from the Foreign Missionary Chronicle.

1. *The transfer of the Presbyterian Foreign Missionary Society to the Board of General Assembly.*—The Synod of Pittsburgh and the Synod of Philadelphia had, with great cordiality, authorised this change to be made by their directors of that society, should it be deemed expedient. It was accordingly, with all its missions and funds, made over to the Board of Foreign Missions of the General Assembly. The Corresponding Secretary of that society submitted, agreeably to the request of the Board, a summary statement of its affairs; from which it appeared that forty-five missionaries were in connection with the society, chiefly laboring among the heathen, though the statement included eight now on the way to their fields of labor; three expecting daily to embark; seven detained for the present; owing to the want of funds; and two in this country for other causes. Of this number, eleven are ordained ministers, one of whom is a physician and another a printer, five are teachers who have finished the usual course of college studies, one is a printer and book-binder, and twenty are females. The society had under its care three printing-presses,

*Pathaneer is the sweet water or juice of the palmyra, a species of palm; the juice exudes from one of the branches, daily cut for the purpose, and is received in an earthen vessel which is rubbed with a little chunam, to prevent fermentation. It is used in this state by the natives as food, or boiled into a coarse kind of sugar termed jaggery, which is likewise eaten, or employed as a cement, being mixed with chunam, i. e. shell lime.

one high school, two small boarding-schools, and several common schools. The efforts of its missionaries have been encouraged by a number of hopeful conversions, there being twelve native members of the church among the Wea Indians, and three persons of a similar character, besides some inquirers, mentioned in recent letters from India. The receipts during the year ending October 15th, were \$40,266—and the balance in hand at the same date was \$5,784, which would be wanted for the China mission. It was stated that a large increase of funds beyond the receipts of the past year would be needed, to sustain existing missions, and to meet the expenses of efforts, which are contemplated during the ensuing [present] year.

Those who have watched the progress of that society from its formation, cannot but recognise the favor of the great Head of the Church in prospering its interests. It has had ample cause for gratitude on account of the direct usefulness that has already been accomplished by its labors, and still more, perhaps, on account of the system of efforts, now fairly commenced, which give fair promise of conveying the most important blessings to extensive regions of the heathen world. It is also a source of unfeigned satisfaction that it has proved the means and the occasion of strengthening and extending throughout our Presbyterian Zion, the conviction, that as a church we are debtors to the heathen. The events of its past history have, no doubt, contributed largely to the present general ecclesiastical action of the church in behalf of foreign missions; and now that, free from debt and all embarrassment, it has been taken under the patronage and direction of the highest judicatory of our church, our hope and prayer to God is, that the streams of sympathy and benevolence may flow towards the poor heathen, more broad, and deep, and pure, from the midst of all our churches, until the time shall come when all nations shall possess and joyfully appreciate our excellent system of faith, and shall with us "worship God in the spirit, and rejoice in Christ Jesus, having no confidence in the flesh."

At this meeting of the Board of Foreign Missions resolutions were read, which had been passed by the Synod of North Carolina, and by the Synod of Virginia; from which it seems probable that the Central Board of Foreign Missions will also be transferred, at the end of the present year, to the General Assembly's Foreign Board, and it is considered probable, also, that the Southern Board of Foreign Missions will eventually be transferred in like manner.

2. The Board determined, with entire unanimity, that the seat of its executive operations should be established in the city of New York.

3. The following gentlemen were elected officers of the Board, viz.

Rev. SAMUEL MILLER, D. D.,	<i>President;</i>
Gen. WILLIAM McDONALD,	<i>Vice President;</i>
Rev. W. W. PHILLIPS, D. D.	
" J. McELROY, D. D.	} <i>Executive Committee.</i>
" JOHN M. KREBS,	
" GEORGE POTTS,	
" EDWARD D. SMITH,	
Mr. JAMES LENOX,	
" MOSES ALLEN,	
" HENRY RANKIN, and	
" HUGH AUCHINCLOSS,	
" WALTER LOWRIE,	<i>Corresponding Secretary;</i>
" JAMES PATTON,	<i>Treasurer.</i>

4. The executive committee were authorized to appoint an assistant secretary and a general agent.

5. It was determined that the Missionary Chronicle, as the official organ of the Board of Foreign Missions, should be enlarged, and the executive committee were directed to take suitable measures for extending its circulation. Directions were given as to various other matters, among which we observe that persons, who had been constituted life directors or life members under the Presbyterian Foreign Missionary Society, are to be considered such under this Board; and that one hundred dollars paid at one time shall constitute a life director, and thirty dollars a life member, under the new Board.

The following resolutions were passed—

Resolved, That this Board record their grateful acknowledgments to the great Head of the Church for having permitted them to witness the consummation of the desire, so long devoutly cherished by them, of seeing the General Assembly of the Presbyterian Church in these United States, in her distinctive organization, engage in the work of sending the gospel to the heathen.

Resolved, That we regard the present crisis in the affairs of our church, as well as the wide fields for missionary labor now open before us in the providence of God, as imposing peculiar obligations on all the friends of the Redeemer in connection with us, who desire to preserve his truth, and to maintain the order of his house, to unite their exertions for the advancement of his cause and the establishment of his kingdom in the world.

Resolved, That we respectfully but earnestly invite those synods, presbyteries, and churches, under the care of the General Assembly which are friendly to this Board, to co-operate with us as auxiliaries, or in such other ways as they may deem most expedient, but in humble reliance on divine grace with fervent and persevering prayer, in carrying into effect the great design of our organization.

Resolved, That all the pastors in the Presbyterian church, friendly to the operations of this Board, be respectfully requested to bring the subject of Foreign Missions before their respective churches, in any manner they may deem best, on the 1st Sabbath in January, 1838.

The Board adjourned to meet in the Second Presbyterian Church in Philadelphia, on the Tuesday after the third Thursday in May next, at three o'clock, P. M. The Rev. Dr. Miller was appointed to preach the sermon at the next meeting of the Board, and the Rev. Dr. Spring was elected alternate to Dr. Miller.

The number of the Chronicle for January states that the executive committee had appointed the Rev. Dr. John Breckenridge, professor in the Princeton Theological Seminary, general agent for the Board, and that he had accepted the appointment, with some limitations, and was about to enter on its duties. In the same publication it is also stated that Mr. Daniel Wells, of the Princeton Theological Seminary, had been appointed assistant secretary of the Board.

Two missionaries of the same Board, Rev. Messrs. John A. Mitchell, and Robert W. Orr, and Mrs. Orr, destined to China, received the

instructions of the executive on the 6th of December, and embarked at New York for their contemplated field of labor on the 9th.

AMERICAN TRACT SOCIETY.

Appeal in behalf of Tract Distribution in Foreign Lands.

AFTER laying open various portions of the pagan world, and showing the facilities and the demand for tract distribution there, the Committee make a statement respecting the nations of the European continent. After noticing the call in Greece, they proceed—

Among the 60,000,000 of Russia is a field no less encouraging. The friends in St. Petersburg have issued in Russ, Finnish, Swedish, Estonian, and Mongolian, upwards of fifty tracts, all having the approbation of the censor; of which 241,730 were circulated the last year, in every direction, from Sweden and Finland to Siberia, and to the shores of the Black Sea. In reference to this immense field, the Rev. Robert Baird, in August last, wrote from St. Petersburg, "There is nothing like it on the whole earth, excepting perhaps China. Of the sixty-two or three millions of the empire, about thirty-six millions speak the Russ."

In Sweden, where the Evangelical Tract Society, that has issued eighty-four tracts, had become very inactive, the Rev. Mr. Scott, Wesleyan clergyman at Stockholm, and others co-operating with him, have been encouraged to commence the translation of the Young Christian and Harlan Page, depending on this society for the means; and are zealously engaged in issuing temperance publications for a country where "three million persons drink annually 40,000,000 gallons of brandy;" the peasants, to a great extent, distilling, each for himself, "for household consumption; and often reveling at the houses of each other to a degree of excess truly horrifying."

In Denmark there is equal need of increased efficiency, and an application for a grant of \$500 has been made; and in Poland are eight or ten missionaries of the London Jews' Society, with a press, ready to employ the society's means, and for whose tract operations \$500 is also urgently requested.

In Germany there is access from Berlin, to a large Polish population; to Bohemians and Wendish; and to Hungary, embracing 2,000,000 protestants; for all of whom aid has been requested in an affecting appeal from Dr. Patterson. The society at Barmen are still prosecuting their evangelical labors; and that at Calw, near Wurtenburg, chiefly through the persevering efforts of one individual, has issued thirty million pages; its "History of the Church of Christ" having been translated and printed both in French and English, and its "Bible Stories" in Arabic, and now to be translated into Hungarian.

At Hamburg the "Lower Saxony Tract Society," is still steadfastly prosecuting its important work; and the American Baptist Mission, in connection with the "Hamburg Tract Society," with a zealous colporteur and extensive openings, are very efficient in their tract operations.

At Basle the Evangelical Tract Society circulated 34,380 tracts the last year, but their means are limited. At Belgium tract operations were commenced by Rev. Mr. Boucher, previous to his visit to this country, who then presented an urgent application for aid. The Paris Religious Tract Society, by means of their colporteurs and others, circulated the last year more than 500,000 tracts; and are pushing their operations into Low Breton and Spain, besides issuing a new series for the German population to whom they have access; and at Gibraltar in Spain, the Rev. Mr. Rule is now waiting for means to publish in Spanish Bogue's Essay on the Evidences of Christianity, translated into that language by a society now extinct, and also Nevins' Thoughts on Popery, now in the translator's hands.

The following summary view is added—

Besides the tract societies mentioned, and the coadjutors in Russia and other fields, our own foreign-missionary institutions, with whom it is the privilege of the society to co-operate, sustain in all about seven hundred missionaries and assistants, and have nineteen printing establishments, four stereotype foundries, and forty presses. Upwards of 450 tracts and 35 volumes, in addition to portions of Scripture, are issued abroad, to which the society's funds may be applied; and the society and the various institutions aided, publish tracts in fifty-six languages.

With all these calls upon the society, and lamenting that so little has been done in this department for the last eight months, the committee have resolved, (they trust) in the strength of God, and hereby solemnly announce their determination, with his blessing and the co-operation of his people, to make the following appropriation, amounting to the sum of forty thousand dollars, to be paid as soon as the means can be obtained, viz.

For China, Singapore, Java, and Indian Archipelago, through American Board of Commissioners for Foreign Missions, \$3,000; Protestant Episcopal Mission, \$1,000;	\$4,000
Siam, American Baptist Board, including mission to Chinese, \$1,500; American Board of Commissioners for Foreign Missions, \$1,000;	2,500
Shyans,	700
Burmah, including Karen mission,	5,000
Northern India,	2,500
Orissa,	500
Teloogoos, American Baptist Mission,	500
Madras, Madura, and Southern India, (including Nagercoil,)	4,000
Ceylon,	2,500
Mahrattas,	1,000
Sandwich Islands,	2,000
Southern Africa, mission of American Board of Commissioners for Foreign Missions, \$300; South African Female Tract Society, and Rev. Dr. Philip, \$300;	600
Western Africa, mission of American Board of Commissioners for Foreign Missions,	200
Syria,	500
Nestorians, Persia,	500
Asia Minor and Constantinople,	1,200
Greece, mission of Protestant Episcopal Church, \$1,000; American Board of Commissioners for Foreign Missions, \$800; American Baptist Board, \$400;	2,200
Russia, (including \$400 for temperance publications,)	2,000
Sweden, (do. \$100 for do.)	800
Poland,	500
Berlin, Prussian Tract Society, \$300; and Mr. Elsner, \$100 for temperance publications in Prussia and Poland,	400

Hungary, through Mr. Elsner and Dr. Pater- son, Berlin, (\$100 for temperance publica- tions,)	300
Calw Tract Society,	300
Hamburg, Lower Saxony Tract Society, (\$50 for temperance publications,) \$600; Baptist Mission, (\$50 for temperance publications,) \$600;	1,200
Basle Tract Society,	200
Holland, for temperance publications,	100
Belgium,	300
France, Paris Religious Tract Society, (\$100 for temperance publications,)	700
Spain, Rev. W. H. Rule,	800
Chippewa Indians, Canada,	500
Reserved for Barmen, Bremen, Denmark, Mo- ravian Brethren, North American Indians, and to meet new claims,	1,500
Total,	\$40,000

These sums, which are less by many thou-
sands of dollars than the aggregate requested
for the respective countries and stations, can
only be paid as donations shall be received.
The foreign pecuniary grants made by the
society, in the two years ending the 15th of
April last, exceeded the whole amount received
for foreign distribution by \$8,717; the grants
of publications from the depository, within the
same period, amounted to upwards of \$13,500;
and the unavoidable expenses incurred in
stereotyping and issuing new tracts and vol-
umes for supplying the depository, and in sus-
taining the society's various operations, have to
the present time exceeded the total receipts by
the sum of almost \$8,000.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

BROOSA.—A letter from Mr. Schneider bear-
ing date as late as September 11th, states that
the plague had attacked a Greek girl in his
family, whose disease was not known until it
had so far advanced as greatly to expose all the
members of the family. The girl was removed
to the hospital and died six days after the at-
tack. Mr. Schneider and family used such
means as they could to prevent the disease, and
immediately removed to Tchekirgch, a village
three miles from the city, where they had been
in quarantine nearly a month, and through the
divine goodness they had escaped the disease.

A new Greek bishop had been placed at Broo-
sa, and the former one removed to Ephesus;
and with this change the opposition to the mis-
sion had subsided. The schools were likely to
be re-established and the books from the Smyr-
na press were again called for, and the pros-
pects of the mission were more favorable.

JAVA.—Mr. Ennis left Batavia in June last
and proceeded to Padang on the island of Su-
matra. His principal object was to confer with
Mr. Ward, a gentleman residing there, relative
to translations of the Scriptures in the Malay
language, and other kindred subjects. His in-
tention was, if Providence seemed to favor it,
to visit Tapanooly, the place from which the
lamented Munson and Lyman took their depar-
ture for the Batta country.

CHINA.—Letters from this mission bearing
dates as late as July 5th, 1836, state that Mr.
King, a partner of the firm of Talbot, Olyphant,
& Co., of New York city, embarked on the 4th
of July, on board the ship Morrison, bound for
Jeddo, the capital of Japan. Mr. King took on
board with him the three Japanese sailors who
were wrecked on the coast of China, and also

four sailors from the same country who were
wrecked some years since near the mouth of
the Columbia river, on the western coast of
America, and were subsequently carried to
Canton. Mrs. King, Doct. Parker, and Mr.
Williams also accompanied him; and it was ex-
pected that Mr. Gutzlaff would join the expedi-
tion at Napakeang, a port of the Loo Choo
Islands. The object of Mr. King, who has had
the principal agency in fitting out this expedi-
tion, is to restore the sailors mentioned above
to their native land, and at the same time ascer-
tain what openings there may be for establish-
ing a commercial intercourse with the Japan-
ese, and for introducing among them the means
of intellectual and moral improvement.

The Himmaleh had not returned from the
expedition mentioned at pp. 459—61 of the last
volume, having proceeded from Singapore to
Borneo and other places in that quarter. The
result of this expedition, whether it succeed
fully or in part, or fail altogether in accomplish-
ing its objects, must be looked for with much
interest, as having an intimate bearing on the
condition of a great but hitherto comparatively
unknown people.

Donations,

RECEIVED IN DECEMBER.

Addison co. Vt. Aux. So. E. Brewster, Tr.	
Cornwall, JEREMIAH BINGHAM, which constitutes him an Hon.	
Mem.	100 00
Lincoln, Mary P. Rugg,	10 00
New Haven, Fem. benev. so.	17 00
Salisbury, N. Spencer,	2 50
Weybridge, Indiv. 12; fem. ed. and miss. so. 3;	15 00—144 50
Auburn and vic N. Y. By H. Ivison, Jr. Agent,	
Auburn, 1st presb. chh. 108, 10;	
mon. con. 19, 10; Rev. Dr. Hal- sey, 10; Mrs. C. M. S. 3;	140 20
Camillus,	69 00
Cato,	34 00

Cortland,	5 00	<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Elbridge, Coll.	49 00	Athens, E. King,	10 00
Marcellus,	87 60	Cairo, Mon. con. 25; sab. sch. 2,32;	27 32
Scipio, 2d chh. N. Allwood,	10 00	Catskill, S. S. Day,	5 00
Onondaga Hollow,	30 00	East Durham, B. Chapman,	5 00
Weedsport, Coll.	18 22—443 02	West Durham, Mon. con.	15 00
<i>Poston and vic. Ms. Aux. So. C. Stod-</i>		Windham, Osbornville, J. Robert-	
<i>ard, Tr.</i>	2,000 00	son, 20; M. Osborn, 10;	30 00—92 32
<i>Brookfield Asso. Ms. Aux. So. A.</i>		<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Newell, Tr.	500 00	East Hartford, Gent. 28,50; mon.	
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>		con. 55,45;	83 95
Amesbury and Salisbury, Union		Hartford, 1st so. Gent. 95; D.	
chh. mon. con.	32 00	Watkinson, 100;	195 00—278 95
Bellville, Mon. con.	5 53	<i>Kennebec Confer. of chhs. Me. B. Nason, Tr.</i>	
Newbury, Mrs. SAMUEL NEW-		Contrib. at county confer.	14 25
MAN, which constitutes her an		Augusta, S. par. Contrib. 102,21;	
Hon. Mem.	100 00	la. 50; mon. con. 25,09; Rev.	
Newburyport, 2d presb. chh.		Dr. Tappan, 2,40;	179 70
mon. con. 68,94; special coll.		New Sharon, La. so.	12 00
in do. 53,19; Mr. Dimmick's so.		Temple, Chh.	2 23
mon. con. 98; gent. 47,32; 1st		Vassalboro', S. chh. mon. con.	
presb. chh. mon. con. 106,71;		3,76; sab. sch. 26c.	4 02
quar. coll. 88;	462 16	Wayne, B. Burgess,	1 00
Salisbury, 2d cong. so. mon. con.	8 55	Winthrop, Mon. con. 36,37;	
West Bradford, Mr. Munro's par.		la. 16,68;	53 05
la. benev. so.	13 00—621 24	Winslow, Mon. con. (of which fr.	
<i>Fairfield co. East, Ct. Aux. So. S.</i>		T. Rice, for miss. beyond	
Sterling, Tr.	400 00	Rocky m. 5;)	24 00—290 25
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>		<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	400 00
Bridgeport, Mon. con. 55,88; sub.		<i>Lovell and vic. Ms. Char. asso. W. Davidson, Tr.</i>	
44,75; L. Deforest, 50; la. 42,37;	193 00	Lovell, 1st cong. chh. and so. contrib.	
Darien, Gent. and la. 29,94; mon.		74,24; mon. con. in do. 39,76;	114 00
con. 25,50;	55 44	<i>Middlesex Asso. Ct. S. M. Pratt, Tr.</i>	
Fairfield, Coll. 100,38; la. 60,12;		Chester, Gent. 31,70; la. 30,60;	
sab. sch. for <i>Minot Sherman</i>		mon. con. 15,20; Miss S. Silli-	
<i>Fairfield, Ceylon, (\$40 paid</i>		man, 20;	97 50
<i>prev.) 20;</i>	180 50	Deep River, Mon. con. 36; coll.	
Greensfarms, Gent. and la.	48 74	in cong. 15; la. mite so. 15;	66 00
Greenwich, 1st so. gent. and la.	21 05	East Haddam, Gent. 18,26; la. 22;	
New Canaan, Gent. 59,73; la.		mon. con. 18,17;	58 43
68,14; mon. con. 59,24;	187 11	East Hampton, Gent. and la.	11 87
Norfield, Gent. and la.	47 67	Grassy Hill,	4 62
North Fairfield, Gent. and la.		Hadlyme, Gent. 35,46; la. 13,26;	
21,14; mon. con. 12;	33 14	mon. con. 9,13;	57 85
North Greenwich, Gent. 71,50;		Lyme, 1st so. Gent. 25,25; la.	
la. 100; mon. con. 41,29; which		35,30; mon. con. 6;	66 55
constitutes Mrs. Amos S. Cook		Middle Haddam, Gent. and la.	64 60
and Mrs. HORTON O. KNAPP,		Millington, Gent. and la.	21 82
of the Sandw. Isl. miss. Hon.		North Lyme, La.	16 64
Mem.	212 79	Saybrook, Gent. and la.	73 00
North Stamford, Gent. and la.	30 38	North Killingworth, Gent. 24,60;	
Norwalk, Gent. 126,31; la. 66,50;		la. 21,40; mon. con. 40; Rev. E.	
mon. con. 37,44; 2d so. coll.		G. Swift, 5;	91 00
and mon. con. 60;	290 25	Pettipaug, Gent. 56,04; la. 27,67;	
Ridgeburg, Gent. and la.	20 00	mon. con. 75,50;	159 21
Ridgefield, Gent. and la. 26,12;		Westbrook, Gent. and la.	118 00
mon. con. 48,40;	74 52	West Chester, Gent. and la.	28 51—935 60
Stamford, Gent. and la.	74 00	<i>Middlesex North and vic. Ms. Char. Asso.</i>	
Stanwich, Gent. 40,58; la. 42,42;		J. S. Adams, Tr.	
mon. con. 46;	129 00	Asso. viz. Ashby, 17,12; Bolton, 3; Box-	
West Greenwich, Coll. 180,46;		borough, 20; Carlisle, 27; Dunstable,	
la. asso. 36,39; la. miss. so. 58;		26,31; Fitchburgh, 124,45; Groton, 73,90;	
la. hea. sch. so. 30; mon. con.		Harvard, 65,42; Leominster, 48,34; Pep-	
38,83;	343 68	perell, 86,36; Shirley, 3; Sterling, 21,50;	
Wilton, Gent. 56,04; la. 30; mon.		Townsend, 18; Westford, 5,60;	540 00
con. 12,96;	99 00	<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
A friend,	5 00	Fairhaven, Mon. con.	18 26
	2,045 27	New Haven, 1st chh. (of which to	
Ded. expenses paid by aux. so.	2 00	constitute HENRY WHITE an	
		Hon. Mem. 100; 301,40; Mrs.	
Ack. in Jan.	2,043 27	J. SALISBURY, which consti-	
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>		utes her an Hon. Mem. 100;	
Castleton, Mrs. S. Whitney,	5 00	Miss Peters, for Grove Hall	
Centre Lisle, Chh.	14 00	sch. Ceylon, 30; African chh. 7;	
East Groveland, Coll. 27,62; mon.		la. Durand so. to constitute	
con. 10,94;	38 56	NATHANIEL W. TAYLOR, D. D. an	
Elmira, Presb. chh.	80 00	Hon. Mem. 50; mon. con. in	
Geneva, F. W. Crittenden, 50;		Yale coll. 20,22; do. in 3d chh.	
G. C. Seelye, 15; H. Hastings,		9; do. in Centre chh. 13; Mrs.	
10; Rev. M. P. Squier, 10; W.		Gibbs, 5; W. a friend, 28,37;	563 99—582 25
Hogarth, 5; coll. 20;	110 00	<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Livonia, Presb. chh.	51 75	Branford, Gent. 86,62; la. 66,62;	
Lockport, 1st presb. chh. 70,43;		la. benev. so. 21;	174 24
2d do. 17;	87 43	East Haven, 57,75 la. 47,25;	105 00
Prattsburgh, Chh. 15; B. Bridges, 5;	20 00	Guilford, Gent. 111,43; la. 118,55;	
Sodus,	5 00	WILLIAM HART, which consti-	
Waterloo, Presb. chh.	50 00	utes him an Hon. Mem. 100;	329 98
West Bloomfield, Chh.	37 00—498 74	Madison, Gent. 163; mon. con.	

103; la. cent so. 58; la. 25; fem. juv. so. 12;	361 00
Meriden, Chh. and cong.	236 75
North Branford, Gent. and la.	41 00
North Guilford, 1 a.	39 49
North Haven, Chh. and cong.	157 00
Wallingford, Chh. and cong.	151 00
Prem. for specie,	1 00-1,596 46
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	
(Of which fr. Murray-st. chh. for Rev. A. L. Holladay, 112; fr. la. of Brick chh. for Spring sch. in Ceylon, 72;)	426 80
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	
Colchester, Gent. 56,25; la. 23,20; mon. con. 33,32; sab. sch. 16,42;	
South part, mon. con. 3,02;	132 21
Franklin, Gent. 15,30; la. 9,50;	24 80
Griswold, 1st so. Gent. and la. 93,67; Jewett city, Gent. 51; mon. con. 16,67; la. 8,60;	169 94
Lebanon, 1st so. Gent. 48,94; la. 56,72; la. social cir. 30; mon. con. 24,75; Exeter, gent and la. 38; mon. con. 4,50; Goshen, Gent. 51,50; la. 49,12; mon. con. 13,14; (of which to constitute Jabez Backus an Hon. Mem. 100;)	316 67
Ledyard, Rev. T. Tuttle,	1 00
Lisbon Hanover, Gent. and la. 30,17; Newent, Gent. and la. 18,25; fem. char. asso. 11;	59 42
Montville, 1st so. La. 34; Mohegan, Gent. and la. 19,88; mon. con. 5,81;	59 09
North Stonington, Gent. and la. Norwich 1st so. Gent. 128,25; la. 38,50; mon. con. 39,29; 2d do. gent. 610,16; la. 209,52; mon. con. 162,83; fem. acad. 12; 3d do. gent. (of which fr. C. W. Rockwell, for schools, 100; for the press, 100;)	245; mon. con. 90,02; la. 62,12; 4th do. gent. and la. 35,08; Lucretia M. Mitchell, to constitute DONALD G. MITCHELL an Hon. Mem. 100; Harriet Williams, to constitute THOMAS W. WILLIAMS, 2d an Hon. Mem. 100;
	1,812 77
	2,625 52
Ded. prev. ack.	1,786 34—839 18
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Florence, Mon. con.	2 00
Redfield, A friend,	5 00
Trenton, L. Younglove,	7 37
Utica, A friend, for miss. beyond Rocky Mountains,	5 00
Waterville, Presb. chh. mon. con.	33 41—52 78
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, S. par. Gent. 56,75; la. 12,25;	69 00
East and West Bridgewater, Evang. so. I. Alden, 10; a friend, 1;	11 00
North Bridgewater, A friend,	5 25
Randolph, 1st par. mon. con.	65 00—150 25
<i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Dover, Gent. 53,48; la. 13; contrib. 14,47; mon. con. 1,95;	82 90
Ossipee,	30 70
Tamworth,	15 00
Wolfborough,	7 00
	135 60
Ded. expenses paid by aux. so.	5 60—130 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Andover, Gent. 35,25; la. 29,25;	64 50
Columbia, La. 18,32; la. benev. so. 5,75;	24 07
East Stafford, Gent. 23; la. 23;	46 00
Ellington, Gent. 73,81; la. 107,44;	181 25
Hebron, Gent. 36,50; la. 16,52; la. sew. so. 30; mon. con. 12,21;	98 27
sab. sch. 3,04;	
North Coventry, Gent. 119,06; la. 12,14;	131 20

North Mansfield, Gent. 35,50; la. 36,80; sab. sch. 3,10; mon. con. 6,60;	82 00
<i>Somers, Gent. (of which to constitute OLIVER CHAPIN, 2d an Hon. Mem. 100;)</i> 112; la. to constitute GEORGE RISLEY an Hon. Mem. 100;	212
<i>South Coventry, Gent. 89,50; la. 34,96;</i>	124 46
Tolland, Gent. 39,55; la. 23,10;	62 65
Vernon, Gent. 445,34; la. 99,60;	544 94
West Stafford, Gent. and la.	30 25
Willington, Gent. 22,10; la. 20,01; Rev. F. Wood, 4;	46 11
	1,647 70
Ded. expenses paid by aux. so.	62
	1,647 08
Ded. am't ackn. in Jan.	1,000 00—647 08
<i>Valley of the Mississippi, Aux. So.</i>	
W. T. Truman, Tr.	748 27
<i>Western Reserve aux. so.</i>	
Ashtabula co. Andover, 12; Kingsville, 2; Rome, 10; Wayne, 24,92; Williamsfield, 41,80; Cuyahoga co. Columbia, Mrs. S. G. 1; Geauga co. Bainbridge, 3,25; Burton, 15,66; Chardon, 8; Chester, 10,92; Claridon, 3,82; Portage co. Aurora, 77; Hudson, 33,53; H. Baldwin, 11; Trumbull co. Farmington Centre, 12,31; Hartford, Mrs. P. Coe, 1; fem. asso. 2,75; Kinsman, 54,15; Vernon, 15,68; Vienna, 10; fem. sew. so. 10,30; Mrs. L. L. D. 1; West Farmington, 19,35;	381 44—1,129 71
<i>Wintham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
Abington, Gent. 20; la. 32,60; fem. cent so. 5,25;	57 85
Eastford, La.	62 00
<i>North Woodstock, Village Corners, Gent. 84,75; la. to constitute Rev. JOHN D. BALDWIN, an Hon. Mem. 67,50;)</i> Muddy Brook, Gent. 69,18; la. benev. so. 35;	256 43—376 28
<i>York co. Me. Aux. So. C. W. Williams, Tr.</i>	
Kennebunk, 2d par. Fem. aux. so.	26 00
Total from the above sources,	\$13,215 41
VARIOUS COLLECTIONS AND DONATIONS.	
<i>Abington, Ms. Mrs. H. King, 50; Miss H. King, 50; to constitute Mrs. HANNAH KING an Hon. Mem.</i>	100 00
<i>Addison, N. Y. Presb. chh. mon. con.</i>	7 39
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Amenia, N. Y. Smithfield mon. con.</i>	20 00
<i>Asia Minor, A missionary,</i>	25 00
<i>Barton, Vt. J. H. Kimball,</i>	3 50
<i>Bath, Me. W. Richardson, for Eunice Richardson, Dorcas Leland, and Harriet L. Richardson, Ceylon,</i>	60 00
<i>Bedford, Ms. Mon. con.</i>	42 90
<i>Boston and vic. Ms. Fem. so. for pro. chris. among the Jews, for support of Mr. Schaeffer at Constantinople, 600; Bowdoin-st. sab. sch. 2,74;</i>	602 74
<i>Bucksport, Me. Mon. con.</i>	20 00
<i>Calais, Vt. Centre sab. sch. for Thomas J. Lee, Ceylon,</i>	20 00
<i>Caldwell, N. J. Presb. chh. mon. con.</i>	10 00
<i>Cambridgeport, Ms. Young la. miss. so. for William A. Strarns, Ceylon, 20; for Ojibwa miss. 15,07;</i>	35 07
<i>Camden, Me. Fem. miss. so.</i>	19 00
<i>Canonsburg, Pa. An aged friend,</i>	5 00
<i>Chatham, N. J., A friend,</i>	10 00
<i>Chesernille, Me. Mon. con.</i>	12 00
<i>Clarendon, N. H. Gent. asso. 55,50; la. asso. 46,50; mon. con. 27;</i>	129 00
<i>Clinton, N. Y. Sab. sch. chil. av. of card case, for Siamese chil.</i>	2 00

<i>Durhan</i> , N. Y. DAVID BALDWIN, which constitutes him an Hon. Mem.	100 00	<i>Thompson</i> , Ct. La. sew. so.	78 00
<i>Erwin Centre</i> , N. Y. Presb. chh. mon. con.	30 11	<i>Trenton</i> , N. J. Sab. sch. of presb. chh. for James F. Armstrong and Susannah Armstrong, Ceylon,	40 00
<i>Falmouth</i> , Ms. A friend, av. of jew.	2 00	<i>Troy</i> , N. Y. 2d presb. chh. (of which fr. sab. sch. miss. asso. for <i>Erastus Hopkins</i> and <i>Stephen W. Dana</i> , Ceylon, 40);	300 00
<i>Framingham</i> , Ms. Juv. benev. so. for Chinese chil.	8 00	<i>Union Parish</i> , N. Y.	15 00
<i>Frankfort</i> , Mo. La. of Mr. Tappan's chh. and so.	16 00	<i>West Fly</i> , Mo. Mrs. M. CARSWELL, which constitutes her an Hon. Mem.	100 00
<i>Galesburg</i> , Ill. Mon. con.	40 00	<i>Westport</i> , Ct. Mon. con.	14 00
<i>Georgetown</i> , D. C. Mon. con. in Bridge-st. chh. to constitute Rev. AUGUSTUS WEBSTER an Hon. Mem.	54 00	<i>West Town</i> , N. Y. Presb. chh. mon. con.	7 50
<i>Glen's Falls</i> , N. Y. Presb. chh. mon. con.	30 00	<i>Weymouth</i> , N. par. Ms. Indiv. of Mr. Phillips's so.	56 00
<i>Grafton</i> , Ms. A friend, 10; sab. sch. 2;	12 00	<i>Wilmington</i> , Ms. Mon. con. 13, 19; cong. 9;	22 19
<i>Hudson</i> , N. Y. 1st presb. chh. la. for miss. asso. to constitute Rev. M. SCOVER, of Lockport, an Hon. Mem. 100; gent. asso. 16;	116 00	<i>Yorktown</i> , N. Y. Cong. chh. mon. con. 25; Mr. Pratt, 10;	35 00
<i>Hunter</i> , N. Y. Presb. chh. mon. con.	9 00		\$17,702 16
<i>Jamaica</i> , N. Y., A friend, (of which to constitute JOHN CARPENTER of New Utrecht an Hon. Mem. 100;)	150 00	<i>Amount of donations acknowledged in the preceding lists, \$17,702 16. Total from August 1st, to December 31st, \$111,587 99.</i>	
<i>Jamestown</i> , N. Y., E. T. Foote, to constitute SAMUEL E. FOOTE an Hon. Mem. 100; Rev. B. B. Gray, a bal. 5,50; inf. sab. sch. in cong. chh. 2,03;	107 53	DONATIONS IN CLOTHING, &c.	
<i>Kingsboro'</i> , N. Y. Rev. E. and T. Yale, 50; young la. 5;	55 00	<i>Albany</i> , N. Y. (via.) A box, for Dr. Adams, Port Natal.	
<i>Lempster</i> , N. H. La. asso.	6 00	<i>Columbus</i> , N. Y., A box, fr. females,	14 00
<i>Le Roy</i> , N. Y., A coll.	78 00	<i>Croydon</i> , N. H., A box, fr. Mr. Washburn, Dwight.	30 00
<i>Litchfield</i> , Ct. A friend, av. of jew.	107 00	<i>Dalton</i> , Ms. A box, fr. la. benev. so.	36 57
<i>Lovell</i> , Ms. A lady, for Sandw. Isl. miss.	1 00	<i>Gilbertsville</i> , N. Y., A box,	61 13
<i>Malden</i> , N. Y. Presb. chh. mon. con.	17 33	<i>Harvard</i> , Ms. 200 copies of Understanding Reader, fr. C. Warner,	33 00
<i>Malboro'</i> , Ms. J. Stow, 10; L. B. Eager, 10;	20 00	<i>Homer</i> , N. Y., A box, fr. fem. benev. so. 106; do. fr. cong. chh. and so. for outfit of Mr. Olmstead, 194;	300 00
<i>McDonough</i> , Ga. J. Daily, Jr.	15 00	<i>Lempsted</i> , N. H., A cask, fr. fem. improvement so.	17 15
<i>Mendham</i> , N. J. Presb. chh. (of which to constitute Rev. DANIEL H. JOHNSON an Hon. Mem. 50; 76; mon. con. 24;	100 00	<i>Milford</i> , Ms. A box, fr. fem. benev. so. for Choctaw miss.	25 00
<i>Millbury</i> , Ms. Gent. asso. in 2d cong. so. a bal.	3 00	<i>Mont Vernon</i> , N. H., A box, fr. fem. miss. sew. so. for Mr. Boutwell, Leech Lake,	19 20
<i>Miller's Place</i> , N. Y. Mon. con.	20 00	<i>Naugatuck</i> , Ct. A coverlet, fr. juv. sew. so.	
<i>Millville</i> , Ms. Chh.	2 46	<i>New Haven</i> , Ct. Letter paper, fr. J. Donaghe,	30 00
<i>Norwalk</i> , N. J. 2d presb. chh. 309,58; JOHN TAYLOR, which constitutes him an Hon. Mem. 100;	409 58	<i>Newton</i> , Ms. E. par. A bundle, fr. la. friendly so.	49 63
<i>New Haven</i> , Ct. A new year's offering,	12 00	<i>New York city</i> , 2 kegs book ink, fr. C. Math-er; 3 boxes, fr. C. R. Roberts, for Mr. Ward, Madras; (via.) A box, for Mr. Pease, Larnaca; do. for Mr. Whiting, Jerusalem.	
<i>New York city</i> , Prof. Edward Robinson,	50 00	<i>Northampton</i> , Ms. A box and keg, for Mr. Dwight, Madura.	
<i>North Hampton</i> , N. H. Cong. so.	26 00	<i>North Weymouth</i> , Ms. A box, fr. la. sew. so.	23 00
<i>Oakham</i> , Ms. Sally Spooner,	1 00	<i>Oxford</i> , N. Y., A box.	
<i>Oldtown</i> , Ms. Mon. con.	50 00	<i>Putney</i> , Vt. A box, fr. Dorcas so. for Mr. Washburn, Dwight,	20 36
<i>Orrington</i> , Me. Mon. con. in cong. chh.	3 00	<i>Spencer</i> , Ms. A box, fr. fem. char. so. for Dwight,	33 15
<i>Philadelphia</i> , Pa. A friend, to constitute Rev. BENJAMIN T. NEALL an Hon. Mem. 100; J. McAlpin, 1st presb. chh. 50; fem. benev. so. of do. for James P. Wilson and Albert Barnes, in Ceylon, 40; Ceylon inf. sch. so. for two inf. schs in Ceylon, 100; H. Lelair, Jr. to constitute Rev. JAMES W. DALE an Hon. Mem. 50; sab. sch. chil. of Central chh. for <i>Matthew B. Hope</i> , at Singapore, 30; sab. sch. of do. for fem. child at Cape Palmas, 18; E. Safford, 5; L. 3;	396 00	<i>Stoneham</i> , Ms. A box, fr. juv. sew. so. for Mr. Parker, Sandw. Isl.	
<i>Pittsburgh</i> , Pa. Mater. asso. for David H. Riddle, Ceylon,	20 00	<i>Vergeines</i> , Vt. A box.	
<i>Portland</i> , Me. Class circle, for Mary C. Oxnard, Ceylon,	15 00	<i>Verona</i> , N. Y., A box, fr. 2d young people's benev. so.	
<i>Princeton</i> , N. J. Fem. asso. for sch. in Ceylon, 60; mon. con. in Theolog. sem. 32;	92 00	<i>West Medway</i> , Ms. A barrel, fr. fem. char. so.	
<i>Providence</i> , R. I. Mon. con. in High-st. cong. chh. 70; Richmond-st. chh. 38; A. B. Arnold, 20;	128 00	<i>Wilmington</i> , Del. Two barrels, fr. fem. miss. so. of Hanover-st. chh. for Mr. Forbes and Miss Ogden, Sandw. Isl.	68 33
<i>Rockaway</i> , N. J. Presb. cong.	10 00	<i>Unknown</i> , A box.	
<i>Roxbury</i> , Ms. Mon. con. in Eliot chh. and cong.	9 93	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Sagharbour</i> , N. Y. Sarah Osborn,	5 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.	
<i>Sheffield</i> , Ms. Z. B. Peet,	10 00	Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.	
<i>Sherburne</i> , Ms. Coll. in evang. so.	50 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
<i>Simsbury</i> , Ct. Mon. con.	17 82	Blankets, coverlets, sheets, etc.	
<i>South Dartmouth</i> , Ms. A lady, 10; mon. con. 5;	15 00	Fulled cloth, and domestic cottons of all kinds.	
<i>South Orange</i> , N. J. Miss. asso.	11 53		
<i>Sparta</i> , Ga. G. Kellogg,	10 00		
<i>Stanstead</i> , L. C. Mon. con. 13,50; W. Ritchie, 12,50;	26 00		
<i>St. Johnsbury</i> , Vt. Mon. con. in 2d cong. chh. and so. 70,67; Passumpsic branch of 2d cong. chh. 7;	77 67		
<i>Tenksbury</i> , Ms. Gent. and la. asso. 27,40; mon. con. 7,60;	35 00		
<i>Thomaston</i> , Me. Mon. con. 39,11; contrib. in cong. 16,39; a friend, for Ind. 1;	56 50		

THE
MISSIONARY HERALD.

VOL. XXXIV.

MARCH, 1838.

No. 3.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED AT
OOROOMIAH, MAY 25, 1837.

School established by a Persian Prince.

THE Persian prince, Malek Kassem Meerza, whose visit to the missionaries at Ooroomiah and the deep interest which he manifested in their school, were mentioned at p. 251 of the last volume, has since established a school at his own residence, on the opposite side of the lake from Ooroomiah, and appointed an Armenian priest to teach it, under his own superintendence. The character and importance of this undertaking, as well as the embarrassment to which the missionaries are subjected in their efforts to extend divine knowledge, by the recent curtailment of their expenditures, which the state of the treasury has rendered necessary, will be seen in the following statement and remarks.

I send you a copy of letters we have recently received from his highness, and the Armenian deacon, who is at the head of his school, together with my answers and a catalogue of the school. This last is the original copy in the hand writing of the Armenian, Mr. Taliatine. By these you will see that amidst all the obstacles in the way of benefitting the Mohammedans of Persia, we have the example of one of her most enlightened princes, not only in favor of education, but of introducing the Holy Scriptures, into their seminaries of learning. It is the more remarkable that this prince should make a direct application to us for copies of the New Testament in Persian, when we remember what an excitement has recently been created at Isfahan, and the capital, by attempts to cir-

culate this precious volume. While Mr. Merrick and the German missionaries narrowly escaped the violence of the mob at the former place, the latter was thrown into great commotion, the testaments which had been distributed were burned or destroyed, and every effort made to discover the agent, who, it is thought, would have fallen a victim to the infuriated populace, had he not secretly left the city. What may be the final result of the course this prince is pursuing can be known only to Him to whom the future and the present are alike clear. But it is certain that his conduct has been very remarkable from the first of our acquaintance, in the marked attention he showed us, his visiting our school, expressing his entire approbation of the course we were pursuing, and evincing his interest, by immediately opening a school at his own expense, and especially his making repeated applications to christian missionaries to supply him with books, and even the word of God, putting it into the hands of others, and reading it himself.

By the catalogue you will perceive that while the study of the English language holds a conspicuous place, that the French, Persian, Arabic, and Armenian are taught, and what is most interesting, that fourteen of these native Persians are studying the New Testament. But whether this infant seminary, which has been commenced under such interesting circumstances, shall be sustained, will probably depend, under God, upon the wishes and efforts of American Christians. In a former letter the prince has intimated a wish for pecuniary aid, by informing us that the funds he is able to devote to this object, are insufficient to meet the expenses of the school. The teacher in his last letter recurs to the

same subject; and there is much reason to fear that, with all the fair promise with which it has been commenced, it will fail for want of a little pecuniary aid, unless it is soon furnished. What then shall be done? Must we, amid the deep moral darkness by which we are surrounded, stand by and see this flickering lamp expire for want of a little of that oil which is flowing in such abundance through every part of our native land? Will our brethren there, who have sent us forth to tell of the unbounded benevolence of the gospel, cry to us to stop this little stream at its fountain head? Will they tell us to close the volume of eternal life against those who have just begun to learn those truths which are able to make them wise unto salvation? For all that I can see it must be done, unless they come forward to our aid. The funds we now have, appropriated for education, with the strictest economy, will scarcely support the operations we have already commenced. Within the last few weeks, with a bleeding heart, I have had to tell the inhabitants of several large Nestorian villages, whom I had before encouraged to expect aid in the establishment of schools, that we could not help them. We might furnish them with a few books, and should rejoice to have them support schools, but we could not pay their teachers. They had seen the benefit of the schools we had opened, and were anxious that their children should be instructed, but they were so poor as scarcely to be able to clothe their children in a few coarse rags, and keep them from starving; and much less could they raise money for the support of a teacher who might feed their immortal minds.

A year ago, when we first made an effort to open schools in the villages, the people thought they could not possibly send their children, unless we gave them two or three cents a day to buy their bread. The youngest of those who could attend school could earn that by weeding the cotton, or riding upon the ox-yoke to drive the team; and it was taking a great step when fifteen or twenty little boys were first sent to school, depending upon their poor and oppressed parents for food and clothing. At first I felt more like blaming than pitying these people for wishing to keep their children from enjoying the advantages we were offering; but when I came to see the little boys and girls clad as I never saw beggars in America, engaged with animated countenances over their sand-boxes and cards, I was rejoiced that we were enabled, by the liberality of American Christians, to

afford them the aid they so much needed. And six months after, when I saw forty little children in each of the two first schools we had established, not only reading their lessons, but committing to memory and repeating to their friends the little Scripture tracts which Mr. Perkins had prepared, I could not but wish that those by whose beneficence we were enabled to see such early promise, could enjoy the heart-cheering spectacle with us.

Whether these little nurseries of piety and learning are to be sustained and multiplied among the Nestorians, and whether the interesting school of the prince shall be supported and light and knowledge be diffused among the Muslims, are questions of the deepest interest. To be obliged to stand by and see such fair buds wither and die, would be among the sorest of a missionary's trials.

Mr. Hass, who is acquainted with the Armenian deacon, Mr. Taliatine, speaks decidedly in favor of sustaining him as an assistant to the missionary cause in Persia. I know little more of him than this, except from his own letters. I understand that he speaks English quite fluently, and his letters certainly indicate an evangelical spirit.

The pilgrim, whose son is living with Mr. P., is saying to the people that he did not believe that any people in modern times took so much pains, and made such sacrifices to do good as the American Christians. All are inquiring when we shall have a printer.

Trebizond.

EXTRACTS FROM THE JOURNAL OF MR. JACKSON.

Disregard of the Sabbath—Condition of Females—School.

February 26, 1837. Sabbath. There is, perhaps, no evidence of the spiritual ruin of these nominally christian churches more striking than their universal profanation of the Sabbath. 'The holy of the Lord' is with them a day of revelry. The first noise that saluted our ears this morning was that of the boisterous song, the dance, and the shrill Turkish fiddle, arising from the carousal connected with a wedding celebration in progress in a neighboring house. But Sabbath breaking here is not merely of a native growth. On every second Sabbath a steamer, belonging to a christian

people, comes in from Constantinople. This occasions not only a violation of the day by those more immediately concerned in the business of unloading and the like, which directly ensues; but crowds of natives gather on the shore or in boats, to see the passengers or witness the arrival. The firing of guns frequently sounds, both on board and on shore. At length the crowd disperses to seek amusement somewhere else. When will these streets be filled on this day with those only who go up to the house of prayer, and the first sounds which fill the air at its dawn be those of the song of praise to God and the Lamb!

May 17. A little girl, a sister of one of our school boys, has lately begun to come to our house to learn English. People here of all classes manifest a strong prejudice against sending their daughters to us to be instructed. We have indeed seen but two or three times any of the native girls inside our gate, and then they were attended by their mothers, and were children of mothers that were particularly acquainted with us. Much of this dread of having their daughters acquainted in our families, or instructed by us, is owing to fears of they know not what; but much is likewise owing to custom, which bears a most tyrannical sway over the minds of this people. It is the custom to teach their daughters, when ten years old, a little needle-work and a few other domestic arts, and to procure for them a few prescribed articles of furniture and dress, and their education and fitting out for life are complete. To break through this custom, and others of the like character, would require for them no small amount of moral courage. Some doubtless would be willing to send their daughters to be instructed in our families, but they fear the penalty of breaking their "customs"—their long established customs. And the spirit of improvement, of reaching after something new and better, which is the source of so much life and bustle and progress of human happiness in our own and some other portions of the world, is an unknown thing among this people. From such an innovation as I have mentioned, they would fear the rebuke of their friends and the frowns of their clerical supervisors. In view of this it is not so strange that they should continue to walk in their old paths, though they be the dark paths of ignorance and error. It is not strange, too, that the female sex among this people should be in such a state of degradation as they are; for certainly their degradation is most pitiful,

some evidence of which is to be witnessed almost daily. Along with their gross ignorance, there is, as a general thing, a most entire want of every thing like cultivation and refinement, with more than half of them, a coarseness of manners, and a masculine boisterousness in language, that are disgusting in the extreme. They are the servants, not the companions, of the men, ordered about like slaves, and we have reason to believe not unfrequently chastised with the whip. This latter custom we suspect to be more common, however, with the Turks, than with the Christians. Nearly half the burdens which we see borne along the streets are borne by women; water is carried from the fountains, sometimes to a great distance, almost exclusively by them; and where we see a laborer in the field, toiling beneath a burning sun, it is by no means uncommon to see a woman toiling with him, and performing too the chief drudgery of the work. It is enough to make our hearts bleed sometimes to see how fallen is this once so fair a part of God's creation. The favored daughters of America must visit other parts of the world fully to realize the cause they have for thankfulness for their own peculiar blessings, and for pity and continued supplication to God, for those of their sex in unevangelized countries.

Our little school is not yet extinct. We have six pupils now, four Greeks and two Armenians. Some are small. But they are all from abroad, or else under foreign protection more or less. We see but little prospect that their number will increase very much at present, from the natives of this city. Our visits among the people are unfrequent, as we think it not best to obtrude ourselves upon them. Their calls upon us are rather oftener than formerly, particularly those from the Armenians. These appear less prejudiced against us than the Greeks, and more disposed to hold a friendly intercourse with us. They are, however, less inclined to send their children to us to be instructed, although their own school is miserable enough. The chief labor we can now perform is the study of the language and preparation for usefulness whenever the time of refreshing from the presence of the Lord may come. We plainly see how utterly helpless we are, as instruments, without God's blessing; yet we cannot but hope and believe, that amidst the "riches of his goodness" he has something in store for this most needy people.

Greece.

LETTER FROM MESSRS. HOUSTON AND
LEYBURN, DATED SEPT. 5, 1837.

Situation, Extent, and Climate of Laconia.

THE removal of Messrs. Houston and Leyburn from Scio to a new field of labor in the Peloponnesus, was announced at page 453 of the last volume, accompanied by statements respecting the district where they now reside. Recently a brief geographical and historical account of the southern portion of the Peloponnesus has been received from these brethren, which is given below.

The ancient province of Laconia embraced the whole territory now divided between the provinces of Lacedæmon and Laconia. In the latter, which is the most southern and western, lies the more immediate field of our mission. Its limits extend very little beyond those of the well known district distinguished in the modern geography and history of Greece, and in the accounts of travellers by the name of Mane, or Maina, a name derived from the period of the Turkish ascendancy, and probably of Turkish origin. The present government of Greece, along with the ancient divisions of the province, which are retained to a considerable extent, has almost universally restored the ancient names of the cities, towns, and provinces. This step seems to be universally approved; and being usually followed in common practice, the ancient nomenclature is already in a great measure established. We shall therefore generally use the name *Laconia* in our communications. The district to which this name is now applied extends from the neighborhood of Mistras, down to Cape Matapan, its territory being principally composed of the rocky and barren promontory, whose long and lofty ridges of mountains divide the Laconian and Messenian gulfs, and stretching down to 36° 35' north latitude, form at the cape the most southern point of Continental Europe. Northward these mountains rise into the lofty peak of Saint Elias. The surface of this Laconian promontory is bare and barren, with the exception of a few fertile spots in the bosom of the mountain, and on some parts of the sea shores. The numerous villages which are scattered over this surface, and in which almost the whole population of the country reside, some of

them elevated high on the ridges which descend either side towards the seashore, present in their clusters of white houses and towers and green fruit-trees, quite a picturesque appearance, and greatly relieve the general dreariness of aspect which this country presents, especially to an eye accustomed to the verdure and freshness of American scenery. The mountains are entirely naked of all vegetation, except a few stunted oaks, scattered over some of them, from which galls are gathered, and present little else than a mass of grey rock, which is generally primitive limestone.

The breezes which sweep across the promontory, pure and fresh from the sea, make the climate equable and healthy. From the first of June to the twenty-second of August the extreme range of our thermometer at six o'clock in the morning has been from 72° to 81° Fahrenheit; at two o'clock in the afternoon, from 75° to 86°; at six o'clock, from 75° to 83°. And these observations have been made at the warmest season of the year. But at rare intervals the weather is warmer.

Character and Historical Notices of the Laconians.

Dwelling in these mountain fastnesses, and girdled by a rocky shore which in most places rises over the sea in lofty and frowning cliffs, and scarce ever opens into a harbor, these people have long maintained their peculiar character and remained in a great measure isolated and independent of the rest of the world. The proud name of Spartans is very often given them in Greece, and they love to appropriate it to themselves, claiming as they do to be a branch of the posterity of the renowned people who bore that name in days of yore, and possessing, as they certainly do in the opinion of those best acquainted with their character and manners, more of the peculiar features of ancient Spartan character than any other race now living. It is their common and proud boast, that they had never bowed to the yoke of the Macedonian, Roman, or Turkish conquerors of Greece; but how far they may have owed this independence to the barrenness of their country, which offered so little to invite the rapacity of these invaders, and to compensate for the expense of storming such a line of natural fortifications, cannot perhaps now be determined. Be this as it may, it is very certain that the Turks, at least, were

never able fully to establish their dominion over them, so that the church-bells, which every where else in Greece came down before the rising crescent, probably never ceased to sound among the "hills of unconquered Mane." Matters were compromised with the Turks, by the payment of a small tribute on the part of the Maniots, and the privilege of having for their governor or bey, one of their own countrymen under the nominal authority of the sultan. It was this office, which he filled at one time, that gave our distinguished friend, Mavromichalis, the title of bey. The degree of independence of foreign subjection, which this people have long enjoyed, to whatever cause owing, has certainly, in some degree, modified their character, imparted to it a peculiarly hardy independence, which distinguishes them, even in the estimation of their countrymen.

The Maniots took the side of their country in the struggle for Grecian independence, in which the Mavromichalis family bore a distinguished part; and afterwards they were among the first to raise the standard of revolt against the government of Capo d' Istrias. They do not even yet pay any direct taxes to the government of Greece, though in other respects its authority is fully established and recognized among them.

Until within the present generation there has existed a lamentable want of good feeling among the Maniots themselves, except when they were forced by some common foe to suspend their domestic strifes. Not only were different neighborhoods often arrayed against each other, but even families would sometimes take up arms against their neighbors of another dwelling, and that too, in some cases, upon very slight pretext of injury or insult. Many a tower still lifts its head amid the humbler dwellings of the villagers, the monument of those days of civil broil to which it owes its erection; though a great number of those once standing have been partially or wholly taken down. The towers were narrow square buildings of stone, ordinarily two, but sometimes three or even four stories in height, usually insulated, and surrounded by high stone walls, but sometimes attached to one end of an ordinary dwelling, of which, in that case, it formed a part, answering thus the double purpose of habitation and defence. On the second floor of a tower of the latter description, which forms part of our dwelling, these pages are written; and the school-house we are now erecting will take the place of the ruins of one of

the former kind, whose fallen walls supply all the stone, out of which the new ones are to be built.

But the unhappy state of things just described, which perhaps arose more than any thing else, from the want of the control of some fixed and uniform government, has long since passed, and we hope, passed forever. Many years have elapsed since any open acts of hostility worthy of note have taken place among the people, and ancient feuds are beginning to be forgotten. The people themselves now tell us freely about the state of things formerly existing, and acknowledge frankly the evils of such a condition of society, while they seem to be pleased with the change which has taken place among them, particularly since the affairs of Greece became settled under the existing government, the era at which most of the beneficial changes in their condition and that of the nation at large either had their origin or received a new impulse.

Face of the Country—Productions.

A soil so sterile as that which covers nearly the whole face of the present Laconia yields neither a great variety nor abundance of products. The fields, which to an American eye are of a most diminutive size, are universally, and from necessity, in a country which affords no timber, inclosed with stone. The terrace walls which support the soil on the hill sides, and sometimes where the declivity is great, look like a vast flight of stairs, when seen from below,—present quite a pleasing appearance as you look down from the hill tops on the cultivated spots which these walls embrace. In some spots near Tsimoba, where the surface is very rocky, we see nearly half the area of the little fields occupied by solid masses of rock, which often rise even above the tops of the inclosures. The uniform dull, grey color of these rocks, and of the stones which compose the fences and terrace walls, give the country, as seen from most points of view, a rather dreary aspect, except where its face is enlivened by the rank green of the olive, fig, and mulberry trees, which are found in considerable number in and around the villages. The best country of Laconia is probably that lying around Marathonesi, on the eastern shore of the promontory. South of Tsimoba is probably the most barren region, many of the inhabitants of which are said to be extremely poor.

Wheat, barley, oats, with lupines and different varieties of peas and beans are produced here, and with olives and figs, furnish the principal food of the inhabitants. The region around us, however, seems not to yield a sufficient quantity of grain for the consumption of its population, as a considerable quantity is brought over from the opposite shore of Corone. The sea furnishes some fish. The sheep of the country supply the almost only kind of meat and milk that are used, though these are luxuries, the constant use of which, even on the days when the rules of their church make the use lawful, is beyond the means of the great mass of the people. In the country round us vegetables are scarce; and many of these, as well as different kinds of fruit, are brought here from Calamata and Corone, as well as some from Marathonesi. A little silk which is made in some parts of Mane, some oil, and a small quantity of nut-galls form the almost only exports of this district. It is somewhat creditable to this people, that, though their country seems to yield so little, especially in the long dry season, for the sustenance of their domestic animals, we find their mules and cattle in good condition. And though the people are generally poor, some of them extremely poor, beggars are here almost unknown. This will seem no small praise to one who is well acquainted with these eastern countries, especially to one who has been treading the streets of the cities of the Levant.

State of the Females—Site of Tsimoba—Population of the Town and Adjacent Parts.

The drudgery of labor both in the house and in the field is usually performed here by females, who consequently, whilst they are ordinarily very hardy, are very ignorant. Scarce ever is a female to be found, even among the more respectable classes, who is able to read. Yet in spite of all the disadvantages of their education, the character of the Maniot women is in many respects worthy of commendation. There is a degree of reserve, and even of seclusion, maintained among the younger and unmarried part of them, which might almost remind one of the restrictions of Turkish society. When Ibrahim Pasha, during the revolution, made a descent on the shores in the neighborhood of Tsimoba, many of the women, in the absence of a considerable portion of the men on some other service, turned out in arms to

meet the invaders and aided in the repulse.

The present population of Laconia, as we have been informed, is thirty or forty thousand.

The seat of our mission is at Tsimoba, or Areopolis, the present capital of Laconia and the residence of its governor. The town is situated on the slope of the high plain, which gradually declines from the base of the mountains, to the cliffs which border the sea, above whose waters it is consequently elevated some hundred feet. From this position it commands a view of the Laconian gulf with the opposite shores of Messenia, and as far as the sight can reach to the southwest of the waters of the Mediterranean, along which we often see at remote distances the white sails of vessels passing on the great track of commerce between the Archipelago and the western nations. The beauty of the sea view in some measure compensates for the want of attractions in the scenery of the country about us.

Tsimoba contains, according to the computation of the citizens themselves, some three hundred families. We should think this estimate, however, rather too large. The town is built in a more pleasant manner than most of the cities and towns we have seen in the East, the houses, which are all of stone, and covered with tiles, being scattered at small distances from each other, with gardens and fruit trees intervening. Each family has its cistern, which furnishes water for drinking, and many of the lots around the place have reservoirs for watering the fruit-trees and cattle. Most of the dwellings in the place show the marks of poverty, but some are in better style. About a mile to the north of Tsimoba is the "Limene," or harbor, of this town and the surrounding country, at the foot of a mountainous steep which surrounds it on every side, except that which opens to the sea. This is the best port on this side the Laconian promontory. The only port of any importance in the province is that of the Marathonesi on the other side. That place has a better country about it, and carries on some little commerce. The people on this side generally trade with or through Calamata. Tsimoba besides being the capital of this province, is more healthy than Marathonesi; which is almost the only place that furnishes an exception to the general healthy character of this region.

Our present position, not only places within our reach the different parts of Laconia, but will probably put it in our

power to effect something, perhaps ultimately a great deal, in the adjacent provinces of Messenia and Lacedemonia, with which there is a growing intercourse. But we are not to estimate the importance of our position here, nor that of efforts generally for the moral improvement of the people of liberated Greece, merely by the extent of the field immediately operated upon. The geographical position of Greece, the comparative freedom of her institutions, the intellectual character of her people, their relationship to the multitude of their own race scattered over the countries of the Levant, and the activity and enterprise which distinguish all who bear the Grecian name, render this probably a field not less important for operations like ours, than any in the Mediterranean. In the regeneration of all these surrounding nations of the east, Greece, should she become truly enlightened and holy, may be the main instrument. May it not be that the same energy of Grecian mind, which once, by the triumphs of her arts, caused the influence of Greece to penetrate the remotest nations and ages, shall now, sanctified to the cause of God, become an instrument of equal power in achieving the nobler triumphs of peace and holiness among the nations. We must confess that such hopes in regard to her future destiny often brighten before us and cheer us amidst our incipient labors and difficulties in the work upon which we have entered among this people. May the God of nations grant to this young nation, now rising with almost unprecedented vigour from its second infancy, such a crown of glory—far brighter, richer, more unfading than any that ever yet has adorned her brow!

EXTRACTS FROM JOURNALS KEPT AT THE STATION.

Prevalent Superstitions—Interview with the Demarch and others.

June 12, 1837. Doct. Galatti being sick of the measles, which disease is prevailing now in Tsimoba, one of the priests of the place went to visit him, and read prayers over him, ascribing his sickness to the "evil eye." This superstition, which ascribes many evils suffered by man and beast to the envy of evil demons, on account of praise bestowed on the persons or animals, is very prevalent among the more ignorant of the Greeks. The charm of the evil one is supposed to be broken by spitting upon the person or

animal who is the object of this enmity, and of the praise by which it was excited. Hence Mr. H.'s little boy has been most unceremoniously spit upon by some of the old women who call upon us.

16. Mr. H. had a very interesting conversation this morning with the demarch of Tsimoba, who is one of our warmest and most active friends, and who seems to be a man truly worthy of the station he holds. To him Mr. H. explained our object in coming here, as well as our general views upon the subject of religion. He seemed to feel the force of what was said to him. He said that our strict observance of the Sabbath had already made an impression on the people. Some remarks made on the subject of female education seemed to strike him very much. The argument from the manner in which God had formed the bodily constitution of the other sex, as showing that they had never been designed for severe manual labor, seemed to interest him greatly. The demarch informed Mr. H. that he had a copy of the gospel in ancient and modern Greek, of an edition printed at Venice.

We have many calls from persons who come on visits or on business, some of them from a considerable distance. On these occasions we often have opportunities of expressing our views, and inculcating the great truths of the gospel. Some intelligent men have, of their own accord, acknowledged some of the practical errors existing among them, especially in regard to the reading of the Scriptures in their churches in a tongue which is not understood. Indeed many of the common people seem to complain of this, but how much they care about the matter we do not know. Unconverted men every where are easily satisfied with the forms of religion and care little for any thing more. We find that many copies of the New Testament and parts of the old in modern Greek are in the hands of the people here, a large number having been distributed in this vicinity through the instrumentality of Mr. King. Our practice of family worship excites some attention among the people, and those who have heard our reasons for the observance of it, acknowledge its propriety.

18. Sabbath. A teacher from a distant village called upon us and made many apologies for visiting us on the Lord's day, not knowing, he said, until he got here, of our rules with regard to its observance. He told us that he was one of the government teachers, had fifty scholars, used the books from our

press, and wade his scholars also read the New Testament.

Spirit of the Greek Press—Visit to Oetylo.

19. To-day the governor sent us a number of the "Athena" (Minerva) published at Athens, to read, containing under its editorial head a most bold, vehement, and powerful denunciation of the Synod of Greece for the course they have lately pursued towards professor Bambas, in forbidding him to make any farther vindication of himself in regard to his defence of the missionaries, and of the British and Foreign Bible Society's translation of the Old Testament into modern Greek. Such an article appearing in one of the most respectable papers of Greece, shows a most decided advance of liberal sentiment in the country. The conclusion of the article will give some idea of the spirit of the Grecian press, as well as of the general tone of this article, which is marked by some degree of asperity. The editor says, in closing, "We live in the nineteenth century, when there are no longer popes affecting royal power, and holding even kings in terror of their authority;" adding that "in this kingdom, as in Russia and England, the king is the head of the church, as well as of the state, and is the only person who is not amenable to the laws of the realm; but that his ministers and all other persons are subject to him, and that not even the sacred orders are therefore privileged in this respect, and that even the 'holy synod,' if they venture beyond the proper bounds set for them, will be treated as all other men who transgress the laws."

23. To-day we paid our first visit to the neighboring village of Oetylo. After early breakfast we crossed the harbor in a boat, spent some hours about the place, and returned on mules round the harbor. After leaving the boat we crossed on foot the level which here extends for some distance back from the shore of the harbor, and which shows quite an agreeable appearance of fertility. On this surface stood the ancient city of Oetylo. We could discover some traces of it in the regular excavations of some of the solid rocks which appeared above the surface on the way side, and still more distinctly in a line of vast hewn stones, which form a part of some fence or terrace, and which seem once to have been one side of the foundation of some vast edifice. Oetylo, in days of old, was somewhat conspicuous in this part of

Greece for some of its idol temples. The same fate has overtaken it which has swept over nearly all the high seats of ancient idolatry. Its name alone remains, having been inherited by the little village which now occupies the hill which here overhangs the plain, and on which stood the acropolis of the ancient city. The plain is cultivated with alternate crops of cotton and wheat. The hill, which we ascended by a winding road, is terraced to its very top, so that almost every inch of ground seems to be under culture. The little terraced fields which run in narrow strips across the face of the hill, and which are watered by numerous springs that rush out of its side, look very verdant and are adorned by many trees, which give them a pretty and pleasant appearance, as seen from the summit. One of these springs issues from the back of a small cavern, opening upon the road, its water having been formerly conducted to the mouth of the cave by earthen pipes, which are now broken, and which furnish a specimen of beautiful pottery. These are probably of old date, but not strictly ancient. Another of these fountains, which we visited after ascending to the village, has on the wall which incloses a reservoir of the water, and over a pipe through which it flows a quaint inscription, which we translate as follows—

"This public fountain was built by the expense and labor of the Yatrians, a family of physicians; and whosoever waters sheep here, let him be accursed; and whosoever, for malice, wastes the water, let him be accursed.

The Builder, by the hand of Gragorio Michalopolis."

So far as sheep are concerned, we are told that the people religiously observe the interdict; but we ourselves saw other beasts drinking there.

Oetylo, or according to the more common modern appellation, Vitylo, is smaller than Tsimoba, and contains fewer good houses. We noticed several pieces of antique marble about the churches of this village, two of which had ancient columns on their front gables, forming part of their belfries. One of these columns was Ionic. A piece of another column formed the step at the door of a third church.

Some silk is made in Oetylo, for which they tell us they get five or six dollars per pound. We saw also some pieces of good woollen carpeting which we were told was woven in that place. There are some looms also in Tsimoba. We have seen here, as well as at Tsimoba, a num-

ber of boys of noble appearance. But we are told that after the manner of former days in Mane, they often range themselves into hostile parties, and carry on war with slings and stones and other like weapons of juvenile warfare.

Monasteries in the Vicinity.

On our return from Oetylo we visited an old monastery which stands on the side of the hill below the village. This, with its gardens and trees, among which were several cypresses, had at a distance a very pretty appearance; but the interior of the establishment is in bad condition. It is now the residence of a poor family, having sent its former inmates to Mount Athos. The monastic life seems not to be very popular among the Spartans of this region. Of two other monasteries in our immediate neighborhood, one has but a solitary monk, the other has none.

Near the monastery we have just been describing, there were two fine amphitheatres of bees, one of which contained 140 hives, and the other appeared to be equally large. These hives are made of flat stones put together, and forming boxes of about a foot and a half square, and ranged in long rows one above the other, looking like rows of three story buildings. Mane has always been famous for its honey. We are told that in some parts of this region, large colonies of bees and quantities of honey occupy cavities of the large and solid rocks which abound in this country.

30. This evening we called on the monk Erasmus, who is the solitary occupant of the monastery in our neighborhood on the harbor. Upon inquiry we found that the establishment had in possession no old books or manuscripts. Back of the court is the church, which makes one side of the quadrangle formed by the buildings. Into this the monk conducted us. The walls and ceiling were completely covered with gaudy pictures, representing many of the most important events, with likenesses of almost every noted personage in ecclesiastical history; to all which were added some scenes from the future world. But if there were any thing objectionable in these last, it was forgotten when we saw here, what is the abomination of some other church walls in Greece, the representation of God the Father, under the figure of a bearded old man. Some of our number had seen the same representation in one of the catholic churches at Malta. But repetition of the sight does not diminish aught of the disgust and

horror with which we always turn from such degradation of the infinite majesty of Jehovah. No wonder the Mohammedans reject with scorn the doctrine of trinity. It was probably things of this sort which gave the first spring to that system of imposture which has cursed so many of the eastern nations.

Broosa.

LETTER FROM MR. SCHNEIDER, DATED
FEB. 21, 1837.

THE object of the writer in the following communication will be sufficiently understood from the preliminary remarks which he makes.

Importance of Prayer for the Success of Missions, arising from the Obstacles to be encountered.

A few years experience on missionary ground has impressed upon me the great importance of increased prayer among Christians every where for the blessing of God upon missionary operations. At particular periods these impressions have been deeper than I could express. And I have often felt a strong desire that the minds of those who pray for the peace of Jerusalem might be more interested in this subject. Unless there is a more earnest spirit of supplication for a ruined world, I do not see what reason we have to expect its speedy conversion. Suffer me to mention a few of the obstacles to be encountered by the missionary, which nothing but the interposition of divine power, to give efficacy to his labors, can enable him to overcome. Such interposition is to be expected only in answer to prayer.

The governments of unevangelized nations present more or less obstruction to the spread of the gospel. None of them are friendly, and all of them, to some degree, are hostile to the truth. Their structure, laws, and customs, if left to their natural results, will militate against the gospel. They are not founded on its pure and heavenly principles, and must therefore, from their very nature, be opposed to it. As long as it aims at the extirpation of all unrighteousness, it must find an enemy in all those political organizations, in which there is any oppression practised, and in which the ease and pomp of a few rich and powerful are advanced at the expense of the weak and poor. Such generally are the governments of unchristian countries. And where the prevailing religion is connect-

ed with the existing government, as it is in many instances, the most decided opposition is to be expected. It cannot be otherwise. To meet such an opposing influence men must be moved from on high, or they will be overwhelmed by it.

The *priesthood* and ecclesiastical establishments in unevangelized countries present a powerful obstacle to the extension of the gospel. The priesthood entered their offices for purposes of gain. They seek their livelihood by it. But as soon as they perceive the nature and tendency of the gospel, they see that if it should prevail, they must lose their "craft." And seeing "that their hope of gain is gone," or in danger of being cut off, they will rouse themselves, and like persons similarly situated in the days of the apostles, they will commence measures of decided hostility. As ministers of religion they are regarded by the mass of the people with a kind of awe mingled with fear. Their office, from its very nature, gives them authority and influence in religious matters. They sustain a relation to the people in religion very much like that of their rulers in politics, and this is often attended with almost the same degree of despotic power. And such is the nature of some of the governments as to enable them to exercise this power much as they wish. They hold the minds of the people in absolute bondage, and will not suffer them to think for themselves, or to act according to their own convictions. To a person accustomed to follow the dictates of his own conscience in religion, it is almost incredible what slaves the people are to their priests. Here then is a tide of opposing influence not easily resisted by minds still in error. Without an impulse from the skies they will succumb and perish under it.

Attachments to systems of error and delusion, handed down by venerated ancestors, is another hindrance. It has been well said, "that man is a religious animal." Hence all nations have some form of religion. In unenlightened countries these are mixed with so much error and corruption, as to render the influence of what truth they may contain of no effect. And they are clothed with so much that is pompous and imposing and captivating to the benighted mind, as to operate upon it like a charm. In the midst of such systems the people grow up. Their earliest associations of religion are connected with them. Their venerated fathers believed in them and transmitted them to their posterity as an invaluable legacy. What their ances-

tors, so much wiser than themselves, had embraced, must be true of course, and it would be almost sacrilege to abandon what they had cherished as sacred. Who does not know how deeply seated early ideas and early impressions are in the mind? And especially so when they are connected with religious error? Will it then be an easy matter to renounce as false, what in the susceptible age of infancy and youth was embraced as the true way to heaven? Especially so, when as a substitute is offered the gospel, which, in contrast with these corrupt systems, is so simple, so spiritual, so devoid of those fascinating accompaniments which characterize them. The inherent craving after religion in men leads them to seek some form of it, and as that in which the unevangelized have been educated, whether it be gross idolatry, or a more refined paganism, or specious error, or corrupted Christianity, satisfies their consciences, while it suffers them to live in sin, they will cling to it with a desperate tenacity. Their systems are precisely such as the depraved heart of man loves; and for this reason, even after they have been convinced of their falsity, they will still support them. And when the influence of their political condition, the hostile feelings of the priesthood, and the habits and customs of the country, and in short almost all the relations of the society in which they live,—when all these coincide with their own depraved inclinations, it is obvious there must be a strong influence exerted upon them, before they will embrace the holy and humbling doctrines of the gospel.

The *minds of the unevangelized nations*, upon which missionaries are to operate, are characterized by a most pernicious indifference to the pure religion of the heart. Heathenism, and systems of error have made them so. Those nations involved in the grossness of paganism generally manifest a stupidity and lethargy of mind not easily overcome. Conscience, though not wholly extinct, has been laid asleep or perverted. Its monitions, if raised at all, are so faint as not to be heeded. There is no moral principle which responds to the calls of duty to God, however strongly and earnestly presented. Exhortations to such minds make little more impression than water spilled upon a rock. Where corrupted Christianity, or some other system of falsehood prevails, the mind is filled with gross superstition and inveterate prejudice. With these they are preoccupied, and when the missionary

comes into contact with such minds, he meets with an obstacle, of the strength of which Christians in favored America have no conception. A person under the influence of an ignorant superstition and prejudice exhibits an unreasonableness, which to a candid mind is astonishing. He cannot, or will not, see the correctness of an argument, and will not feel the force of truth. The state of his mind is a shield against it. He puts light for darkness, and darkness for light. He views every thing through the distorted medium of a perverted mind united with a corrupt heart. Present the plain and simple truths of the gospel, made as clear as the noon-day sun, to his mind, and he will call it error and heresy; while his own absurd and often ridiculous notions are dignified with the name of incontrovertible truth. And should any rays of divine truth penetrate into his mind, the pride of his heart will not suffer him to acknowledge himself to be in error. He will withstand as long as he is able to make any resistance.

Such are the minds with which the missionary labors. And here it must be remembered, in addition, that the difficulty is greatly increased by the influence of a wicked and ungodly world. The pursuits of wealth, honor, and ease exert a more deadly influence than they do in an enlightened christian country, because there is no moral principle to produce any salutary restraint. The hearts of the people, naturally full of worldliness and the love of sin, are blinded, and themselves are led captive by the god of this world. Here is a mighty torrent well nigh prostrating every thing before it. And how will the benighted mind, so darkened as scarcely to possess a slight view of the danger before it, be able to make the necessary resistance? Certainly not, unless it is excited and moved forward by a heavenly influence.

But the greatest of all obstacles, and that indeed which gives all others their main strength, is the *depravity of human nature*. The heart of man, in all countries and climes, is naturally the same mass of corruption, opposed to the righteous claims of God, and to the strictness of his holy law. To withstand these it resorts to devices as diversified as the situations of men are various. And the minds of the heathen and those merely nominally Christian, though dull and stupid and inactive in regard to moral subjects, are exceedingly quick and sagacious to invent all manner of evil. In this they are skilful and experienced. I

have often been struck with astonishment to see what acuteness they exhibit, wherever their own temporal interest is concerned, while they are almost blind to the standard of right and wrong, and in short to almost every thing that relates to the salvation of their souls. The enemy of all righteousness is enthroned in the hearts of the heathen and of nominal Christians. He has perverted all the different relations of society; he has corrupted their manners and customs; he has moulded their political and religious systems to his own purposes, and wields them almost at his pleasure. All their institutions, however insignificant, or of whatever kind, are more or less founded on unchristian principles. In one word, the whole structure and constitution of things is perverted, and the tendency of almost all things is adverse to the spirit of the gospel. Hence the introduction of pure Christianity must be attended by great changes in the existing state of things; and particularly in every thing connected with religion. There will be a complete overturning and remodeling of society. And will all this be done easily? Can it be accomplished without arousing and encountering the hatred and opposition of the powers of darkness? Most certainly neither the nature of fallen man, nor the history of the church in past ages admits of such a supposition.

These items might each be spread out much more in detail, and many more of the same tenor might be added. But enough has been said to show that the work, upon which the church has entered is a mighty one. Not that it is attended only by difficulties and no encouragements. But there are certain great and powerful hindrances, in the way of unenlightened and heathen minds embracing the gospel, which are not always duly considered. But they nevertheless exist, and will continue to exist, and fearful consequences will be felt in the continued rejection of the truth by the heathen, until more divine influence is shed down, either removing the obstacles themselves, or inspiring men with resolution to overcome them.

How is this influence to be secured? Blessed be God, there is a plain and simple way. The prayers of Christians can move the hand that moves the universe, and can bring into exercise the infinite goodness and love and mercy and wisdom of the infinite God, in behalf of a ruined world. Now it may be reasonably asked, whether it is an easy matter

for darkened minds to withstand such opposing influences as have been alluded to? With the feebleness and almost entire destitution of moral principle which characterize them, how can it be easy? It is like a feeble child's attempt to stem the sweeping current of a river. Such being the case, and the Bible being so full of exhortations to pray for the spread of the gospel, and so replete with assurances that God will hear such prayers, if offered up in sincerity, "that he will show his people great and mighty things, which they have not known,"—we turn to Christians, and ask whether they pray sufficiently for the unevangelized world? Ye who have been ransomed by the blood of Christ, and who owe your hopes of heaven to your birth and education in a country where the difficulties adverted to are mostly unknown, do you pray for the benighted in distant lands? Do you pray for them earnestly? Is it nothing to you that they are so ground down by ignorance, error, and religious superstition? Shall they continue in this deplorable state? We appeal to your christian sympathy, to your christian benevolence, and to your love for souls. We call upon you by your obligations to your Savior, by your own bright anticipations of glory, and by your sense of the worth of the never dying soul, to intercede more fervently for the perishing nations. What if all the Christians in America should arise as one man, and by one united and earnest cry to heaven, should plead for mercy for the heathen? How the influence of such intercession would penetrate unenlightened and heathen nations. What tottering and crumbling would soon be seen in systems of idolatry and superstition; and what shoutings would be occasioned in heaven at the signs of the approach of that blessed time, "when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ!" The success now attending missionary operations is only an evidence of what it would be, were there more general, sincere, and fervent prayer offered by the churches. And is the time never to come when Christians will pray as they ought? Shall that mighty weapon which the God of mercy has put into their hands, always be unwielded? Oh that his own good Spirit may cause their hearts so to overflow with love to souls, that they will not cease to cry, "O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy."

Indians West of the Rocky Mountains.

EXTRACTS FROM A LETTER OF MR.
GRAY, DATED JAN. 10, 1838.

Reinforcement of the Mission.

THE return of Mr. Gray from the mission on the waters of the Columbia river, in company with a delegation of Flat Head Indians, who were unhappily murdered by a band of hostile Indians before reaching the frontiers of Missouri, was mentioned at page 476 of the last volume. The object of Mr. Gray, in leaving the field of his labors, as well as that of the Indians who commenced the journey with him, was to obtain additional missionaries and teachers, whom he hoped that his statements relative to those remote but interesting tribes, together with the earnestness of some of their own number who had come so far to present their claim, would enable him to secure. His expectation was to return and conduct the party to their contemplated field of labor in the course of the ensuing spring.

In view of the statements made by Mr. Gray, in addition to those of Mr. Spalding relative to his reception among the Nez Perces, the Committee have voted to send four missionaries and teachers to accompany Mr. G. on his return. The state of the treasury would not permit them to send a larger reinforcement; nor would they, indeed, have felt themselves justified in incurring the expense required even for this, had not the circumstances of the case appeared peculiarly urgent. The persons composing this party are expected to start from the western frontier of the State of Missouri about the end of April, and to proceed on horses across the prairies and mountains, about 2,000 miles to Wallawalla.

But this company, though as large as the present state of the funds of the Board will permit, will be very far from supplying all the tribes which are not only open to religious teachers, but strongly desirous of obtaining them. There seems not to be any good reason to doubt, that, in almost any of the tribes mentioned below, missionaries, teachers, and other lay assistants would find a confiding and docile people and an interesting field of labor and usefulness. Probably the present time is the most favorable for introducing a knowledge of Christianity and the useful arts among these tribes. A few years more may bring them under other influences, which shall speedily accomplish the work of debasement and ruin.

It will be seen below that Mr. Gray brings to view openings for above fifty families, which might be composed of preachers, school-teachers, and intelligent farmers and mechanics—probably about an equal number of each would be desirable. How long must it be before these benighted and wretched tribes—more desirous of christian instruction and aid than perhaps any other people—shall have the gospel sent through all their mountains and valleys?

Openings and Demand for Additional Missionaries.

I cannot expect in this letter to give any thing like all the reasons we have for asking, in behalf of the several tribes, for teachers. You have been informed of our reception thus far among the Indians; at least so far as it relates to the Kayuses and Nez Perces. That Mr. Spalding and Doct. Whitman want assistance at each of their stations is obvious and needs no reasons from me. The Flat Heads are now without a teacher. They have asked with tears, for the living teacher, and in their efforts to obtain one four of their number have lost their lives. The vote of the Committee can at most only give them two teachers, or two families, for the present. In this part of the field we have, at least, six hundred families, who are ready, and have said to us, "Come and teach us—we will do as you tell us." I was permitted, in company with Mr. Spalding, to meet the Spokans, in their own country. Many of them came to us with tears in their eyes, asking us to come and live in their country, and teach them as we were doing to the Nez Perces and Kayuses. This band certainly claims a share in our efforts, and a teacher, or one family, ought to be with them immediately. They were, when we were with them, sustaining a school of near one hundred children and adults, and a teacher, by their own exertions. At this point, it was thought best for me to return immediately to obtain more assistants in carrying on our labors. I will omit for the present, this band, and commence with those on the coast, among which missionaries and teachers are needed.

1. Bands on the Cowlits. A missionary station on the Cowlits near the mouth of the Columbia river, is of vital importance to our future operations and labors, and would justify the sending of at least two families of the five which it is in contemplation to send west of the mountains, to this point. There ought to be at least four families there. We may,

however, conclude, on reaching the country, if the Board do not object, to establish a station at that river with perhaps one or two of the five families. Doct. Whitman was in favor of our establishing ourselves at this point on reaching the Columbia; we, however, thought we ought to act as near our instructions as possible, and accordingly selected our present location.

2. The next station that seems to be called for is one about two hundred miles from the mouth of the Columbia. At and near the falls, or shoals, as they are called, we find the shores of the Columbia lined almost with little native villages, the occupants of which, wretched as they are, exert a powerful influence on many of the adjoining tribes, with whom they have intercourse along the Columbia river. Could we have divided ourselves into forty families, we should have found twenty stations at once, in this vicinity.

3. We will pass the Kayuses, Nez Perces, and Spokans, and speak of the next tribes that came on the line of the Columbia.

4. The Okanagans, speaking the Flat Head language, and numbering between one and three hundred families. The disposition and character of this band resemble very much that of the Flat Head. They are situated near the mouth of Clark or Flat Head river, about 700 miles from the mouth of the Columbia. The station might be in the vicinity of Colville, one of the posts of the Hudson's Bay Company, in latitude 48° , longitude 118° . Two families would find this a delightful field for usefulness, there being a readiness on the part of the natives to receive instruction from teachers who may go among them.

5. Proceeding about one degree farther north, and in longitude 120° , is a numerous and well disposed tribe by the name of Carriers. This band numbers about 500 families, or 3,500 persons. We estimate seven persons to the family. Their language is somewhat different from that of the Flat Heads, yet they are on friendly terms with them, subsisting principally on fish and roots. They are nearly stationary, and would be quite so, whenever teachers can be sent to them. Four families would find abundant labors among these tribes.

6. About one hundred miles east of this tribe, between the waters of the Columbia and Clarke river, are the Ponderas, numbering about 150 families. This band I met on the 16th of April, and made known to them our object in

coming to see their country. Several of the chiefs replied to me that they had heard that there were towards the rising sun good folks who loved God. They were now glad that they could see one, and that they had it in their hearts to come and do them good. "When you come to teach us," they added, "we will do as you tell us." They wanted I should tell them when we would build a house. They said they would do all they could do to help us. I said to them I could not tell when we should build a house, but was going to look farther in their country. This band speak the Flat Head language and usually go to hunt the buffalo with that tribe. The probability is that our mission to the Flat Heads will include this band, as well as the Spokans.

7. Northeast of this band, and along the western range of the Rocky Mountains, on and north of the Columbia river, is a band known by the name of Coote-nas, numbering about 700 families. This band is generally on friendly terms with both the Flat Heads and the Black Feet. Their intercourse with the latter is such that a station comprising, say five or six families, in a few years might effect a reconciliation between these two deadly foes to each other, and save from war and death the last remains of that once numerous and best of tribes, the Flat Heads. Their language is somewhat different from the Flat Head as well as that of the Black Feet, though they understand both with little difficulty.

8. We come now to the Flat Heads. They are situated on Clark's river, in latitude 48° , longitude 113° or 114° . In their wanderings after buffalo they come over to the head waters of the Missouri; pass from thence to the head of Lewis' or Snake river, and thence return to Clark's river. I met them in May, and made known to them our object in coming to their country. They seemed to be overjoyed at the prospect of having some one to come and teach them. They immediately pointed out the place where they wished us to build a house, and where they wished to locate themselves. This place, however, it will not be safe at present to occupy as a station, being too much exposed to the wandering war parties of Black Feet. The delegation from this band to obtain teachers, which accompanied me on my return, were murdered on the way by a band of Sioux.

9. The next tribe coming east are the Black Feet. I had a personal conversa-

tion and acquaintance with the trader who resides among them, and also with one of their principal chiefs, a half-breed. From the latter I received many interesting facts relative to the character and disposition of this tribe, which is regarded as the most warlike and treacherous on our continent. In my conversation with this chief I made several inquiries with regard to the safety of persons travelling with these tribes; and also made known to him our object in coming to the country. He told me that a person going with their villages would be perfectly safe, and every thing he had would be treated with the utmost kindness. The trader made the same remark to me. When the chief told the people of his tribe about our coming to live with the Nez Perces and Flat Heads, they immediately told him to ask us to come and live with them and teach them. This tribe is divided into five bands, having different names. Three of these bands speak the same language. The others speak a different dialect. Two of the bands seem to be mild and disposed to remain at peace as far as they are permitted. Two of the bands came and smoked the pipe of peace with the Flat Heads, to whom they have long been inveterate enemies, while I was there. How long they will keep the peace is unknown. Eight men might, in the course of a few years, by going with these bands, effect an entire change in their warlike disposition, and render the traveling in the mountains comparatively safe. The tribe is sufficiently numerous to call for at least ten families, as soon as their country can be explored. They number, as I am told, about 3,400 families, averaging from eight to ten persons to the family or lodge. In case you cannot find any who are willing to commence the exploring of the Black-Foot country, on account of danger, I am willing to be one of two, four, six, or eight persons to go among them. Their language, from hearing it spoken, is far easier to learn than the Flat Head, and equally easy with the Nez Perces. I think, with a good measure of perseverance, any person of common capacity could acquire a knowledge of the language in one year.

10. The next tribe we met are the Eutaws. They properly belong to the Spanish or Mexican territory. They are a numerous and well disposed tribe, subsisting principally on roots and some small game, that is found extremely scarce in the country. They range south of Snake river, and in the vicinity of the

Great Salt Lake. I met a small band of them on my return to the rendezvous. Three or four families would find a pleasant and extensive field of usefulness among this tribe. They are more pacific, if possible, than the Nez Percés, and equally ready to settle upon their lands.

11. We found the Snakes and Ban-necks also ready to receive religious teachers. It will be remembered that the Snakes once belonged to the eastern waters, and have been driven into, and nearly over the mountains, by the more eastern tribes.

12. I met a delegation of Crows at the rendezvous, who had come to invite the whites to come into their country. This has never been done before. I had a personal interview with the delegates, and with a white man, who has been nine years with this tribe. He gave me many interesting facts, which I must omit to mention for the present, respecting this tribe. There should be four persons sent immediately to explore the country and learn the language. Now is the most favorable time to supply them with religious teachers, before the vices of the whites become known among them. Total abstinence from all intoxicating drink, is a trait in the character of this tribe; and no device of the white man has yet been able to seduce them. They have been known to rob traders, take their goods, and destroy their liquors without permitting any one to taste them. The rows have their home along the head-waters of the Yellow-Stone river.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF MR. WASHBURN, DATED NOV. 9, 1837.

Schools—Church—Temperance.

WRITING from Dwight, Mr. Washburn remarks—

Our schools were never more interesting in all respects, excepting religious influence, than they are now. The pupils came in generally very promptly after the summer vacation. The schools never enjoyed more of the favor of the people than at present. This is very manifest from the solicitude of parents to secure the privileges of the school for their children. Many urgent applications for admission to the schools have been made, which we have been compelled to refuse. Indeed we have yielded too far to these

solicitations. The number of Cherokee scholars boarded by the mission is seventy. Thirteen others attend the school, but are boarded by their parents in the neighborhood. To these add ten of our own children, and the aggregate is ninety-three. This is a numerous group of youth, and in all respects a most interesting group. Their improvement is in the highest degree gratifying. They need but the renovating, sanctifying, and guiding influences of the Holy Spirit to prepare them to exert a great and good influence upon their people. They must have a great influence in forming and controlling the future destiny of this tribe; and if they are renewed and sanctified, that influence will be wholly for good. As it respects instruction in school and all branches of domestic industry, the female school seems to need nothing. The boys still need some one to direct their labors out of school. The pupils of both schools, with few exceptions, are attentive to religious instruction; and many of them, especially from the female school, often manifest much tenderness in reference to the interests of their souls. This has been more apparent for a few weeks past than heretofore. The Osage young woman, who has been brought up by the mission, aids in the management of the girls out of school. She has been a professor of religion for several years, and seems to be a true follower of Christ. Another young woman who entered the school since the summer vacation is also, as we trust, a conscientious and faithful Christian. These two young women, by their example, their kind admonitions, and their prayers, are living epistles, known and read of all the girls. We hope that their desires and ours may soon be granted in the saving influences of the Holy Spirit poured out upon both the schools.

The state of religion in the church is generally not encouraging. There is and has been for a long time a lamentable degree of coldness. It is true that many of the native members afford a good degree of evidence that they are truly the subjects of renewing grace; and we hope that they are really making some advances in holiness. Still they do not evince all that fervor of love to God and the souls of men, and all that activity and perseverance in efforts to promote religion, that we desire. There are several instances of declension which cause us anxiety and mourning; but which we hope are not, and will not be, cases of final apostasy. There are also some cases which, we fear, will prove

that the individuals never did love our Lord Jesus Christ in sincerity. With both these last classes the church is prosecuting a course of discipline.

Some years ago a society for the promotion of temperance was organized among the Cherokees; and countenanced by the agent of the United States, and aided by the exertions of the mission and the church members generally, it soon embraced large numbers, and exerted a very extensive and salutary influence. The interest at first taken in the subject at length declined, and the society became nearly extinct. A new association of a still more vigorous and promising character has recently been organized, respecting which Mr. Washburn writes—

Our efforts in the temperance cause have prospered. A little more than a year ago a temperance society, on the plan of total abstinence from all intoxicating drinks, was organized. The determination of those who were principal-

ly instrumental in forming this society was to make a strong and persevering effort to diminish, if we could not eradicate, the evils of intemperance in the nation. Of course a bitter opposition was excited, in which many, who claimed to be friends of temperance, joined. Meetings of the society have been held nearly every month, in some part of the nation. Our success has been greater than we anticipated. About five hundred, including a branch society at Fort Gibson, have subscribed the pledge of total abstinence from all intoxicating drinks. Of this number not more than twenty are believed to have broken their pledge, and more than half of those have been soldiers at the Fort. Our prospects are at present more encouraging than ever. We have reason to hope that the time is not distant, when every individual of respectability and influence in the nation will be enrolled in the ranks of temperance.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS TO BURMAH.

Meetings and Baptisms—Worship of Menkaulee.

MR. Vinton, in December, 1836, visited Newville, a Karen village on the Dah Gyieng river, seventy miles above Maulmein, where eighteen had been baptised during the preceding year. After mentioning the baptism of seven others, he makes the following entries in his journal.

23. Last night proposed to the church, to commence our season of protracted worship with fasting. We told them we did not insist upon it as a duty, but proposed it, as that which we thought would be pleasing to God, and beneficial to their own souls. They cheerfully consented, so that to-day we have all been humbled before God, in fasting, and in importunate prayer for the sanctification of our own hearts, and for God to pour down the blessings of salvation upon the multitudes about us. It has been a solemn day, and the Christians have all observed, with scrupulous exactness, the instructions given them. At the close of the afternoon service, a number came forward and asked for baptism. We had time, however, to examine but three, who were approved and baptised.

There were but few, comparatively, of Menkaulee's followers at worship, on account of an appointment to sing to him at a village but a little distance from this. When any one dies, it is customary among the Karens, to burn the

body, and save the bones of it until they can collect their friends; when they spend three whole nights in singing, accompanied with various other amusements, and drinking. This custom, the Karens say, was given to our first parents by the great deceiver, soon after their seduction in the garden; and such is its attractive character, that it is not uncommon for Karens to go two or three days' journey to be present at one of these night festivals. We may, therefore, expect but few to attend our meeting, except the members of the church, and sincere inquirers. Still, if God shall vouchsafe his presence, the meeting will be blessed to the church, and that is the principal end we expected to effect by it. It is the church, under God, who are to convert the world, and she must be trained to the work. The Christians here are beginning to wake up to this subject, and instead of idling away their leisure time, they are beginning to make their little preaching excursions in all directions.

24. Last night, during our worship, a company of Karens passed on their way to the above mentioned night festival. As we could not induce them to stop, and listen to the truth, after worship I took a company of the Christians and went to the place, and preached about an hour and a half. On our arrival we told them they must suspend their singing a short time, while I explained the object of our visit. They all collected round, when I announced to them the awful consequences of being led captive at the will of the devil. I then unfolded to them the precious truths of the gospel, and assured them that since Jesus Christ is God over all blessed forever, they might come to him as an Almighty Savior, who would defend them from attacks of the devil and all his emissaries—would forgive their sins and save their souls. They listened attentively, and seemed particularly impressed with the fact of our feeling so

much concern for their souls, as to come in the night so far through the jungle to preach to them. This evening I have been again, and have returned full of joyful expectation, that God is about to pour down his Holy Spirit, and that we shall have a glorious harvest of souls in this region. The promise is sure, "He that goeth forth and weepeth," etc. "Weeping may endure for a night, but joy cometh in the morning." At the close of our worship to-day, six applicants for baptism came forward, and were examined, and approved. Their baptism, however, is delayed till to-morrow, for want of time.

25. Sabbath. Early this morning three backsliders, who were reported when we first came into the country, to have already apostatized, came forward and made a humble confession. One of them was suspended nearly a year ago, and we had expected to suspend the other two to-day. But they appear truly penitent, and promise reformation. One, a young man, has agreed to accompany Mrs. V. to Ko Chet-thing's village, and learn to read. The other two, a man and his wife, have agreed to come and build a house, and live with the Christians.

At the close of our morning worship two more came forward, and were examined and approved for baptism. We then repaired to the water, and baptised them, with the six that were received yesterday; in all eighteen since our arrival. On our return from the water, the church assembled to receive the ordinance of the Lord's supper. A majority of them had never enjoyed the holy rite. The season was deeply solemn and among the most interesting I ever attended.

Our season of protracted worship has now closed, and its effects upon the church have been most salutary. Numerous others, also, give evidence of repentance, and are in future determined to serve the Lord.

Miss Macomber, writing from Dong Yahn, under date of April 15th, 1837, gives the following account of the—

Fruits of Christian Instruction among the Karens.

A line to you the last of December left me at this place, in the house of a Karen chief, waiting the building of my own, and giving what little religious instruction my knowledge of the language would admit. I have now the happiness to inform you that the excitement, which I then attributed wholly to novelty, proved to be a gracious influence of the Holy Spirit. A number of these poor dark heathens, who were then bound in Satan's double chain, (idolatry and drunkenness,) have been liberated and brought into the glorious liberty of the gospel of Christ, and are now rejoicing in hope of the glory of God. Ten have been baptised, four men and six women, and a number of others, I trust, will ere long seek the blessed privilege. Many are still inquiring, and some, I trust, earnestly seeking. But many are opposing, reviling, and persecuting; and a few are indifferent and unconcerned.

The progress of the work has been deeply interesting to all who have been acquainted with it, and particularly so to myself. Never were the power and mercy of God more manifestly displayed, and never did his saving grace shine

through a more feeble instrumentality. But God can work according to his will, and blessed be his name—the heathen shall be given to his Son.

Our first baptism was on the 12th of January. Chung-pau, a man rather advanced in years, but of a sound good mind, and who has thus far manifested a most devoted spirit, had from the first listened with uncommon interest; and I think I shall never forget the sensations it gave me, when he would come and sit down by me, and with a countenance which bespoke a soul awakened to the interest of eternal realities, would ask, "What is it to believe? What can I do to believe? I want to escape hell and obtain heaven. I wish to trust in Jesus Christ. What shall I do?" Oh what would I have given in that moment for an easy use of the language; but I said what I could, and the Spirit taught him as man could not.

On the 21st of January, brother Osgood came up again, and had the happiness to baptise six more, viz. Ah-wah* and wife, Bah-mee and wife, and Ko-pee and wife: and Mr. Judson baptised three of the chief's daughters on the 16th of March, one only about twelve years old. All gave good evidence of a gracious change, and have since manifested a growing devotion to the cause. A number of others, of the chief's children, I trust, have been made partakers of divine grace, and will ere long enter the visible church. One of those baptised was married; and although her husband made no objections to her baptism, yet he immediately left her. She has two young children, whom her father has added to his eleven, and it is truly interesting to see the care which he personally takes of them. Bah-mee has also been turned off by his widowed mother, without a spoonful of rice for his family, (wife and two children,) and yet I hear not a hard or murmuring word. They seem to take it as a thing of course, that if they will be disciples, they must suffer persecution. When I consider these and many other things which these dear Christians meet with, I cannot but admire the power of divine grace, and find new cause to bless God for light and civilization.

The men baptised all expressed a great desire to devote their future lives to the service of God, in making known his great salvation to those who were ignorant of it. They have uniformly manifested the same spirit ever since, and have been very useful, so far as they knew. I have spared no pains in giving them every opportunity in my power, for religious instruction, and their progress has been truly pleasing. I hope to get them all to Maulmein during the rains, that they may have better advantages for religious instruction, and that those who can may get a good knowledge of Burman books. They all understand considerable of the language, and it will be long before there will be books to any extent in their own. It has all the time seemed to me an indication of designs of great mercy towards this people, that men of such qualifications should be called just at the commencement of labors amongst them, and I trust that God will so direct that they may accomplish much for the salvation of their countrymen and the glory of his name.

I have had two or three Burman assistants constantly, who not only go out in the vicinity,

* The Karen chief, in whose house Miss Macomber resides.

accompanied by some of the Karens, and preach daily, but make excursions of four or five days in the villages amongst the mountains, preaching the gospel to Tounghoos, Peguans, or Burmans, as they happen to meet with them. I have made it my principal business, to go with some of them, so that I have visited all the families, within six or seven miles, once or more. I trust that these labors, though feeble, have not been in vain. I can speak but little of the language; but, keeping a Karen with me who is accustomed to my broken speech, I give him ideas, which he explains; and have been comforted and happy in the work, though attended with much fatigue and exposure.

These things have not gone forward without opposition, as you will readily suppose. Besides all that would be expected from a numerous and deeply interested priesthood, we have had the fierce and violent opposition of a young prophet, who started up just before my arrival, and is located about a mile from me. He renounces a little of Boodhism, and adds some other things—is unlettered, and of no marked character, and yet he has many very devoted adherents. It is believed, however, by the best judges, that he will be of short continuance. He effectually evades every effort to make him hear the gospel.

MISSION OF THE FOREIGN BOARD OF THE
PRESBYTERIAN CHURCH TO NORTHERN
INDIA.

Mussulman, Hindu, Sikh, Jain and Mogul.

THE following remarks on the characters and tenets of several classes of persons with whom he has intercourse, are taken from the journal of Mr. Newton, kept at Lodiana.

March 27, 1837. To-day we had four sorts of religionists, Mussulman, the common Hindu, Sikh, and Jain. The object of the first was to receive a christian book; the others to be instructed orally in the doctrines of the gospel. The Jains are not found in this part of the country; this is the only one I ever saw. They abound in the central regions of India beyond Ajmir. This man came from Ajmir. He calls himself a Faqir. He is travelling about the country to gratify his curiosity. He is an old man, goes bare-headed, and keeps a square cotton rag tied before his mouth to prevent the inspiration of insects and animalculæ. It seems to be the chief part of his religion to destroy no animal life; hence this precaution in breathing. He also carried a soft brush to remove all insects from his path when he walked; and, to complete the system, he takes with him a pitcher of boiled water, that he may quench his thirst at any time without the risk of swallowing any animated substance. I asked him several questions about his religion, and found him to be little better than an atheist. He professed to believe in the existence of a God, but did not regard him as a creator and governor of the world. His doctrine is, that the world and man, as well as God, are eternal. One has no authority over another. And as God does not interfere with men, so, on the other hand, man has nothing to do with God, except to contemplate him; and he is under no obligation to do even this, it is a matter of mere propriety and utility. He felt it to be his duty to live by beg-

ging; but when asked to explain wherefore it was his duty, since he acknowledged no law—he could only say it was convenient to live so, and this made the obligation. He spoke of his shastar; I inquired who made it? “No one; it is eternal,” was the reply. But if man, as well as the shastar, was eternal and uncreated, how did he come under its authority? He said, “it has no authority, we only read it as a guide, because it is suitable.” I gave him some account of Christianity, but did not undertake at this time to refute his system, as he has promised to come again, and I do not deem it best to say every thing at one time when I have an opportunity of speaking twice.

The Sikh and Hindu, already mentioned, came together. Yesterday I met them both in the bazar, where they listened to the truth apparently with great candor. While there a Mussulman took the Ten Commandments printed on a broad sheet, with some christian remarks appended, and read it aloud to the multitude. With the commandments themselves they all professed to be much pleased, but in the subsequent remarks Christ was spoken of as the Son of God. To this the Mussulman objected; but one Sikh man defended the expression, and when the reading was done asked leave to come to my house and bring with him his Hindu friend, that they might learn this way more perfectly. They are both old men; but if renewed by the Spirit of the Lord, they may be taught as well as little children. There seems a candor about them which is very pleasing, but alas! I could perceive nothing like a sense of sinfulness before God. They confessed they were sinners, but, like most of their countrymen, and indeed I may say like many who live amidst the light of the Bible, they seemed to look upon sin as a very small matter. The Hindu, who is a merchant, said that his business required him to sin, it was necessary to tell lies in order to make *annas*, (a small coin equal to three cents,) and he could not support his family without it. He therefore hoped God would forgive him. Of course I urged the error and danger of such a sentiment. They went away, but I hope to see them again. We have many thorns and thistles to dig up, as well as seed to sow; but, by persevering labor and prayer, I cannot but hope that fruit will in the end be produced.

April 2. Among those who came to our house in the course of the day, was a *Mogul*, about thirty years of age, lately from Peshawar, (a large Afghan city west of the Indus.) Like all in that country, he has been a follower of Mohammed. He calls himself a traveler, and his professed object in coming here to-day was to be taught the doctrines of the gospel, for he prefers this religion, so far as he knows it, (his acquaintance with it is but limited,) to his own. To assure me that he was a sincere inquirer after the truth, he confirmed it with an oath. He promised to come every day to receive instruction, but requested that information might not be given to certain Peshawar people that were here, lest his relations should hear of it and reproach him. I asked him if he had ever before met with any one who taught the way of salvation by Jesus Christ. He said that at Lahor he had found a Christian, from whom he desired christian instruction, but the man laughed at him and told him that he had come there to fight, not to teach religion, and, therefore, he could tell him nothing about such matters. Alas,

that such men should be called Christians! The chief evidence of sincerity discernible in this Mogul, was the apparent gladness with which he heard the truth. He asked why no missionaries had gone to his country? I could only say that they were advancing towards his country, both on the west and the east; on the west they had come as far as Persia, and on the east as far as Lodiaana. When will this vast intervening space be occupied by the ministers of Jesus?

4. This day was distinguished by a *Mela* or Hindu fair, at which 25,000 or 30,000 people were assembled from the country around, from a distance of fifty miles. Their chief object was to bathe in the small stream which flows by Lodiaana. This water, though not equal to that of the Ganges, is considered more sacred than what is contained in tanks and wells; and the deluded people imagined that by this ceremony of bathing, they would, in some measure at least, be cleansed from sin. We spent part of the day among them distributing the Scriptures and tracts, and were afterwards visited by a number at our house, to whom we had an opportunity of preaching Christ more fully.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN INDIA.

THE following summary view of the missionary operations of the society's missions in India west of the Ganges is gathered from a late report of the corresponding committee at Calcutta, under whose immediate superintendence those missions are conducted. The introduction of the report contains some general remarks of an encouraging character.

Conversions to Christianity—Disappearing of Caste—Progress of Education.

From more than one quarter your committee have encouraging accounts of the success of the gospel in the conversion of souls.

Their friends must have marked, with infinite joy and gladness, the successive additions to the church of Christ in Calcutta, and will not have failed to recognise in one of those converts, who recently was admitted to the rite of baptism in the mission church, a persecuted youth, who, on his first profession of Christianity, was forcibly removed by his misguided parents; but in whom the good seed was not sown on stony ground, since, through much suffering, he has been enabled once more to throw himself into the arms of his Savior. For him, and for his brethren generally, the committee would earnestly crave the prayers of the christian community. Young converts in this land of heathenism are beset by many temptations, and exposed to much persecution, from which our tender years were happily exempt; and they have great need of all the strength and support which our supplications, united with their own, will assuredly draw down from Him who alone is able to save to the uttermost, and who has promised, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you."

The barriers of caste are rapidly breaking down, and the missionary who goes forth into the bazars or villages to preach the gospel, while he finds little difficulty in assembling an

auditory, and in engaging their attention, now comparatively seldom experiences that vehement and malignant opposition which in former times was unhappily prevalent.

The increasing spirit of inquiry about religion and the advancing desire for moral instruction, which is so strongly manifested by the educated classes of the people, may be mentioned as one of those encouraging symptoms.

It is one that is eminently calculated to cheer the missionary in his spiritual labors, and, humanly speaking, to give him increased facilities in the great work of evangelizing the heathen.

A deep-rooted prejudice against religious education is now no longer general, nor does that strong antipathy, on the part of the people, to sending their youth to be educated at the mission schools, where the Sacred Scriptures form the basis of instruction, any longer manifest itself to its former extent.

The promotion of secular education is, also, one of the leading characteristics of the past year. The state of education, generally, has been submitted to a scrutinizing examination; and your committee indulge a prayerful hope, that, at no distant period, the call for a higher grade of moral instruction, to ameliorate the miserable condition of the lower classes, whom the intelligent writer of the education report describes as sunk in the grossest ignorance, will be succeeded by a still more earnest craving for that only instruction which can elevate the national character, and which alone teaches every duty toward God and man, and, through the blessed Jesus, brings life and immortality to light.

Seminary for Training Native Helpers.

For the purpose of preparing a portion of those who are educated in the common schools to be schoolmasters, catechists, and preachers, and thus qualifying them to bear a part in the work of extending useful knowledge and the christian faith among their brethren still in heathenism, the committee have had in contemplation the establishment of a seminary for the purpose. After mentioning the correspondence held with the parent society in London on the subject, the committee proceed.

The parent society having cordially acquiesced in and sanctioned these views, directing that, "in order to the preparation of native youths for religious teachers, and especially with a view to the raising up ordained missionaries for the work of the mission, a head seminary for the mission be formed in Calcutta for the reception of pious native youths; and that they be there placed under a course of instruction calculated to qualify them for different departments of missionary labor, and that in a mode not tending to disqualify them for intercourse with their countrymen, by an undue change in their habits, as to diet, habitation, etc.;"—having promised to send out, as soon as practicable, a missionary duly qualified to conduct the education of the youths received into the institution; and having earnestly recommended the corresponding committee to take the necessary preliminary steps for the formation of such a seminary; they have at length been enabled to concert measures for carrying the plan into effect.

Shortly after the instructions of the parent society reached India, a series of questions, bearing on the general subject of the contemplated attempt to train up native youths for the work of the mission, was circulated to all the Church missionaries; and their replies afford a valuable body of information on several points of interest. By two of the questions proposed, each missionary was requested to state whether he considered the education of native youths, as catechists and probationers for the ministry, compatible with his special obligations as an evangelist to the heathen; and, if so, whether he were willing, being so required, to take charge of such an institution. To these questions several affirmative answers were received, and the committee determined to accept the proffered services of the Rev. J. Hæberlin, whose previous employment in Calcutta rendered them more readily available than those of others of his brethren.

The seminary was opened with prayer and an address to the five youths forming the first and only class of the infant institution on the 15th ultimo. The committee believe that it has been established upon sound principles, and that, humanly speaking, it contains the germ of much good; but knowing that "except the Lord build the house, they labor in vain that build it," they earnestly solicit for the seminary the special prayers of all who wish well to this mission of the Church of England. If it obtain a blessing from Him to whose service it is devoted, it may become the fountain-head of the best benefits to the natives, not only of this great city, but of Bengal in general; for it is by native agency alone, such as it is the endeavor of the committee to bring to bear upon the swarming population of this heathen land, that the millions who cannot "hear without a preacher" can possibly, so far as human foresight can extend, receive the gospel message. To this end—to supply the palpable deficiency of numbers—it is the desire of the committee to work. They believe that their humble plan is such as God will graciously accept and sanction, and that it will conduce to his glory; and in this confidence they trust to be enabled to exert themselves earnestly and successfully in its gradual development upon an enlarged scale.

Stations in and around Calcutta.

Mirzapore.—Missionary labors have been steadily and successfully carried forward at this station, and with reference to the results the report states—

During the last three years 258 individuals have been received into the church of Christ by baptism; of whom 118 were adults, and the remainder children. Thirty-three couples have been united in wedlock.

Preaching is regularly maintained to fluctuating congregations of Hindoos and Mohammedans, and many religious tracts are distributed and read, and all with increasing attention by many individuals.

An instance may be mentioned, to shew that the gospel is gradually making its way among the people. A person named Ram Das, with whom I first became acquainted about three

years ago, subsequently gave the greatest attention to the study of the Holy Scriptures, a copy of which I presented to him. I also gave him Mundy's Hindooism and Christianity Contrasted, Bunyan's Pilgrim's Progress, and Baxter's Call, all in Bengalee, which he read with the most serious attention. Having become convinced of the truth of Christianity, he expressed himself anxious to bring his relatives, who reside in a village about thirty miles north-west of Calcutta, to relinquish their trust in idols, and to embrace the truth as it is in Jesus. He accordingly went, about a fortnight ago, to his relatives for this purpose, taking with him suitable books; and to-day he returned to Calcutta, bringing his two nephews, both young men, with him. It was very gratifying to me to find that their prejudices against Christianity had been relinquished, and that they were desirous of receiving instruction in the way of salvation. Ram Das observed, that in his village, where formerly the most decided prejudice against the truth prevailed, there is now a very general disregard of idols, and an increasing belief that the christian religion is calculated to make man both holy and happy. He also stated, that his brother, the father of the two young men mentioned above, was formerly much opposed to Christianity; but that, since he had had an interview with me some months ago, his prejudices have considerably decreased, and hopes are now entertained that he also will be brought to a knowledge of the truth.

Respecting the schools it is remarked—

In the christian institution at Mirzapore are about sixty native christian and orphan children, all of whom are engaged in the study of their own language—the Bengalee. Forty of these devote part of their time to the study of English. There are now about twenty native female christian children residing on the mission premises. In the English school on the mission premises, which is carried on by Baboo Mohesh Chunder Ghose, a native convert, with the assistance of two native christian and four heathen teachers, are nearly two hundred scholars.

In another English school at Alipore there are one hundred pupils. And in four Bengalee schools connected with the station there are two hundred more.

Mr. Hæberlin, after mentioning that he had baptised seven converts at other preaching places occupied by him, and that five others were then candidates for that ordinance, adds concerning Gannya, also one of his stations—

It must be considered a most encouraging circumstance, that these people, though but ryots, yet found the means of building a house of prayer for themselves; and I am convinced, that as soon as the native converts themselves shall feel a sufficiently deep interest in the salvation of their own souls as well as the souls of others, as to be induced to make sacrifices for the building not only of places of worship, but for the supporting their own ministers, men of faith, of love, and humility, taken from among themselves;—so soon, and not before, may we expect a rapid increase, and a firm, steady and lasting foundation of Christianity in this country. May that time soon arrive, and may God

bless our humble endeavors to sow the good seed now wherever we can, in the hope that it shall bring forth fruit abundantly!

Thirteen individuals have been baptised in this place during the year.

From the mission press in Calcutta 113,000 copies of portions of the Scriptures, religious tracts, etc., had been issued during the year.

Laborers in the Burdwan District.

The state of the church in Burdwan is becoming more promising. The orphan girls' school and the English school are prosperous, the latter containing forty or fifty lads. Six Bengalee day-schools, containing 450 pupils have been under regular instruction, which is almost wholly scriptural.

At Bancoorah three Bengalee schools embrace 450 Hindoos and Mussulmans, principally the former.

At Kishnaghur, Mr. Deerr, after mentioning that his schools were proceeding as usual, adds respecting his preaching—

But our principal attention has been directed to the lost sheep, the perishing heathen. With very little interruption, we preach to them every day the truth as it is in Jesus. Christ crucified is our theme, and indeed our glory; and we do not pretend to know any thing better. Our hearers are sometimes surprised at this doctrine; which seems, at first sight, foolishness to man. One said, "Nothing can stand against the doctrine of the atonement of Jesus Christ."

In this part of our labor, we have to acknowledge the valuable assistance of native agency; that of Callee Koomar, Paul, and Ramdhun; the last two are catechists, and Callee Koomar is teacher of the English school, who, besides his duties in the school, has assisted daily in preaching to the adults. These young men, besides the advantage which they have of speaking in their mother tongue, prove to be a testimony against their countrymen. The heathens feel this, and therefore they usually give vent to their rage upon the native Christians, while they praise the missionary for being zealous for the religion of his fore-fathers; consequently, the native christian brethren have to share the bitterest and greatest part of the reproaches, for having forsaken that of their ancestors. This way of reasoning is, in fact, the only argument which Hindoos can reasonably use, in support of their follies. When that argument has failed, they usually say to the native Christians, "If the religion you embrace be so divine, why then have you not got four arms?" alluding to four arms and hands like the Hindoo gods. However, in speaking of their conduct, we ought to imitate the example of our Divine Master, who, in his infinite goodness, pleaded, "They know not what they do." So we may say of these poor people, They know not what they mean or say. The mission here being in its infancy is another excuse for them.

Respecting his labors in two places where idolatry had great power, he remarks—

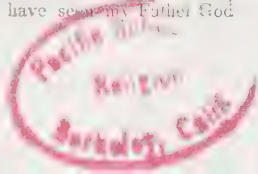
The numbers at Doorga Poojah and the Callee Poojah, were so few, that I fear to mention the report of the scanty number. Whether this arose from a better knowledge, or from poverty, I do not pretend to say; the people are, at least, not poor than they were two years ago. The fact was striking; so much so, that to remedy this, a high native ordered a considerable number of images of Jugut Dhatry (nurse of the world) to be made, and sent by night before the people's houses. Many were worshipped in this way, for, if it had only been for the sake of courtesy, they could not throw away the goddess; however, a sircar of ours gave to the servants who brought it two rupees to carry the idol to another house. A blacksmith, to whom the goddess was sent, left her just as she was brought. I went myself to see the truth of the report. When I came into the house of the artisan, I found the intruding lady, made of mud, standing in the blacksmith's workshop. There is little doubt that such worship will produce a feeling in favor of the religion of Him whose service is perfect freedom.

Nuddea, the seat of Hindoo learning, but also the hot-bed of superstition and idol worship. Here we have also four schools, and a small building which serves for a chapel and a residence for us when we come hither. It is situated in the heart of Nuddea, and on the high road, where we have the best opportunity to invite the passengers and to dispense the word of truth at any time, from morning till late at night. We have reason to be thankful for the beginning made at this interesting place. Many, chiefly artisans, listen with great attention, and seem to be well disposed; but their fear of the brahmins is great.

Mr. Bowley, at Chunar, gives in his journal the following—

Conversations between Native Helpers and Heathens.

I deputed Matthew Runjeet and Swargdham to certain villages remote from Chunar. To-day they went three miles to the village Bakerjabad, where there is a temple of Mahadeo, and a large well by it, as is common. At this well they sat, where the devotees of the temple and others collected. Matthew opened the conversation with them while they were in the act of performing poojah:—"Whose image is this?" The devotee replied, "Pray from what country do you come, that you put such a question?" Matthew replied, "The people call it the image of Hundooman, and it is written in the Ramayan that he was a great devotee; but why has he these jewels on?" Devotee. "People have put these jewels on it." To which Matthew replied, "Men have also formed this image; you should then consider how depraved has become the heart of man, since, having forsaken his Creator, he now goes about to make him, and now worships stone and water; thus his heart has become a stone, sins have increased in the world, God has also given up mankind to their hearts' lusts; and thus they are ruined, and commit all manner of iniquity; and, having forsaken the worship of the true God, have rendered divine honor to senseless stocks. God created man to praise and glorify him; and God made all things for man's sake." The devotee, in answer, said, "I have seen my Father God



and his image, and do what he did. I am not like you, who have left your Father, and call another your Father." Matthew. "I beg you all to investigate this impartially." He then repeated a verse. "Those who follow others blindfolded increase their disease;" adding, "It is written in the words of the Lord Jesus, 'Be ye holy, as your Father is holy; for he causeth his rain to fall on the good and evil;' then shall you be worthy of him."

Then another asked Matthew, "Pray do you tell me which is the way to salvation." Matthew replied, "When you repent of your sins, you will perceive the way, and that we are unworthy to approach God: then, being concerned, you will seek the way which God has appointed, and you will be satisfied that it is the way, and forsake your own inventions; you will then hear the word of God and examine it; you will then find that Christ is the only way of salvation, and gladly embrace it, and forsake the ways of the devil." He replied, "Then all will abandon me; none will associate with me." Matthew. "A person who has been burnt cares not whether he sits or stands or whom he associates with: when the end comes, no friends will avail us; but you will obtain the society of the righteous, if you be forsaken by the world; yea, your Creator will be with you." He then read a tract and gave it to the man. At another village, at mid-day, the people having returned from their work in the fields, all collected to hear a tract; they were also addressed respecting the way of salvation. Our friends remained here full four hours; none had any thing to say against the doctrine. Thence, they went to a third village, where about seven assembled, and heard the word without gainsaying. At a fourth village, they sat with four persons under a tree, who heard the word with gladness. One asked, having given over ceremonies, how they were to worship God, when Swargdham read a portion of a prayer to direct them; after this they returned to Chunar.

The above mentioned readers went to a large halting place on the banks of the Ganges, and sat at a Mahajan's shop, where others collected, among whom was a devotee. Here they read a tract, and addressed the people on their sins and the way of salvation. One of the men took offence and walked off, while the devotee seemed much pleased and promised to call.

Discordant Opinions respecting the Deity.

Mr. Bowley remarks—

I went out on the beach by moonlight, and first questioned a devotee thus, "Pray upon what do you trust for salvation?" "By repeating the name of Ram I hoped to be saved."—"Would the repeating the name of the judge suffice for the pardon of a criminal?" "No."—"How then can you expect forgiveness by the mere repetition of Ram?" The man was evidently embarrassed, especially when he saw several others against his assertion, and therefore was glad to walk off and leave others, who had in the mean time collected, to carry on the discussion. As we proceeded, several Pundits, and gradually a very great multitude, gathered around us, and many among them attempted to defend the Hindoo absurdities, till a certain great devotee and philosopher made his appearance with his learned followers, and seating

himself on the bare sands, with his blanket wrapped about him, commenced with a loud voice—while all with profound silence attended—saying, "Let the learned of this multitude come forward and declare what he has read of the vedas, shasters, etc., and what are the portions he has read and what acquaintance he has with our books. Let him come and prove that the doctrines contained in these books are sound, and worthy of the Deity." Here several said, that their knowledge was scanty, and not one pretended to know much before this giant of Sanscrit learning; in fact there was no uttering a sentence, but a flood of oratory poured forth which invariably bore down the speaker. Once, as a person attempted to reply to something that had dropped from him, he instantly beckoned to the man to come forth and appear before him; but the poor creature instantly replied, "Alas! who can dare approach the lion-man incarnation!" in allusion to the roaring and thundering of this pundit. This appropriate answer caused great laughter; however, as no one had the hardihood to come forward in his presence, to make known his pretensions to be a champion and defender of Hindooism, he continued, and related the following anecdote respecting the Hindoo doctrine of the Supreme Being. He said, "There were six blind men, who, in search of the Deity, found an elephant; the first man happened to lay his hands upon the leg of the animal, and having felt it from top to bottom, concluded that that was the shape of the Supreme Being, and that he resembled a pillar. The second happened to lay his hands 'on the ear of the elephant, and felt satisfied that the Deity was of the form of a winnow. The third laid his hands on the tail of the elephant, and having handled it from top to bottom, made sure that the self-existent Being was precisely like that. The fourth blind man, happening to lay his hands on the proboscis, made sure that God was like it. The fifth man, feeling the head of the elephant, said he was like a globe: and the sixth, who happened to lay his hands on the back, said that the Deity was like a pavement. These blind men," continued he, "being considered the most learned, an assembly was convened to hear them describe the Supreme Being, for the edification of all; when each one differed from his neighbor, according to the idea he had formed in his own mind of the Deity. The consequence was, that a quarrel soon ensued, to the confusion of all." The man now applied what he had related, and compared the six blind men to the six Hindoo Shasters which had caused all the confusion and disagreement, respecting God among the Hindoos; and hence he accounted for the discordant opinions prevalent among them; and now, turning to us, he said, "If you have any knowledge of God superior to this, and worthy of being received, pray make it known to the assembled multitude; if not, here I am, according to the vedas, etc., the self-existent being, and besides me there is no God, and none can refute me."

While I was proceeding, one or two attempts were made to stir up this Hindoo Goliath against me; but he checked them, by saying, that he should not fail to encounter me the moment he saw just cause, or any proper ground for so doing. With the exception of this momentary interruption, the whole multitude, as well as their champion, continued as quiet as so many statues; and when I had concluded, no opposition was made, but, contrariwise, admiration burst

forth from every direction. It being now eleven at night, we arose to return to our boat; but before we could do so, a brahmin invited us to some learned devotees, who he said would be glad to see us; but this we doubted. The man, however, having failed in this attempt to hear something more from us, in less than ten minutes afterward solicited an interview, and came into our boat, saying that he had heard with profound awe and admiration all that had been said, and found himself deeply impressed.

WESLEYAN MISSION AT MADRAS.

Early Life and Conversion of Arumuga Tambiran.

THE last report of the Wesleyan Missionary Society gives the following account of Arumuga Tambiran, a learned brahmin, who was baptised by the name of Wesley Abraham.

Arumuga Tambiran is a native of the province of Tanjore, celebrated for numerous and splendid temples, and for a population inveterately prejudiced to caste and heathen superstition. He was born of highly respectable parents, and had the advantage of what is esteemed, among his own countrymen, a good education. He was zealous above many of his equals in seeking knowledge, but appears never to have been satisfied in the degradation of heathen worship.

At a very early age he lost his parents, and became united to the sect of Siva, under a celebrated priest, one of his relations. After making pilgrimages of many thousand miles, and which, perhaps, have been seldom equalled even in this land of pilgrimages, he came back to the place of his birth and the first associations of his life. There he had time for reflection. In those moments, when he brought to mind what he had passed through, and how all his companions who set out with him on those weary pilgrimages had perished to a man—some by fevers, others by wild beasts, and he alone left alive—his spirit was agitated, and he groaned within himself with disquietude of conscience. He conversed with native Christians, and heard the gospel from the lips of its ministers. He felt the appeals of the Christians against the besotted maxims and usages of a defiling system of heathenism, whose vain sacrifices and bloody orgies proclaim in every high place that its worship is that of devils, and not of the true God.

Mr. Carver, the writer of the account, after mentioning an increased interest awakened in the mission and among the native church members for the conversion of their heathen neighbors, which was followed by the baptism of two Hindoos, one of them a disciple of Tambiran, proceeds—

Tambiran heard of the conversion and public baptism of John, and this led to the first interview between Tambiran and myself. His mind was open to conviction; he had already seen that an idol is nothing; he was exceedingly candid and wished more instruction. He read the holy records with increasing delight, and began

to make his visits more frequent to the mission house.

And now the conflict commenced. Satan, while his goods were safe, was at peace; but a stronger than he coming to spoil his goods and rob him of what he imagined he had already secured, stirred up all his rage. The heathen, the friends and disciples of Tambiran, were alarmed. They watched him narrowly, and it required great caution to pay us a visit, or to see our people without other persons being present. Numbers of heathen attended their teacher and scarcely ever left him alone. They engaged him in reading poetry and other heathen works, thinking, perhaps, that in having heathen ideas constantly before him, he must remain strong in superstition; but there was at work an agent, the Holy Spirit, which, though unseen, and unbelieving in by them, overthrew all their devices.

At this period I heard that Tambiran was indisposed, and we, in our turn, began to be alarmed lest something should have been administered. Some of his followers had left him in great anger, because he endeavored, while teaching them, to shew that the Bible must be a better guide to happiness than any Vedam which they possessed. Several could endure this no longer, and became so enraged, that they had their long hair cut off and their heads shaved, in token that they had renounced him as their gooroo forever. Not hearing from him for some days, I began to apprehend that he might be worse than was represented, or that his mind was not yet fully made up to risk the danger of an open profession of Christianity. He wished to see me at his own residence; his personal appearance was much altered; he was weak and bore marks of great anxiety. Jabez, the converted brahmin, was with me on this visit. We conversed with Tambiran, and he stated that he should have much trouble to escape from these heathen delusions, but declared his firm resolution to carry his intentions into effect without delay, or his death among them might prevent it. We prayed with him, that the Lord might comfort him and direct him in all things, and save him out of the hand of the heathen.

On Friday evening, the first of July, Tambiran alighted at the mission-house; and, in the most affecting manner, said, "Now I cast myself upon God's providence and this mission, and hope never to be forsaken;" and added, as I led him in, "may the Lord Jesus help me." All our christian people and children were astonished, and nothing but anxiety and prayer seemed to occupy them. The scene was peculiar and deeply interesting. Here was an aged venerable man, highly respected by his own nation, who had wandered through the mazes of heathenism, for half a century, in search of comfort and peace to the soul; but, being disappointed, was arrested by the gospel message; and having heard of Jesus, the Savior, now fled for refuge to the hope set before him.

Violent Opposition encountered by him.

No sooner was it known among the people, on Saturday, that Tambiran had removed from his residence, than great searchings of heart took place, and it was presently discovered that he was at the Royapetta mission-house. Messengers from all parts of Madras came to ascertain the fact, and great excitement existed. It

was only afterward that we became informed of the numerous plans devised to carry him off by force. The great number of heathen who visited him on Saturday and Sunday considerably heightened our fears that all was not well intended. We had no police very near, in case of a sudden attack. On Monday there were companies of men in different places round the mission-house, appearing as if some serious matter occupied their thoughts; still I could not imagine any violation of the law would be attempted, in the very neighborhood of the courts of law themselves. About noon, a very rude heathen was sent, who demanded why Tambiran had washed off the holy ashes, and laid aside his neck-beads, the signs of his office. At two o'clock I went to Black Town on business; but I became restless and alarmed, lest any evil should take place in my absence. I therefore returned home, leaving the missionary prayer-meeting, where I was expected to give the address, to others. Just at the dusk of the evening I saw half a dozen people walking among the trees toward the gate, when the converted brahmin came and said, "Tambiran is going to speak to a moodeliar in a carriage." I exclaimed, "That is to carry him away by force." Immediately I heard cries, "Help! help! master! alas! alas! they are forcibly taking him away." They were pushing his head into the conveyance, when I seized them, demanding of the person in the carriage what he meant by this outrage. With much difficulty Tambiran was separated from the gripe of the persons who held him, and taken safely to the house, dreadfully alarmed, saying, "Surely God is good! surely God has saved me! The man came guilefully to lead me out to speak to the moodeliar at the gate: if they had got me away I should not have been left alive twenty-four hours; they would have beaten me to death." This was a very remarkable deliverance. The heathens had watched till I went out, but I came back before their plan was accomplished. I did not intend to return till late in the evening, but was led to do so while musing on the subject; and if such help had not been near, doubtless they would have succeeded in their wicked purposes.

The next morning, pretensions to take out warrants against us, for forcibly detaining Tambiran, led to his appearance at the police-office. Tambiran, who had submitted to put on his heathen robes again, only that he might be identified at the office as the head of his order, nobly said—

"Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the province of Tanjore. I was united when very young to the sect of Siva, in whose robes I appear before you this day. For many years I was engaged in travelling, by way of Delhi and other great cities, to the holy places of the Hindoos. I dwelt three years at Casi in Bengal; thence I traveled along the coast to Madras, by way of Juggernaut. I visited all the holy places in the south of India, and went by way of Ramiscram to Ceylon—visited Maanaar, Colombo, Candy, the holy place called Katteragam on the east side of Ceylon; and returned, by Batticaloe, Trincomalee, and Jaffna, to the continent. Fifty years of my life have thus been spent. I sought all heathen books, but found *nothing for the soul*. I have taught many hundred disciples, as you know, [for the magistrate knew him well, and congratulated

the missionary on having such a convert.] I found nothing in heathen books, in heathen temples, in heathen ceremonies, to *satisfy the soul*. I met with this minister [pointing to Mr. Carver], and he opened to my understanding the way of salvation, the treasure of the Scriptures; they suited my dissatisfied heart. I went again and again to the missionary; I determined to abandon heathenism. By heathenism I got money in abundance, and honor; I was worshipped by my disciples; but my soul shrunk back at the blasphemy against the God of whom I had heard. I knew not how to escape from my heathen friends and disciples, who were about me on every side, when this minister, sir, [looking at the magistrate with great respect and firmness,] this minister, sir, offered me an asylum, a place in the mission premises. There, sir, I went, of my own free choice; there I was when the heathen made the violent attempt to carry me away by force. There I wish to remain and be baptised in the name of Jesus—to teach others, also, of this Savior, as some little attempt to remedy the evils of having taught so many heathen disciples a false way, in times past."

To this affidavit he was about to be sworn, when the brahmin put the leaf of a certain shrub into his hand, as is usual with the heathen. He looked earnestly at the missionary and at the magistrate, and then requested, very respectfully, that he might be sworn on the Bible! This quite surprised all near him. The magistrate asked if he were baptised; and on being answered in the negative, observed, "That form will do at present; when you are baptised, then the christian way will be used." The summons taken out against the rich man and others, who had attempted to carry him off by force, has been issued; but we concluded that, as we only sought the protection of the law, we would now stay proceedings; which was done accordingly.

Decision of the Convert—Baptism—Further Persecution.

After this attempt the people were more anxious than ever to visit him; but we deemed it prudent to use more caution in admitting them. Hundreds of natives, of all classes, came to the mission-house daily, and stood on the roads near it; and the conversation of those who traveled on the way was on this topic.

Tambiran now resolved to cut off the long hair and beard, which for so many years no razor had been allowed to touch. This act caused another shock to the heathen; they had some expectation that he might have been drawn away by device or guile; but when this decisive act came to their ears, hope expired.

On the second Sunday in July, the new convert appeared, for the first time, divested of his heathen robes; and worshipped with the great congregation at the feet of Him who had wrought, by his Spirit, the wonderful change—while numbers of heathen, who would not defile themselves by entering the chapel, gazed, and thronged the doors and windows on every side of it. For some weeks the numbers who visited Tambiran appeared to increase, and both he and the missionary were engaged from morning till evening in conversation with them.

Every day that the baptism was delayed furnished encouragement to the dark designing part of the heathen, that they might yet pre-

vent such a disgraceful defeat, by temptations of one kind or other; and this created, on our part, no ordinary anxiety. Messengers were going to and fro, with sometimes very flimsy excuses; but all seemed to tend to one point—to shake, if possible, the confidence of the new convert. At this time the party of new missionaries arrived from England, which gladdened our hearts and strengthened our hands. I had been contending single-handed with this phalanx of the enemy, having all the extensive Madras station in charge; but now the battle was turned against our adversaries, and a shout of help and victory in the name of the Lord was in our camp. It was resolved that the baptism should take place before the brethren went to their stations, and the first Sunday in August was fixed as the time for the reception of this convert into the church of Christ by that solemn ordinance. On Saturday morning, the day before the baptism, I received a letter from a respectable person, stating to this effect, that thousands might be expected at the baptism; that he had good authority for saying that the heathen determined to carry off Tambiran, *either alive or dead*; that he would advise me not to expose myself; and that an attack on the mission-house was meditated that night. This I made known to the brethren. We had in the house five missionaries; yet I thought it proper to give information to the superintendent of the police, who took such steps as entirely preserved the peace. None of us enjoyed much sleep; voices and murmurs were heard around; but no attempts were made to disturb us. At seven o'clock in the morning we proceeded to the chapel, distant near four miles. Crowds of natives had filled the chapel and the street in front of it. The police had mixed with the congregation, to prevent any rush or accident; and, although the chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety, the deep silence, the earnest attention manifested by Europeans, country-born persons, and natives, increased the solemnity of the whole service; but when Tambiran approached the altar, the congregation rose simultaneously, to witness the act of his renouncing heathenism. There he gave up his yellow robes, the sacred locks of hair, and the lingam, the abominable object of adoration among so many of the Hindoos. He then received from the hands of the minister a copy of the Sacred Scriptures and the liturgy, in the

Tamul language, and knelt down; and after a gentleman had audibly pronounced Wesley Abraham, he was solemnly baptised in the name of the Father, and of the Son, and of the Holy Ghost. The christian part of the congregation then stood round him, and joined in singing a hymn of praise which he had prepared, and which has since been published in Tamul and English, and sought for by thousands of natives. Three editions in a few weeks could not satisfy the demand. Every one wanted a copy. They were carried far and wide by the natives, and sung in the streets and roads even by the children, until the spirit of the heathen was excited to opposition. They sent out some verses in writing against us; but those productions were too mean and too filthy to have any names attached to them. On the other hand, many Christians were encouraged to come forth in defence of the new convert, and several compositions appeared, which successfully contrasted the excellency and morality of the sacred writings with the folly and immorality of the heathen gods.

On the 21st of October, Mr. Carver writes—

Wesley Abraham has, amidst great temptations, hitherto been preserved. His sufferings since his baptism have been neither few nor light; but, as on that day, so his song still is, "O Lord I will praise thee! Though thou wast angry with me, thine anger is turned away, and thou comfortest me.

The verses composed by Wesley Abraham increase in popularity. At Trichinopoly, at Negapatam, and at Madura they are wanted. At Negapatam, as one letter states, persons have come from a distance, that at least they might see them, and hear a copy read, if they could not obtain one; and for Madura, 4,000 or 5,000 copies are requested. The American missionaries at Madras are printing an edition of 10,000 copies; besides what may be expected from an edition proposed to the Madras Religious Tract Society. These remarks are made only to furnish the facts. The distribution of religious tracts has been, under the direction of the Holy Spirit, one principal means of late conversions. This ought to be stated as an encouragement to religious tract societies. Much more might be said concerning this eminent convert; but we leave all in the hands of Him, who can "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

Miscellanies.

DESCRIPTION OF BANKOK, THE CAPITAL OF SIAM.

THE following article is taken from the Chinese Repository, and may be read with interest, as presenting the principal features of the city which is the seat of the mission of the Board to the Siamese empire.

Bankok, the capital of Siam, is situated on both sides of the river Meinam, 'mother of waters,' about thirty miles from its mouth, measuring by the course of the river, but only about fifteen by a canal which crosses the 'great bend,' midway between Bankok and the gulf. The greatest extent of the city, including all

commonly denominated Bankok, is more than six miles in the direction of the river. The breadth of either part, as separated by the Meinam, varies from one and a half to two miles. Bankok Proper is situated to the right hand as you ascend the river, on a circular plot of ground, formed by a bend of the Meinam describing the western half of its circumference, and by a large canal which forms the boundary of the other half. Within these limits, a little distance from the water, stands the city wall, which is fifteen feet high and twelve broad, and describes a circumference probably of not less than six miles. The country about Bankok, as far as the eye or telescope can reach, is an entire level. Not even the least hillock can be seen to relieve the wearisome monotony. It is

difficult to find in the city or its vicinity the least natural scenery, on which the eye can rest with any satisfaction or delight. Although there are forests of the cocoa-nut, betel-nut, palmyra, etc., not far distant, which might afford to a lover of nature some pleasure; yet these are almost entirely concealed from an observer in Bankok, unless he ascend a mast-head or an observatory near the king's palace. A few bamboos, plantains, betel, and mango trees, with a small variety of shrubbery, are interspersed among the dark and dirty buildings, which it must be confessed, seem pleasant in the absence of all other comforts belonging to natural scenery.

The Meinam is about a hundred rods wide at Bankok, where its course is exceedingly serpentine, as it is also both above and below the city. On entering Bankok, its course is first southwest, then south, then south-southeast, then east, then again southwest. It is truly a noble river. Ships of the heaviest burden are safely anchored near either shore. At Bankok and to a great distance above, it is at all times under the influence of the tides, which rise from six to seven feet. In consequence of the great abundance of the water, at the close of the wet seasons, the current is very strong. But at the close of the dry seasons and beginning of the wet, the tide rushes up much of the time with great power. At such seasons the water of the river becomes a little brackish. The spring tides, in October, November, and December, overflow almost all the ground on which Bankok is built, and the ebbing tides of April, May, and June, leave a large majority of the canals dry many hours every day, to the no small inconvenience of the inhabitants. The Meinam is the broadway of Bankok, while the canals are the inferior streets. Of these there are many hundreds intersecting each other at every angle. One denominated the king's canal, flows out of the Meinam opposite to the city walls and leads down to the sea. Probably, however, it may be one of the natural mouths of the river. The water both of the river and the canals is at all times considerably turbid; but on standing a few hours it becomes in a good degree pure and is rendered clear as crystal in a few minutes by adding a minute proportion of alum or sulphuric acid. The water thus purified is used for culinary purposes, by a few of the higher classes of the natives; but many of them, and all the common people, do not care to have it purer than their "mother of waters."

The soil of Bankok is entirely alluvial, and to a great extent argillaceous. A small proportion of quicksand is intimately mixed with it, which probably occasions the turbidness of all the streams, and renders their banks quite unstable. For richness this soil cannot be surpassed by any other on the face of the earth. In the vicinity of Bankok it is in a high state of cultivation, and is employed chiefly for gardens. Go out from the river in almost any direction, you first find yourself in the midst of Chinese gardens, and then in extensive fields of paddy. The gardens produce lettuce, parsley, cabbage, sweet potatoes, yams, turnips, onions, peas, beans, maize, egg-fruit, oranges, lemons, pomegranates, plantains, guavas, dorians, jack-fruit, mangosteens, mangoes, cocoa-nuts, betel-nuts, sugar-cane, and countless other kinds, which cannot now be named. Onions do not grow well here. The probable cause is ignorance of the mode of cultivating them. Peas are rather

a rarity. Beans are of an inferior kind, although abundant. Cabbage is also a rare article, and but recently introduced. Maize does not arrive at the greatest perfection, though it answers well for a substitute for that of American. All the other fruits named above, together with very many not named, grow to the greatest perfection in this soil.

Excepting a few comfortable streets within the walls of the city and a very few outside of them, there is scarcely anything that deserves the name of street. There are many which are so called, but they are little more than foot-paths, so narrow that two cannot walk abreast. The Siamese style of walking is precisely the 'Indian file' of the American aborigines. Their paths being raised a little out of the mud by a scanty supply of brick, are quite tolerable to themselves, with their bare feet and bare legs, while they are scarcely passable to one who wears shoes. That carriages or beasts of burden of any kind can be employed in these lanes is wholly out of the question. An American or European residing in the city sighs after no one of the pleasures of his own country so much as that of his former pleasant grounds, where he may enjoy free exercise. He seeks in vain for such enjoyment in Bankok.

The ordinary style of building is to erect two small houses in close proximity to each other, on the same level. One of these is occupied by the husband and the other by his females. The posts are sunk into the earth three or four feet. The floor is raised six or eight feet from the surface of the ground, and above this the elevation of the room is ten or twelve feet. Thus the houses are all two stories high; but in consequence of the dampness and the spring tides, the lower story is seldom occupied, or even enclosed. Some of these buildings are made of teak boards, others are constructed of bamboo wicker-work, and some of bamboo slats and a species of palm-leaf. Many of the wealthy Chinese live in brick houses, having only one story. The floors of these are raised a little above the common level, so as to clear the high tides. The style is peculiar to the Chinese. Their external appearance is rather gaudy, and the rooms are close and dark. Such buildings line both sides of the street, denominated the great Chinese bazar. This bazar is about one mile in length, and affords a market of greater extent and variety than is usually seen in the east. The following are but a few of the many who occupy it, viz. tailors, blacksmiths, druggists, goldsmiths, butchers, dyers, shoemakers, fishmongers, and venders of fruit.

Floating houses constitute no small part of the city. They line both sides of the Meinam, for a distance of six miles or more, and also many of the canals. They are chiefly inhabited by Chinese, and are principally occupied by merchants as shops. There is a remarkable similarity in their size and construction. Their base is about twenty by thirty feet, and from the floor to the eaves is eight feet. That their roofs may be sufficiently steep, and at the same time low, they are made double, as though there were two houses joined together, side by side. These roofs are covered with a species of palm-leaf. Every house has a small wing on each end and a verandah in front. One of their sides is made to front the river. As a whole, they are neat and pleasant. They are buoyed up above the water two or three feet, by means of bamboo poles. The front of each shop can be

taken out at pleasure, and thus exhibit all its contents, so that in passing along in his boat, the purchaser has a continual display of merchandise before him, and in "shopping" he has only to sit in his boat and point out the article he wishes.

Within the ramparts of the city is situated the palace of "his magnificent majesty," the king of Siam, towering quite above all other dwellings. It is a rich structure, and displays not a little taste. Around it are several wats (or temples) which, with their gilded spires and many whitened dormitories for the priests, give that part of the city a pleasant aspect. The buildings in this vicinity are constructed chiefly of brick, neatly whitened, with their roofs covered with tiles.

It remains to describe the wats. Within the city and its suburbs are about one hundred. Upon these the Siamese concentrate all their wealth, and taste, and hearts. As might therefore be expected, the temples far surpass, in richness and beauty, all their other buildings, the king's palace even not excepted. The best locations are chosen for them. The amount of ground occupied by a single wat and its appurtenances is from three to five acres. A wat consists, generally, of one, two, or more, large and lofty buildings in the centre of the plot. They are constructed of brick. Massive pillars support the centre and roof of their spacious verandahs. The whole is neatly covered with a white cement, which gives the brick somewhat the appearance of marble. The doors are very large and numerous. The windows are closed with double shutters, made of thick plank. Both these and the doors are finished in the richest style. Some are ornamented with many varieties of colored glass, cut into small pieces, and set so as to represent various images. Some are finished with a profusion of gilding, others are thickly set with pearls. There is much in their external appearance to remind one of the churches in christian lands. Each has but a single room, which, were it not for an immense gilded image of Budha, seated on a throne at its farther extremity, would give the visitor an impression that he was in the house of the living God: with but slight alterations they would be well adapted to public preaching. Is it too much to expect that some of them ere long will be converted into christian churches?

These large buildings are surrounded by small pagodas, many of whose spires are gilded. Their bases are set with party-colored glass and earthen wares of the most showy character. They give a splendid appearance at a distance, but are found to be coarse on close inspection. Some of the pagodas display huge and frightful representations of Budha, some display a variety of evil spirits, and some represent, or design to represent, souls suffering the torments of hell-fire. In the back ground are the houses of the priests. Their workmanship is plainer than that of the buildings already described, yet they are tasty and spacious. There are generally from four to six of these houses at each wat. Dormitories are so many and spacious as to lodge comfortably a hundred priests, which is probably about the average number inhabiting every wat in Bankok. There are many other smaller structures designed chiefly to give variety and taste to the sacred enclosures, such as bowers, marble platforms, monuments, etc. The ground between the

chief buildings and in front of them, is very pleasantly diversified by brick, marble, and granite pavements. Shade-trees and shrubbery are of rich variety, with flowers of beautiful hue. Some of the older wats have become so thick and dark with trees and are so frequented by crows and other birds, they seem somewhat like a superb castle in the wilderness.

THUGGISM IN INDIA.

THE London Missionary Register copies the following article from Blackwood's Magazine. It tends to show how numberless and abominable are the superstitions and cruelties of heathenism.

It has been ascertained that Hindostan has contained for ages, and contains at this hour, a vast multitude whose profession is murder—whose livelihood is the plunder obtained by this murder—and whose religion consists in offering up human lives, from one to a hundred at a time, in compendious bloodshed, to their demon goddess Kallee.

The inquiries made during the late government of Lord William Bentinck, have proved that this satanic brotherhood consists of many thousands—that it has existed through many ages, and all the revolutions of Indian power in those ages—that it has spread over the whole immense surface of the country, from the sea to the mountains—that it has held on its hideous course alike under the successive Hindoo, Mohammedan, and British lords of the Golden peninsula—and, most singular of all, that it has almost wholly evaded research during this long period; and that, fully known to exist, it has always escaped the direct grasp of justice—thus adding to the remorseless cruelty of a fiend, scarcely less than the impalpability and invisibility of a spirit of darkness. This abhorred league, or worship, is called *thuggee*, and the assassins are called *thugs*. The fable of their goddess is as follows—

"Rakut Beej Dana, a demon in the early ages of the world, devoured the human race as fast as they were born. To enable the world to be peopled, Kallee Davey resolved to destroy this universal devourer. But the demon was a giant of so vast a stature, that the deepest waters of the ocean could not reach above his waist; and he strode over the earth with inconceivable force and swiftness. Still Kallee Davey assailed him, and in the fight clove him down. But the fight was not finished by his fall; from every drop of his blood another demon sprang, who desperately renewed the battle. Successive deaths only produced a still more countless crowd of new-born demons, and Kallee, already exhausted, saw that she was surrounded by a new host of terrors, and that the victory was about to be lost. The flow of blood was obviously the cause. In this crisis, she brushed the moisture from one of her arms—of it formed two men—and, that no drop of blood more might be shed, equipped them with two handkerchiefs, to strangle the demon army.

The work was done, the demons were extinguished, and the two champions returned to the goddess to restore their handkerchiefs; but she desired that they would preserve them, as the means of a profession by which their descend-

ants were to live. Enjoining them to strangle men with the handkerchief, as they had strangled the demons, and giving them their plunder, she added, perhaps for the ease of their consciences, that they might claim this as a matter of right; for, having been the means of securing the peopling of the earth, they were entitled to take some lives at their pleasure. Kalee next told them, that they need not trouble themselves about burying their victims, as she would provide for that case; on the condition, however, that they never looked backed to see what she did with them. At length a slave had the daring curiosity to look. He saw Kalee, utterly naked, devouring the bodies, and tossing them into the air. The modesty of the goddess was offended, and she pronounced that thenceforth they must manage the matter for themselves."

It must have startled our residents at the Bengal Presidency, to know that in Calcutta, they were in the favorite region of Kalee—that they had assisted at the orgies of Kalee—and that the Hindoos regarded them as frequently worshippers of this incarnate devil, whose chosen name is Kinkalee, the eater of man.

But such is the state of the national belief. The Thugs hold that Kalee first appeared on earth in Calcutta—that after she had destroyed the demon chieftain Kakut, at the eastern extremity of the Vindeya Range, she bore the corpse to Calcutta, and that she buried it on the spot where her temple is now reared.

From the strangely inconsiderate manner in which the Europeans go to the idolatrous feasts of the natives, and among the rest, from their attendance on the nautches and festivals of the great days of Kalee, they imagine them, and with some show of reason, her votaries. The East India Company, too, is charged with the idle and culpable subserviency of assigning to this horrible superstition lands for the endowment of its temple! And the priests often publicly make offerings to the idol in the name of the Company. Should such things be? Or if they exist, can we be surprised at any degree of scorn that might be felt for our timidity, our policy, or our religion? The Hindoos worship her with great veneration. They often repeat in their prayers, "O Kalee! great goddess of Calcutta! may thy promise never be made in vain!" Her delight is said to be in massacre, her drink is perpetual gore. She is believed to be of the intensest black; and to be so hideous, that no mortal eye could endure the sight of her appalling deformity.

This we conceive to be a final answer to all the dreams of human perfectibility. A leaguc, in which mutual crime is the single bond—a worship, in which murder is the religion—a morality, in which the commission of the most revolting of all human crimes is held not merely innocent, but a *duty*—what is this, but Satan visible in man?

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SMYRNA.—The following extracts from a letter of Mr. Temple, dated November 7th, on the same general topic as that of Mr. Schneider on page 89, peculiarly deserve the attention of the friends of missions at the present time. Mentioning a meeting of the missionaries in that vicinity which had been recently held at Smyrna, he remarks—

I trust and confidently believe it has done much good in a variety of ways. I trust it has deepened the feeling in us that all our labors are utterly vain without the powerful aids of the Holy Spirit, and that one of our most important duties is to seek those aids by continued and unwearied prayers and supplications. For myself I can most truly say, that all my hopes from any other quarter are entirely cut off. How desirable it is that this feeling should pervade the whole church, and bring every member in fervent and persevering supplication to the throne of grace for this one blessing, the promised gift of the Holy Ghost! Without this, all ministers and missionaries, were they multiplied a thousand fold, might sound the gospel trumpet in vain around the empire of the god of this world as many thousand years as the Levitical priests sounded their ram's horns days around the walls of Jericho. Once has it been spoken, and twice have we all heard this, that the power of converting sinners belongs to God. This great power has been committed to our exalted and glorified Savior, and he is waiting for the church to ask for the blessing in united, fervent, agonizing prayer; and as soon as this is

done, there is no room to doubt that he will exert that power by the resistless influences of the Holy Ghost.

Why should we try to do alone what angels would not attempt without Almighty aid? Can we cast the mountains into the sea, or dry up the deep caverns of the ocean? We can do this as easily as we can, unaided by the Holy Spirit, convert one sinner from the error of his ways. Oh that we who are missionaries, and our directors and patrons, and all the churches may feel this in its whole extent.

The apostles did not take a single step in the great work of converting the world, till they were endued with power from on high, till they received the promise of the Father, the gift of the Holy Spirit. And should not we, in like manner, feel that we run in vain and labor in vain, if we lack this main and indispensable qualification, a plentiful measure of the same Spirit? Is it not probable that many thousands, in apostolic times, were truly converted while they were acquainted with a smaller portion of divine truth than is now familiar to the members even of these decayed and corrupted churches? The gift of the Spirit rendered the truth then sharper than any two-edged sword, and hence thousands and thousands were converted to God. Were the same Spirit given now, would not the same effects follow? Why, then, should not the whole church feel that one of her most precious privileges, and most imperious duties is, to implore from her Savior, with incessant and persevering fervency, the gift of the Holy Ghost on all her ministers and missionaries? Till this is done, till this gift is imparted, nothing effectual can be done for the world's conversion.

As it regards missionaries, I am far more anxious that the spiritual christian standard

should be greatly elevated among them, than that more should be added to their number, not endued with power from on high. My dear brother, millions of us, without the Spirit, or with only a small measure of it, are worth less than the twelve Galileans were, those self-denying holy men, who were filled with the Spirit, and gave themselves to prayer and the ministry of the word. Do insist upon it with all the young men who are looking towards the missionary field, that *none but holy men, full of the Holy Ghost, are of much value there.* This, I am well assured, must be the impression of all devout persons, who know any thing of this matter. Experience declares this now, and the last great day will make it still more apparent.

NESTORIANS.—Letters have been received from the missionaries at Ooroomiah, dated as late as September 27th. They had suffered little from sickness during the preceding summer and were in good health. Doct. Grant had made an interesting tour among the Nestorian villages in the vicinity. Mr. Merrick was at Ooroomiah, prosecuting the study of the Persian language.

Donations,

RECEIVED IN JANUARY.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Beaverdam, Coll. in R. D. chh.	22 75
Berea, A fem. friend, 3; Miss B. K's sch. 1,25;	4 25
Berne, Coll. in 1st R. D. chh.	13 00
Bethlehem and Jerusalem, Coll. in do.	120 00
Boght, Coll. in do.	30 33
Caroline, Coll. in do.	19 25
Canajoharie, Coll. in do.	30 00
Cato, Coll. in do.	50 00
Caughnawaga, Coll. in R. D. chh. 82; mon. con. 14,37;	96 37
Chittenango, Coll. in R. D. chh.	40 00
Clarkstown, Coll. in do.	20 12
Columbia co. Av. of plate, fr. a friend, 110,50; do. fr. do. 44;	154 50
English neighborhood, N. J. Mon. con. in R. D. chh.	11 00
Farmersville, Coll. in do. 100; J. Bainbridge, 50;	150 00
Flatbush, Miss F. G. L. 5; Master J. L. 5; Master S. 50c.	10 50
Ghent, Coll. in R. D. chh.	24 00
Hackensack, N. J. Mon. con. in do.	15 00
Ithaca, Coll. in do. 120,50; mon. con. 46,25; sab. sch. 13,25;	180 00
Jamesville, Coll. in R. D. chh.	41 06
Johnston, C. M. and G. Morgan,	3 00
Johnstown, Miss M.	1 00
Leeds, Mrs. Van Veghten,	5 00
Lodi, R. D. chh. 105; mon. con. 45;	150 00
Lysander, R. D. chh.	41 63
Middleburgh, R. D. chh.	73 00
Montgomery, R. D. chh. 104,46; mon. con. 12,54; do. near A. Crawford's, 5;	122 00
Nassau, Fem. miss. so. 8; mon. con. in R. D. chh. 3,31;	11 31
New York City, For. miss. asso. of collegiate R. D. chh. for support of Mr. and Mrs. Youngblood, Java,	300 00
New York, A lady, 20; S. R. 5; a friend, 5;	30 00
North Branch, N. J. Coll. in R. D. chh.	12 90

Northumberland, Coll. in do.	12 12
Ovid, Mrs. D.	5 00
Owasco, Coll. in R. D. chh.	50 00
Paterson, N. J. 2d do. mon. con.	22 25
Poughkeepsie, Classis, for Mr. Thomson, miss. to Java,	109 40
Readington, N. J., R. D. chh.	80 00
Sand Beach, R. D. chh. 53,80; mon. con. 6,20;	60 00
Saratoga, Coll. in R. D. chh.	24 33
Schenectady, Mon. con. in do.	75 00
Schoharie, Coll. in do.	65 00
Shawangunk, Fem. benev. asso.	20 69
Stuyvesant, Coll. in R. D. chh.	15 00
Ulster, Classis, for support of Mr. Waring, miss. to Java, (of which to constitute B. P. KEASBERRY an Hon. Mem. 100;)	413 09
Union Village, Mon. con. in R. D. chh.	12 00
Utica, R. D. chh. 50; J. H. Rathbone, 50;	100 00
West Troy, R. D. chh. coll.	93 25
Williamsburgh, R. D. chh. coll.	35 75
	2,974 85
Ded. expenses of agents, etc. paid by aux. so.	277 00-2,697 85
<i>Southern Board of Foreign Missions,</i> J. Adger, Charleston, S. C. Tr.	846 04
<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent, Auburn, Mon. con. in 1st chh.	12 57
Genoa, 1st chh. ann. coll. bal. 17,50; mon. con. 8,63;	26 13
Havanna,	11 00
Homer, Cong. chh. 150; less c. note, 10; mater. asso. 10;	150 00
Ira, Presb. chh.	16 00
Jordan, Presb. chh.	30 00
La Fayette,	49 00
Marcellus, Fem. miss. so. for Levi Parsons, Madura,	20 00
Skaneateles, Presb. chh.	79 87—394 57
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Brewster,	40 00
Centerville and Osterville, Indiv.	31 25
East Falmouth, An indiv.	2 00
Harwich,	36 50
North Dennis,	20 00
Sandwich, An indiv.	5 00
South Dennis, to constitute Rev. JOHN SANFORD an Hon. Mem.	60 00
West Barnstable, Indiv.	9 50
Yarmouth, Indiv.	35 25—239 50
<i>Berkshire co. Ms. Aux. So. R. Colton, Tr.</i>	
Richmond, 16,50; S. Gates and wife, 15;	31 50
<i>Brookfield Asso. Ms. Aux. So. A. Newell, Tr.</i>	
Brimfield, La. 67,18; mon. con. 13,04; chh. 13,77;	93 99
Charlton, Gent. la. and mon. con.	43 84
East Ware, Gent. 145; la. 69,77; mon. con. 91;	305 77
Hardwick, Gent. 50,01; la. 48,46; mon. con. 10,38;	108 85
Holland, By Rev. Mr. S.	8 00
New Braintree, Gent. 101,33; la. 80,52; mon. con. 31,82;	213 67
North Brookfield, Gent. 237,86; la. 152,38; mon. con. 212,18; mater. asso. 8,55;	610 97
Oakham, Gent. 53,04; la. 46,53; mon. con. 30,50; juv. so. 9; inf. sch. 31c.	139 38
Southbridge, Gent. 43,87; la. 21,68; mon. con. 38,20; to constitute OSCAR P. MORSE an Hon. Mem.	103 75
South Brookfield, Gent. 74,31; mon. con. 17,37;	91 68
Spencer, Gent. 50,32; la. 83,90; mon. con. 12; Mrs. F. Watson, a bequest, 35;	181 22
Sturbridge, Gent. 159,47; la. 123,90; mon. con. 39,66;	323 03
Warren, Gent. 62; la. 54,44; mon. con. 36,56;	173 00

West Brookfield, Gent. 100; la. 112,59; mon. con. 51,01; fem. juv. so. 3,72;	267 32	dona. constitute him an Hon. Mem.) 40;	90 00
West Ware, Gent. 45,50; la. 33,75;	79 25	East Durham, Mon. con. in presb. chh.	30 00
	2,743 72	Hunter, F. Tyler, to constitute Rev. JOHN F. INGERSOLL an Hon. Mem.	50 00
Ded. expenses paid by aux. so.	32 72	West Durham, Rev. L. H. Fellows, 12,84; sab. sch. av. of dried apples, 6,12; mon. con. in presb. chh. 5;	23 96—258 54
	2,711 00	Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	32 32
Ded. prev. ackn.	2,500 00—211 00	Avon, W. so. Coll.	
Buffalo and vic. N. Y. By H. Pratt, Agent,		East Windsor North, Coll. 3,12; Wapping so. Mon. con. for Henry Morris, Ceylon, 6;	9 12
Buffalo, Coll. in 1st presb. chh. 64,71; H. R. Seymour, 50; N. Randall, 20; T. J. Nevins, 20; G. B. W. 10; H. P. 10; S. F. P. 10; G. C. C. 10; E. B. 10; J. C. 10; T. R. S. 10; D. R. H. 5; Mr. H. 5; Mrs. W. 5; M. H. B. 5; A. R. 5; H. R. W. 5; Mrs. H. P. 5; T. B. 5; indiv. 26;	290 71	Enfield, Mon. con.	6 81
Clarence, Chh. mon. con.	12 00	Hartford, Part of sub. ack. in Oct. (of which fr. Rev. O. E. Daggett, 75; which and prev. dona. constitute DAVID L. DAGGETT and Rev. E. O. DUNNING, of New Haven, Hon. Mem.)	118 20
Darien, 1st cong. chh.	13 00	Hartland West, Gent. 20; la. 44c.	20 44
Dunkirk, 1st presb. chh.	20 00	Farmington, Mrs. MARY ROWE, which constitutes her an Hon. Mem.	100 00
Eden, Chh.	15 00		286 89
Niagara Falls, Presb. chh.	25 00	Ded. c. note, 3; exp. of aux. so. 2;	5 00—281 89
	375 71	Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Less dis. on uncurrent money coll. at Buffalo,	37 13—338 58	Antrim, Gent. 28,50; la. 29,53; an indiv. dec'd, 2,50;	58 53
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.		Bedford, Mon. con. 31,34; la. 16,68;	48 02
Burlington, Cong. chh. and so. 60,57; mon. con. in do. 41,11; la. 35,13; Colony chh. and cong. sab. sch. for Cherokee chil. 8;	144 81	Greenfield, Cong. so.	11 33
Cambridge, Mon. con.	4 62	Hollis, Gent. 68,75; la. 64,25; mon. con. 55;	188 00
Essex, Chh. and cong. 11,57; la. 17;	28 57	Lyndeborough, Gent. 63; la. 35; fem. benev. so. 10,60;	108 60
Richmond, Chh. 10; Mrs. Cutter, 5;	15 00—193 00	Milford, Gent. 54,65; mon. con. in Mr. Salter's so. 18,90;	73 55
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.		Mont Vernon, La.	20 00
Brunswick, Gent. in college,	18 00	Nashua Village, Mon. con. in 1st cong. so.	40 00
Durham, Sab. sch. class,	2 00	New Boston, Miss. asso.	80 05
Freeport, La.	10 00	New Ipswich, Gent. 104,02; la. 95,72; mon. con. 91;	290 74
Portland, Mon. con. in 2d, 3d and High-st. chhs. 337,71; coll. and sub. in 2d par. 109; do. in 3d do. 80;	526 71	Temple, Mon. con.	15 33
Windham, Cong. so. 29,61; young la. in Miss S.'s sch. 2,45;	32 06—588 77	Wilton, Mr. Richardson's so.	19 00—953 15
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.		Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Hampton Falls and Seabrook, Mon. con. in Mr. Abbott's so.	18 10	Litchfield, 22 18	
Newburyport, United mon. con. 100; a lady, 5;	105 00	New Hartford North, Coll.	81 00
West Bradford, Gent. 30; la. 50,59; 80 59—203 69		New Milford, Coll.	63 47
Essex co. South, Ms. Aux. So. J. Adams, Tr.		Torrington, La. sew. so.	20 00
Essex, Gent.	20 25	Winchester, Chh. 40,35; so. 23;	63 35—250 00
Salem, Mon. con. in Crombie-st. chh.	13 93—34 18	Middlesex South Confer. of chhs. Ms. P. Johnson, Tr.	
Grafton co. N. H. Aux. So. W. Green, Tr.		Holliston, Indiv.	80 00
Campton, Mon. con.	19 45	Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Plymouth, JOHN RODGERS, which constitutes him an Hon. Mem. 100; WILLIAM C. THOMPSON, which constitutes him an Hon. Mem. 100; Rev. S. R. Hall's fam. 20; W. Webster, 20; M. Russell, 20; Rev. G. P. 10; A. McCl. 10; O. B. 10; J. M. 10; seven indiv. ea. 5; five indiv. 15;	350 00—369 45	Barre Centre, Presb. chh.	35 00
Geneva and vic. N. Y. By G. A. Cook, Agent,		Byron, Presb. chh. 35,07; fem. miss. so. 50;	85 07
Geneva, La. of presb. chh. special effort, 134,04; fem. sew. so. Old Castle, 10; G. F. G. 4;	148 04	Churchville, Presb. chh. (which and prev. dona. constitute Rev. LEMUEL BROOKS an Hon. Mem.)	43 00
Penn Yan, Aux. so. 41,95; sab. sch. for Ira Gould and Margaret Lock, Ceylon, 13,05; Mrs. A. M. O. for hea. child, 5;	60 00	Holley, Presb. chh.	37 75
Sodus, East Ridge, Presb. chh. to constitute Rev. JOSEPH MERRILL an Hon. Mem.	50 00	Lakeville, Presb. chh.	39 18
Wolcott, 1st presb. chh.	40 00—298 04	Le Roy, Presb. chh.	97 85
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		Livonia, Fem. mite so.	15 56
Catskill, C. Day, 50; mon. con. in presb. chh. 14,58;	64 58	Mendon, Presb. chh. to constitute Rev. ALBERT G. HALL of Penfield, an Hon. Mem.	53 00
Durham, Abigail Pratt, 50; LYMAN STRONG, (which and prev.		Penfield, Presb. chh. 10; T. J. Myers, 10;	20 00
		Portage, Cong. chh.	14 55
		Rochester, 3d presb. chh. 200; 1st do. 72,95;	272 95
		Warsaw, Presb. chh. and cong.	100 00—813 91
		New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
		New Haven, Centre chh. and cong. 134; 3d chh. and cong. 102,87; mon. con. in united so. 10,32; do. in 3d chh. 7,65; do. in Centre chh. 54,91; do. in Yale college, 10,35;	320 10
		New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.	
		Cheshire, Cong. chh. and so.	22 20

Woodbridge, Mon. con.	7 26—29 46
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. Mrs. R. Shannon, 20; fr. Mrs. I. Sayrs, for Isaac Sayrs, in Ceylon, 20;)	1,344 84
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
North Wrentham, Rev. P. Cummings, to constitute Rev. ALDEN GROUT of S. Africa, an Hon. Mem. 50; mon. con. 25;	75 00
Onondaga co. N. Y. Aux. So. A. Thomas, Tr.	
Augusta, 1st cong. chh. and so.	9 19
De Witt, Chh. and cong. mon. con. 14 00	
Litchfield, Norwich co. Mon. con.	6 80
New Hartford, Mrs. C. Risley,	4 00
Sherburne, L. Lathrop, 50; fem. char. so. 3,50;	53 50
Springfield, 1st presb. chh. mon. con.	10 00—97 49
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
Braintree, Cong. chh. and so. 30,25; contrib. by S. Base, 9,75;	40 00
Brookfield, Gent. 63,98; la. 25; fem. cent so. 25; mon. con. 24;	
N. Wheatley, 10;	147 98
Chelsea, Gent. 48,09; la. 33,25;	81 34
Corinth, Gent. and la.	38 46
Newbury, Gent. 20; la. 20; mon. con. 37;	77 00
Randolph Centre, Gent. and la.	30 05
Strafford, Chh. and so.	28 06
Thetford, Cong. chh. and so. 75,92; la. 27,08;	103 00
Topsham, Contrib.	5 00
Tunbridge, Gent. 8; la. 9,78; Rev. D. H. Williston, 50;	67 78
West Fairlee, Cong. chh. and so.	23 06
West Randolph, Mon. con.	30 00
Williamstown, Gent. and la. 37,64; mon. con. 16,63; fem. mite so. 14; to constitute Rev. ANDREW ROYCE an Hon. Mem.	68 27
	730 00
Ded. expenses of aux. so.	1 75—738 25
Palestine Miss. So. Ms. E. Alden, Tr.	
East and West Bridgewater, Evang. so. mon. con.	43 00
S. Weymouth, Fem. pray. so.	7 82—50 82
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Barrington, Sub. 22; mon. con. 14,04;	36 04
Dover, La. 2; mon. con. 4,76;	6 76
Durham, Gent. and la. 37,50; mon. con. 4,12;	41 62
Gilman Iron Works, 12; 1st cong. so. 12,20;	24 20
Meredith Village, 21,33; mon. con. 11,67;	33 00
Milton,	20 00
Moultonboro',	20 50
New Hampton, Gent. and la.	20 00
Sandwich, 20; coll. 14,27;	34 27
Tamworth,	21 00
Wakefield,	22 00—279 39
Sullivan co. N. H. Aux. So. J. Breck, Tr.	
Cornish, Gent. 28; la. 59,73;	87 73
Goshen, Mon. con.	8 09
Lempster, 2d cong. so. 7,29; mon. con. 5,19; Rev. E. Colman, 10;	22 48
Newport, Gent. 28; la. 25; J. S. Hoyt, which constitutes him an Hon. Mem. 100; gent. 9,75;	162 75—281 05
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve aux. so.	
Ashtabula co. Geneva, 7,50; Monroe, 9; Cuyahoga co. Brecksville, 5,09; juv. benev. so. 1,50; Gauga co. Unionville, 10,14; Huron co. Monroeville, Fem. asso. 3; Peru, 10; Portage co. Edenburg, 14,50; mater. asso. 1,12; Garrettsville, 2; Hudson, Mon. con. in W. R. college, 37,74; Rev. C Pitkin, for Caleb Pitkin and Anna Henderson Pitkin in Ceylon, 100; E. and W. Strong, 5; indiv. 3; Nelson, La. av. of cheese, 3,22; Randolph, 1,25;	

Ravenna, 4,25; Rootstown, 18,25; la. benev. so. 2,50; Stow, 1,50; Tallmadge, Mon. con. 10; Twinsburg, 25c. Windham, 7; Trumbull co. Kinsman, 7,43;	265 24
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro', E. Village, Ann. coll. 54,31; extra do. 15,75;	
sab. sch. 1,50;	71 56
Brattleboro', W. Vill. Coll. 37,46;	
mon. con. 18,11; S. Clark, 50;	105 57
Dummerston, Cong. chh.	2 68
Guilford, S. Gregory,	4 00
Halifax, Fem. char. so.	15 00
Wardsboro', Fem. cent so.	14 00—212 81
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.	
Hartland, Mon. con.	31 00
Quechee Village, Cong. so.	23 45—54 25
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Gardner, Gent.	13 50

Total from the above sources, \$12,845 86

VARIOUS COLLECTIONS AND DONATIONS.

Acton, Ms. Indiv. in Mr. Woodbury's so.	54 17
Acworth, N. H. Cong. so. 24; Mrs. J. W. 10;	34 00
Albany, N. Y. 2d presb. chh. E. P. and J. H. Prentice, 150; A. McIntyre, 100; T. W. Olcott, 75; G. C. Treadwell, 35; A. Marvin, 25; H. L. Webb, 20; B. R. Wood, 10; Mrs. E. Wood, 5; J. Townsend, 10; Mrs. Herring, 10; mon. con. 25,10; indiv. 216,51; mon. con. in 4th presb. chh. 100;	781 61
Alleghany, Pa. Sab. sch.	2 38
Allentown, N. J. Fein. miss. so.	10 00
Amherst, Ms. Mon. con. in college, 18; do. in S. par. 6,50; fem. benev. so. in do. 5,50;	30 00
Andover, Ms. S. chh. special effort, 142,77; E. and R. Blanchard, for sch. at Ahmednuggur, 16;	158 77
Aripport, N. Y. Mon. con.	10 00
Attica, N. Y. Presb. chh. and cong. sub. 83,50; mon. con. 12,50; Mrs. ANNA DOTY, which constitutes her an Hon. Mem. 100;	196 00
Bangor, Me. Chil. of mater. asso. in Hummond-st. chh.	7 00
Belchertown, Ms. 1st cong. so. 52,31; mon. con. in do. 32,43; sab. sch. in do. 16,63; J. Walker, 20; member of 1st chh. dec'd, 5,25; Brainerd so. 18;	144 62
Berlin, Ms.	6 12
Boston, Ms. A lady, for missionary's outfit, 15; found in store of J. B. 11,20; a friend, 1;	27 20
Bristol, R. I. La. miss. so.	50 00
Brookline, Ms. Japan miss. so. for miss. to Japan,	21 91
Brunswick, Me. Rev. T. C. Upham,	100 00
Buffalo, N. Y. Pearl-st. presb. chh.	89 43
Candy's Creek, E. T., S. A. Foreman, for miss. beyond Rocky m.	1 00
Canton, Ms. Fein. asso.	6 00
Chatham Village, N. J. Cong. 24,70; Cheap-side, mon. con. 4;	28 70
Chester, N. Y. Presb. chh.	36 00
Christiana, Del. Presb. chh.	50 00
Eagletown, Choc. na. A. Robinson,	10 00
East Hampton, N. Y. Mon. con.	25 00
East Tisbury, Ms. Contrib.	14 75
Ebensburg, Pa. To constitute Rev. GEORGE ROBERTS of Cambria co. an Hon. Mem.	63 76
Edgartown, Ms. Cong. chh. and so.	25 00
Eliot, Me. Cong. so.	13 58
Fort Edward, N. Y. Chh.	3 50
Fort Ticonderoga, Ark. Mon. con.	21 00
Franklin, Pa. Mon. con. in presb. chh.	15 00
Gaysville, Vt. Rev. S. M. Wheelock,	1 00
Glen's Falls, N. Y., E. H. Scovill,	5 60
Goffstown, N. H. Mr. Willey's so.	20 00
Hadley, Ms. Gen. benev. so. to constitute Rev. JOHN BROWN, D. D. and Mrs. SARAH BROWN Hon. Mem. 150; less. dis. 4,25; W. Porter, to constitute Rev. JEREMIAH PORTER, Illinois, an Hon. Mem. 50; mon. con. in Dr. Brown's so. 28;	233 75
Hardwick, Vt. E. Strong,	400 00
Hopkinton, Ms. A child,	40
Hudson, N. Y. Indiv.	32 00

<i>Huntsville, Ala.</i> By Rev. A. C. Hall, agent,	300 00	<i>St. George, Del.</i> Presb. chh.	35 60
<i>Jamestown, N. Y.</i> 1st presb. chh. sub. 65,25;		<i>Sudbury, Ms.</i> Coll. in Mr. Huribut's so.	11 17
mon. con. 35,10;	100 35	<i>Triangle, N. Y.,</i> E. Rogers,	10 00
<i>Killingworth, Ct.</i> E. Wilcox,	1 00	<i>Troy, N. Y.</i> Coll. in 1st presb. chh. 129,63;	
<i>Lanesville, Mich.</i> S. Trask,	5 00	indiv. in do. 300; Bethel chh. 75;	504 63
<i>Lawrenceville, Pa.</i> Presb. chh. mon. con.	10 00	<i>Tyringham, Ms.</i> Miss A. Hale,	1 50
<i>Lewisburg, Va.</i> J. J. Moorman, 10; J. H.		<i>Union, N. Y.</i> 1st cong. chh. W. Slossen,	25 00
Myers, 10; for Scio,	20 00	<i>Wading River, N. Y.</i> Mon. con. in cong. chh.	2 50
<i>Littleton, N. H.</i> Cong. so. contrib. 25,26;		<i>Waltham, Ms.</i> Mon. con.	66 55
mon. con. 47,74;	73 00	<i>Washington, N. H.,</i> W. Sampson,	5 00
<i>Lubec, Me.</i> Mon. con.	10 00	<i>Wells, Me.</i> 1st cong. so.	12 00
<i>Luxemburg, Vt.</i> Indiv. of cong. chh. and so.	28 00	<i>Wenham, Ms.</i> Mon. con. and coll. in cong.	
<i>Lyons Farms, N. J.</i> Mon. con. 30,35; Lower		chh. and so. (which and prev. dona. con-	
Road, mon. con. 10,37;	40 72	stitute Rev. DANIEL MANSFIELD an Hon.	
<i>Mardisville, Ala.</i> Chh.	50 00	Mem.)	40 65
<i>Milbury, Ms.</i> Mon. con. in 1st cong. chh.		<i>Westboro', Ms.</i> Mon. con. 50,80; W. Fay,	
55,50; do. in W. cong. 20;	75 50	13,75;	64 55
<i>Milton, Ms.</i> A friend,	5 00	<i>Westfield, N. Y.</i> Presb. chh. 83; less dis. 80c.	82 20
<i>Moreau, N. Y.</i> Mon. con. in cong. chh.	11 00	<i>West Needham, Ms.</i> Mon. con.	31 00
<i>Norristown, N. J.</i> La. of 1st presb. chh.		<i>West Prospect, Me.</i> Indiv.	54 00
66,60; mon. con. 15; J. Mills, 20;	101 60	<i>West Tisbury, Ms.</i> Contrib. in Mr. Chase's	
<i>Newburgh, N. Y.</i> Young la. read. so. for		chh. and so.	23 25
<i>Helen M. Wells,</i> Cape Palmas, 15; three		<i>Williamstown, Ms.</i> Mrs. R. Benjamin, 40;	
friends, for <i>Helen M. White,</i> do. 15;	30 00	mon. con. in college, 10;	50 00
<i>New Ipswich, N. H.</i> Dolly Everett, 10; Mrs.		<i>Wilmington, Del.</i> Sab. sch. in Hanover-st.	
J. Wilson, dec'd, av. of jew. 4,25;	14 25	chh. for <i>Willard Hall, Mary Harbison,</i>	
<i>Newport, R. I.</i> Mon. con. in Spring-st. chh.		and for the <i>Adair sch.</i> at <i>Madura,</i>	61 12
47; fem. miss. so. in do. 51,50;	98 50	<i>Yates, N. Y.</i> Chil. of mater. asso. for hea.	
<i>New Rochelle, N. Y.,</i> S. Brewster,	2 00	chil. 5,25; mon. con. 2,05;	7 30
<i>Newton, Ms.</i> Mon. con. E. par. 33,28; do.		<i>Unknown, 6,50;</i> a friend, by Rev. W. J. A. 5;	11 50
W. par. 54;	87 28		
<i>Norristown, Pa.</i> Fem. miss. so.	34 00		\$19,909 16
<i>Northwood, N. H.</i> Mon. con.	21 04		
<i>North Woodstock, Ct.</i> A new year's offering,			
fr. Mr. Boutell's so.	43 50		
<i>Norwich, S. par.</i> Vt. Mon. con.	15 64		
<i>Paris, France,</i> LEWIS CASS, (which consti-			
tutes him an Hon. Mem.) for Jerusalem	100 00		
miss.	50 00		
<i>Paterson, N. J.</i> Mon. con. in 1st presb. chh.	50 00		
<i>Peoria, Ill.</i> Main-st. presb. chh.	50 00		
<i>Philadelphia, Pa.</i> 1st presb. chh. I. Dunton,			
20; E. Hazard, 20; D. H. White, 10; J.			
Reid, 10; G. Williams, 10; T. S. P. 5; E.			
S. 5; I. C. M. 5; J. S. 5; J. B. 7; I. L. D.			
5; S. B. 5; A. F. 6; J. S. 5; J. L. 5; C. S.			
5; G. B. 5; S. S. 5; T. S. 5; Dr. O. 5; Mrs.			
V. 5; indiv. 65,50; mon. con. in 5th presb.			
chh. 5; Northern Liberties, 1st presb. chh.			
73; several children, for <i>Anna Maria Hen-</i>			
<i>ry,</i> Ceylon, 20; la. for <i>Sarah Andrews,</i>			
<i>Ceylon,</i> 20; Franklin-st. presb. chh. J.			
Wiegand, 20; S. H. Perkins, 10; C. H. 5; I.			
B. McH. 5; Mrs. C. 4;	380 50		
<i>Plainfield, Ms.</i> Mon. con.	3 00		
<i>Portsmouth, N. H.</i> La. miss. asso.	43 00		
<i>Poughkeepsie, N. Y.</i> 1st cong. chh.	27 00		
<i>Princeton, Ms.</i> Juv. benev. so. for hea. child,	4 00		
<i>Princeton, N. J.</i> Sab. sch. for <i>Ephraim T.</i>			
<i>McLean,</i> Ceylon.	20 00		
<i>Providence, R. I.</i> Benef. fem. miss. so. (of			
which fr. Mrs. A. B. Arnold, for <i>Lucy</i>			
<i>Fuller,</i> Ceylon, 20;) 85,21; a friend, by T.			
W. B. 5;	90 21		
<i>Reading, Ms.</i> La. asso. S. par.	13 63		
<i>Richmond, N. Y.</i> 1st presb. chh.	181 00		
<i>Ripley, N. Y.</i> Presb. chh. 170; less dis. 2,55;	167 45		
<i>Rome, N. Y.</i> Extra sub. in 2d cong. chh. to			
constitute Rev. CHARLES LESTER, of			
<i>Spencertown,</i> an Hon. Mem.	71 56		
<i>Roxbury, Ms.</i> Eliot chh. and so. mon. con.			
23,40; sew. circle, 67; a lady, 5;	95 40		
<i>Salem, Ms.</i> Mon. con. in Howard-st. chh.			
19,37; do. in Tabernacle chh. 15,70;	35 07		
<i>Savannah, Ga.</i> Male and fem. for. miss. so.			
in Indep. presb. chh.	466 19		
<i>Schenectady, N. Y.</i> 1st presb. chh.	84 00		
<i>South Boston, Ms.</i> Juv. hea. friend so. for			
<i>Joy H. Fairchild,</i> Ceylon,	20 00		
<i>South Dartmouth, Ms.</i> Mrs. C. C. Bailey, for			
<i>Rowland C. Bailey,</i> Ceylon, (ack. in Nov.			
15,11.)	5 00		
<i>South Granville, N. Y.</i> Cong. chh. and so.	17 00		
<i>South Reading, Ms.</i> Mon. con. in Mr. Emer-			
son's so.	23 58		
<i>Spencertown, N. Y.</i> Indiv.	82 16		
<i>Stockbridge, Vt.</i> B. Rogers,	2 00		
<i>Stoneham, Ms.</i> Mon. con.	3 09		
<i>Stonington, Ct.</i> Mon. con. in 2d chh.	10 00		

LEGACIES.

<i>Boston, Ms.</i> Stillman Jones, by James Tufts,			
Ex'r, (prev. rec'd, 274,05.)	661 67		
<i>Cornish, N. H.</i> John L. Kimball,	100 00		
<i>Fitzwilliam, N. H.</i> Lucy Angier, by E. Pot-			
ter, Jr. Ex'r, (prev. rec'd, 342,50)	132 00		
<i>Jamaica, Vt.</i> Solomon Goodell, (prev. rec'd,			
1,229,54)	175 00		
<i>Monson, Ms.</i> Miss Olivia Flynt, by Mrs. Sa-			
rah Flynt, Adm'r,	500 00		
<i>Winchester, Ct.</i> Lydia Richards, by Roger			
Coe and Artemas Rowley, Ex'rs,	1,000 00		
	\$2,568 67		

Amount of donations and legacies acknowledged in the preceding lists, \$22,477 83. Total from August 1st, to January 31st, \$134,065 82.

DONATIONS IN CLOTHING, &c.

<i>Barnardston, Ms.</i> A box, fr. juv. sew. so.			
<i>Brantree, Ms.</i> A barrel, fr. la. of 1st par.			
for Mr. Schaufetter, Constantinople.			
<i>Dunstable and Berlin, Ms.</i> A box, fr. la. for			
Mr. Champion, Port Natal.			
<i>Elba, N. Y.,</i> A box, fr. Pine Hill fem. miss. so.			
<i>Gilsun, N. H.,</i> A box, fr. fem. sew. so.	30 15		
<i>Hawley, Ms.</i> A box, for Mrs. Riggs, Lac qui			
Parle,	36 65		
<i>Livonia, N. Y.,</i> A box, fr. fem. mite so.	17 00		
<i>New Haven, Vt.</i> A box.			
<i>New Haven, Ct.</i> A box, fr. la. for Constanti-			
nople,	125 00		
<i>North Guilford, Ct.</i> A box, fr. la. for Mr.			
Ives, Sandw. Isl.			
<i>Pomfret, Vt.</i> A barrel, fr. D. Dana, for Dr.			
Tracy, Singapore.			
<i>Winham, Vt.</i> A bundle, fr. fem. char. so.			
<i>Wolcottville, Ct.</i> Clothing, etc.	40 00		

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands
Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, etc.
Fulled cloth, and domestic cottons of all kinds.

MISSIONARY HERALD.

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APRIL, 1838.

No. 4.

American Board of Commissioners for Foreign Missions.

Smyrna.

RESOLUTIONS ADOPTED AT A MISSIONARY CONFERENCE CONVENED SEPT. 27, 1837.

Remarks on the Subjects embraced in the Resolutions.

THE meeting consisted of Messrs. Temple, Adger, and Hallock, of Smyrna; Messrs. King, Riggs, and Benjamin, of the mission to Greece; and of Mr. Dwight, from Constantinople. Mr. Smith, of the mission to Syria, and Mr. Calhoun, agent of the American Bible Society in the Mediterranean, were also present and took part in the conference. The sessions were commenced on the 27th of September, and closed on the 5th of October. Various religious exercises were held during the intervals.

The reader will see that the missionary brethren express their views on important topics relating to their circumstances and labors with much freedom; and it is that the friends of missions in this country may look at the missionary work from the same point of view as do their brethren located in the dark parts of the earth,—may more fully appreciate the embarrassments and obstacles which retard their progress,—may have more fellowship with them in their burdens and anxieties,—and may be incited to pray more importunately that every gift and grace requisite for the right performance of their work may be imparted to them, that the following resolutions are inserted here.

On such a review of their past course, the members of every mission, conducted through such a number of years, would doubtless find in themselves many things wrong in spirit or judgment, and many defects or mistakes in their measures; and although the missionary may hope to improve by experience and the spiritual culture which he practises on himself, aided by

the illumination of the Spirit of God, it cannot be expected but that imperfections and mistakes will more or less characterise him through all this state of being.

With reference to the proceedings of the conference it should be remarked—

1. That the resolutions were designed to apply only to the missions of the Board in and around the Mediterranean. The brethren do not make statements or express opinions for their brethren in other fields, or in relation to other missions.

2. The missionaries have adopted such methods for disseminating christian knowledge, and carried the several departments of labor to such an extent, as the peculiar circumstances of the countries where they were located, and their own ability to exert influence seemed to require, and to render most conformed to the directions and examples of the New Testament. So that, while it is seen that devoting their time and efforts to some branches of labor, they have necessarily made but limited exertions in others, it need not be inferred that they would have had more success in their work, or pursued a more scriptural course, had their plans and measures been different.

3. The friends of missions at home do not probably realize how severe a task is imposed on the missionary at the outset of his work, by his being compelled to acquire a knowledge and familiar use of a strange language; especially if the language be a highly cultivated and difficult one. He is not taught it miraculously, as were the apostles. To learn so much of a language as to be able to read intelligently a common book in it, or even to speak it so as to be understood on the common topics of conversation, may be no difficult matter; but to be able to use it with ease, so as to express correctly and forcibly truths on moral and religious subjects, requires a command of all its powers, not

to be attained without close and long continued study. These are the subjects on which unevangelized communities possess the fewest appropriate words and phrases, and with which they are least familiar, and have most seldom heard their language applied. Perhaps it should, however, be said that, in communities like most of those around the Mediterranean, the difficulty on this point is not owing so much to the want of appropriate terms, as to the fact that these terms, having been so long employed about a religion of externals and forms, have lost their power to convey ideas of spiritual things to the mind. Hence the missionary is often perplexed, and without a very thorough acquaintance with the language he will fail to convey truth in a clear and impressive manner. This must necessarily postpone for some time after he enters a country, the public and extensive preaching of the gospel. But during this time, he may, by the aid of interpreters, do much in the way of establishing and superintending schools, distributing books, and even translating and printing; and he may find that in doing this he is qualifying himself most rapidly and effectually to use the language himself as a preacher.

4. When the brethren speak of the limited extent to which the gospel has been preached, they of course are understood to refer to public and formal addresses to congregations, like the Sabbath preaching of this country. In a more informal and private manner they have ever unfolded and pressed home christian truth on the people. In their schools, in the books which they have published, (as may be seen by the catalogue given on page 38 of the January number,) in all their intercourse with the people at the mission-house, or when visiting or distributing books in their villages, their constant effort has been to hold up to their view the doctrines and precepts of the New Testament.

5. Few, probably, are aware what a barrier the difference in personal appearance, dress, mode of life, and views and feelings generally,—which in almost all cases exists between the missionary and those for whom he labors,—interposes in the way of his securing ready access to them and familiar acquaintance with them. It is not merely that his object is one in which they have no sympathy, or even that it is one against which their prejudices and the current of their affections are set; but the fact that he is, in so many respects, so unlike themselves, prevents their listening to him and confiding in him as a friend and brother. On the other hand, the temptation which the missionary feels, arising from the same source, to stand

aloof from those whom he cannot approach without being deemed an intruder; and many of whom, considering their character and manner of life, must be disgusting and repulsive to him, is oftentimes so strong that nothing short of the constraining power of the gospel can draw him into contact with them.

6. Perhaps an unreasonable amount of labor is expected of missionaries, especially of those who begin a mission in a heathen country. It is not kept in mind that their powers are limited like those of other men, while services are demanded of them, unlike, in magnitude and variety, those which are required of any other class of men. Any one of the numerous departments of their work would be thought, in our own country, enough to occupy many minds. Here the common round of ministerial duties in a congregation are sufficient to occupy all the time and abilities of the pastor, surrounded as he is by a reading and intelligent community, and aided by Bibles and religious books, and schools, and teachers, and exemplary church officers and members, and the numberless other advantages which he enjoys. The missionary goes into a strange country, among a people of strange manners and a strange language, where he finds, perhaps, no Bible, no books for schools or christian reading, no intelligent and reading population, no wholesome and restraining public sentiment, and few or none whom he can trust to perform the secular labors indispensable to the comfort of his family. He must of course become a learner of the language, a translator of the Scriptures, a writer of school books and religious tracts, and an establisher and superintendent of schools; and in short, every thing requisite for raising and maintaining the standard of christian morals, and for transforming an ignorant, immoral, and idolatrous community into intelligent and christian men, must have its origin in the instrumentality employed by the missionary.

But can the man who must learn to speak in a new and difficult language be expected to preach as readily and as soon as Paul did? Or can he who translates the Scriptures, and is employed in preparing the people to read them, be expected to travel as extensively and proclaim the gospel in as many cities as did that apostle? Distance seems to magnify the missionary, or else to contract the field of his operations and put out of sight the obstacles to be encountered, until a half a dozen preachers seem adequate to occupy all the departments of moral and intellectual effort necessary to reclaim from idolatry and restore to holiness as many millions of heathens. Twenty missionaries, as must be evident on a moment's reflection,

tion, would be incomparably a less adequate supply for the twelve millions of the Mahratta population, for instance, than the same number of ministers would be for the population of the United States; for the reason that the work to be performed by the former is incomparably greater, and more various and difficult, while the assistance to be derived from coadjutors and favoring circumstances would be as much less.

After mentioning some previous business which was transacted, the missionaries proceeded—

Probable Reasons why Missionary Labors have resulted in no more Conversions.

In view of a free discussion of the question, Why have missionary labors been attended by so few conversions at our several stations?—

Resolved, 1. That a survey of the field and a comparison of it with its condition at the commencement of our missionary efforts, shew that an important preparatory work has been done, in the way of diffusing general knowledge and a spirit of intelligence, by means of schools, the press, and personal intercourse; and that a manifest improvement is observable in this respect annually.

2. That this preparatory work renders direct efforts for the conversion of souls generally more practicable and easy than they were formerly.

3. That we have great reason to thank God for the conversions that have taken place, and would feel that our labors have been entirely undeserving of any such result.

4. That we most deeply lament, that no more have been called out of darkness into God's marvellous light, and that we regard the following as some of the reasons for this result:

(a.) Though our numbers are now considerable, yet, until very lately, those actually upon the ground at any one time, who were qualified to act efficiently, were very few in consequence of the early death of some and the return of others from the field.

(b.) Owing to the short residence of some, and hindrances, in a great measure unavoidable, encountered by others, very few have, until recently, obtained sufficient knowledge of the native languages to use them successfully in reaching the conscience and the heart.

(c.) Much strength and time have been spent in education, which, though very important, as a preparatory meas-

ure, does not tend to the immediate conversion of sinners.

(d.) The direction of the press has necessarily occupied the energies of some of the brethren in literary labors, while many of the works printed, being educational, and in other ways preparatory, or defective, have not tended immediately to the salvation of souls.

(e.) Formal preaching in the native languages has yet been attempted in very few places, partly from an opinion early adopted in the Mediterranean, that the door was not open for this species of labor.

(f.) Unwillingness to be interrupted in our studies and uncongeniality of habits and manners with those of the natives, giving to us, in their view, a repulsive aspect, and with other causes, have, in some cases, hindered so wide an extension of personal acquaintance, and so free an intercourse with them as is desirable in order to draw them within the sphere of our religious influence.

(g.) Owing to the absence of many of the conveniences to which we have been accustomed, and the embarrassments of a foreign country, too much time and thought have been occupied with family cares and other secular concerns.

(h.) Direct efforts for the conversion of individuals in the way of personal conversation with men about their souls, calculated to make them feel, that they are lost sinners, and to lead them to the Savior, has not been had to any thing like the extent that is called for, owing to the want of a sufficiently familiar acquaintance with them, to an incompetent knowledge of the language, or to other causes.

(i.) In a word, not enough of truth, in the form best adapted, through the divine blessing, to produce conversions, has been presented; and from a similar amount of it in our own country, with the ordinary influence of the Spirit, we should not expect greater results.

(j.) In addition to all this, honesty requires us to assign several other reasons, lying further back in our own religious character. Among them one is a want of a full and realizing faith in all that God has said respecting the gift of his dear Son for the salvation of men; in the awful fact that the people around us ruined by sin are going down in a mass to eternal damnation; in the success of the means appointed by God that would lead us to labor with the hope and expectation of a blessing; and in God's readiness to grant the Holy Spirit, so as to induce us to plead effectively his promise.

(k.) We have to accuse ourselves also of not possessing enough of the spirit that was in Christ, which would lead us to go forth from and deny ourselves in ardent love to God, and to the souls of men; to perform our labors under the constraining influence of benevolence of heart, and not be driven to them by a sense of duty; to activity of mind in devising ways and means in winning souls, and industry of action in executing our plans of labor.

(l.) We are conscious of often forgetting our great object, in a fondness for the particular employments, in themselves considered, which daily occupy us in such a way that we fail to stop and inquire whether we are pursuing the best course for securing the salvation of souls; we depend upon the various means which are the favorites of our age, such as the press and education, and fail to resort, as we ought, to God, in constant, fervent prayer, with the feeling that on him should be our entire dependence, and in him our only hope.

(m.) We fear that our feeble endeavors have not been aided as they ought to be by the continued and fervent and effectual prayers of our beloved christian friends and patrons at home.

Measures to be adopted for more effectually accomplishing the Objects of the Mission.

Resolved, 5. That in view of these reasons, we feel confident that as many conversions have taken place as there was any ground to expect from the means used; and that the smallness of their number is fully accounted for without supposing any want of readiness on the part of God to bestow his Holy Spirit on this people.

6. That while we do not charge ourselves with blame for having engaged as largely as we have in the business of education, considering the important preparatory work that has been accomplished thereby, we see abundant reason to be satisfied with the wisdom of Providence in taking this labor, to a great extent off our hands, and feel that it becomes us to comply with the intimations he has thus vouchsafed us, and "give ourselves continually to prayer and the ministry of the word."

7. That we deem it of great importance that measures be immediately taken which shall put it in the power of our brethren who have charge of the press, to issue works better adapted directly to promote the salvation of souls,

as well as better suited to the genius and wants of those who are to read them.

8. That we deem it our urgent duty to consult and conclude upon the different ways, in which the truth can more fully and more efficiently be urged by us upon the conscience and hearts of men through the public and private ministry of the word.

9. That we deem it our duty, by means of conversation and correspondence with each other, and by prayer to God, to endeavor to quicken each other's piety, and to stir each other up to love and good works; and that we feel constrained to entreat our patrons and friends at home that they would "pray for us always with all prayer and supplication in the Spirit, watching thereunto with perseverance, that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the gospel, of which we are ambassadors."

It was further—

Resolved, 1. That we regard the public and formal preaching of the gospel as an exceedingly important means for the conversion of men in these countries, as well as in our own, to be employed wherever and whenever Providence opens the way; and that we believe it to be practicable at most of our stations.

2. That in our view it is the paramount duty of every one of us in the ministry, who is not already qualified for this branch of the missionary labor, to bend his energies to a preparation for it.

3. That we ought, whenever practicable, to establish Bible classes and Sunday schools, as constituting a highly important branch of the missionary work, not merely on account of the immediate good done to those instructed, but also because they prepare the way for more public preaching, both by fitting the missionary to preach, and by raising up an audience prepared to listen with spiritual benefit to his preaching.

4. That we regard the native inmates of our families as being placed especially under our spiritual watch and care, and that we have a special responsibility in relation to their souls, and should sedulously use every means in our power to instruct them and lead them to repentance and salvation; and wherever practicable, we should have family worship with them in their own language.

5. That for the sake of promoting the salvation of the people among whom we dwell, we ought to cultivate a free social

intercourse with them, proving by our manner of visiting them and receiving their visits, that we do not despise them but love them.

6. That we ought to be ever watchful for opportunities of addressing individuals on the concerns of their souls, of telling them plainly, yet affectionately, of their sins, and warning them to flee from the wrath to come.

7. That we regard as opportunities of doing this, no less promptly to be seized upon here than in our own country, seasons of sickness, and that, with expressions of natural sympathy and with alms and other benefactions to the needy, we should ever conjoin earnest efforts for the salvation of their souls.

REMARKS ON THE MANNER OF CONDUCTING MISSIONS AMONG THE NOMINAL CHRISTIANS OF WESTERN ASIA.

IN reviving scriptural knowledge and piety among the nominal christian sects found in the countries adjacent to the Mediterranean, where the light of revelation has become overclouded by error, and for vital godliness a round of cold and unmeaning ceremonies has been substituted, two methods present themselves;—The one is directly to expose and assault the errors and superstitious rites of the people, and attempt to compel them by argument to abandon their false refuges and embrace the truth:—The other is to hold up clearly before their minds the doctrines and precepts of the Bible, in their spiritual meaning and application, and press on their attention the importance of holiness of heart and life, but without making any direct attack on their present systems of belief or their ceremonial observances, supposing that when the leading truths of the gospel shall be understood and received by them, their errors and heartless formalities will soon be renounced.

The former method of proceeding would obviously give most notoriety to the mission, awaken most attention, call forth most opposition, and might, perhaps, lead most speedily to some decisive results. According to the latter method the missionary would prosecute his labors in a more quiet and unostentatious manner, would attract less attention from those in authority, would have more free access to the people, would encounter less of prejudice, and might hope to lay a broader foundation for the ultimate overthrow of error and establishment of the truth.

The missionary must probably adopt one of these courses and pursue it almost exclusively; for when he has once entered into controversy on those points where the people are so sensi-

tive, he cannot easily retire from it, or set limits beyond which he will not pass. To decide which course he will follow, or to which he will most incline, is obviously an important step; for it must give a character to his public preaching, to his intercourse with the people, to the books he publishes, to the schools he establishes, and, in short, must essentially modify his whole system of labor. It has of course been a topic of much thought and discussion among the missionaries of the Board in the Mediterranean, and their attention has been repeatedly called to it by the correspondence of the Secretaries. In regard to the scriptural and proper method of proceeding they seem to have been of one mind. Some extracts from communications on this subject, received during the past year will be given here, as being especially appropriate in connection with some of the proceedings of the conference contained in the foregoing article.

Course adopted by Paul.

Writing on the topic just introduced Mr. Temple remarks—

The subject has undergone a good deal of discussion with us, and led me to much investigation, and especially to examine and re-examine the Acts and Epistles of the Apostles for light on a subject of such grave importance to all engaged in missionary work in these countries. I have thought it would not be unacceptable to you and the Committee to know what the result has been. My own mind is entirely satisfied that we are pursuing the right course, that our principles and plans of operation in this particular are in perfect accordance with those pursued by the apostles.

Having made a remark as to the extent to which the apostles openly attacked the errors prevalent in their day, he proceeds—

It could not be denied that if Christianity should prevail, Judaism must vanish away. But did the apostles attack Judaism? Certainly not, in Judea, for a long course of years, as we shall see by examination. The testimony of the false witnesses suborned to condemn Stephen was doubtless the best that could have been invented to accomplish the end for which it was given. They said, "We have heard him say, that this Jesus of Nazareth shall destroy this place and change the customs which Moses delivered to us." Could any thing have been more true than this was concerning Jesus Christ and his gospel? And yet the

testimony was false as far as Stephen was concerned. He had never said any such thing. The council at Jerusalem left all the Mosaic rites and ceremonies untouched, as far as the Jews were concerned, but declared that it seemed good to them and to the Holy Ghost, to impose upon the Gentiles only these necessary things, viz. that they should abstain from fornication, from things strangled, and from blood, and then assign this reason for this decree, viz. that Moses has in every city them that preach him, being read in the synagogues every Sabbath day. And what if he had? Why they will be extremely scandalized at seeing Christians do things so severely prohibited by the law. They must think of those things that are lovely and of good report. But why did not the council come out boldly and say, There is no difference between the Jew and the Greek, and the one is under no more obligation to observe the law of Moses than the other, a truth afterwards, at the proper time, abundantly declared? The reason is too obvious to need a reply. The Jews were not able yet to bear it, and therefore the Holy Ghost restrained them from saying it.

Thirty years after the scenes of Pentecost the thousands of Jews in Judea that believed were so zealous of the law, that Paul must take a vow and shave his head to convince them that he had not taught all the Jews among the Gentiles to forsake Moses, not circumcising their children, as had been reported. More than twenty years after Paul's conversion, when he went up to Jerusalem, and that too by revelation, to communicate to them that gospel which he preached among the Gentiles, he was obliged to do this privately and only to them of reputation, lest he should sow in vain. But how is this? Has he one gospel for the Jews and another for the Gentiles? Does he not dare to preach the gospel openly and boldly to all the Jews as well as to the Gentiles? He declares that he did not do so. And will any one doubt that he had the best reasons for taking such a course? Or can any one accuse him of a want of boldness and fidelity in this proceeding? He could and he did preach to the Jews all the most essential truths and doctrines of the gospel, without assailing Jewish rites, though he knew that it was their current belief that they could not be saved without being circumcised and keeping the law of Moses. It is very obvious that all the Jewish converts in Palestine, while they observed the christian ordinances, did at

the same time celebrate the Mosaic rites, and the apostles *passed over this in silence!* This state of things seems to have continued till the destruction of Jerusalem. The partition wall between the Jew and the Gentile remained firm and entire, in Judea, for nearly half a century after Christ had gone to heaven, and the apostles seem not to have been directed by the Holy Ghost to open their powerful artillery against it. The gospel, however, which they preached was an axe laid at the root of the tree of Judaism, and in the end it fell, it waxed old and vanished away. It was not torn up by the roots by a violent tornado, it was not thrown down with a terrible crash; it waxed old and vanished away! While it lasted it was a great impediment to the gospel. They of the circumcision contended with Peter when he went and preached to the Gentiles, and there were many unruly and vain talkers and deceivers, especially of the circumcision. Why then did not the apostles assail the very centre of this system in Judea? Because the time was not yet come for them to do so. Had they announced at the beginning in Jerusalem that Moses, in whom they trusted, with all his institutions, was but a shadow of Christ and his institutions, and that the former were to vanish away before the latter, it is more than probable that this would have scandalized beyond all endurance the whole nation. In fact the apostles themselves, in all probability, did not at first anticipate any such thing, and could not have borne such an annunciation. This mystery was kept secret since the world began, and was only gradually revealed to the apostles as they were able to bear it.

I am aware it will be said that there is a great difference between Judaism and the superstitions of these corrupt churches. But let me ask, Was not Judaism, perverted and corrupted as our Lord and his apostles found it, as great an impediment to the gospel as the superstitions of these churches are? Did not Paul use this striking language to the Galatians, I Paul say unto you, if ye be circumcised Christ shall profit you nothing? Does not this imply that circumcision, in their view, would secure their salvation? Is there any thing in the superstitions of these churches, in their confidence in the Virgin, their prayers to saints and angels, and all the rest of their trumpery, more subversive of the gospel, and containing more damnable error than those perverted doctrines of Judaism? Why did the apostles assail this Judaism only

when it was urged upon the Gentiles, but leaving it untouched among the Hebrews of Palestine? They would not allow this yoke to be imposed on the gentile disciples, but they did not deem it prudent to break it at once from the necks of the Jews, who regarded it as a most sacred and important thing. All or nearly all that is said against Judaism in the New Testament is said only for the protection of the Gentiles against the Judaizers who did all they could to bring them into bondage to the Mosaic law. The apostles, we can not doubt, acted wisely in leaving the yoke on the Jews without attempting to break it off.

Ought not all these facts and considerations to have some weight with us in conducting missions in this part of the world? Shall we learn nothing from such examples? It is said the apostles were very bold. This is very true: but when, and on what occasions? In asserting that Christ was the Messiah, the Son of God, in rebuking sin and calling men to Christ; but not in assailing rites and ceremonies, even when these were an impediment to the truth, as we have seen in the case of the Jews. The apostles knew well that driving them from their long established rites and institutions would not be bringing them to Christ, but that leading them to Christ as the only Savior would be an effectual method of withdrawing them in the end from all those rites and institutions.

And may we not offer the same remark concerning the superstitions of all these churches? Every day, for some time past, has confirmed me more and more in these views. These superstitions are as bad in my apprehension, as they can be in the apprehension of any one; still I do not feel that they can be overcome by open attack, for in all probability men will either cling to them with more pertinacity than before, or, if driven from them, will go over to downright infidelity, ignorant as they generally are of the gospel. All who embrace the gospel in truth will, as a matter of course, leave their superstitions. Facts without number declare this. If we assail their superstitions, while they remain ignorant of the precious truths of the gospel, they who are conscientious will generally regard us as Atheists attempting to destroy their religion, and will dismiss us without a further hearing. The infidels, as experience has taught me, will hail us as their auxiliaries as long as we pursue this course; but the blessing of God is to be ex-

pected to a much greater extent, I am persuaded, when we pursue a different path.

The Fundamental Truths which should be preached by a Missionary.

The next extracts are from a communication of Mr. Adger. After remarking on the christian boldness which was exemplified by the apostles, and the manner in which it was modified by judgment and a due regard to the effect which their instructions were likely to produce, he proceeds—

I would not be understood to mean by prudence and a due regard to expediency, any thing like feeling afraid or ashamed to preach Jesus Christ and him crucified. He ought to be our theme in every society, and we may be as bold as we please in preaching him as all our salvation. Let his name be continually upon our lips, as his love ought always to be burning in our hearts. There is no lack of opportunity to preach him, if we only know the languages of these countries well enough. By the way-side with a fellow-traveler, or in our studies with a visitor; in the *sala* of some great man, or in the hovel of the poor; with the little children in a school, or with a pompous dignitary of the church; we may always find or make occasion to speak a word of Jesus. Nor need we be afraid of any want of topics or ideas or words, if our hearts be only animated with a heavenly fire. We can tell of his glory with the Father before the world was; of his laying aside that glory; of the love which prompted him to lay it aside; of his humiliation in this world as a servant of servants; of his real and true humanity as a son of woman; of his true and proper divinity as the Son of God; of his many sufferings; of his death, resurrection, and ascension. We may tell of the various and most tender relations he sustains to his people. We may take up his parables and preach on them, talk of his miracles, and dwell on his many works of mercy to man. We may tell the people of our duties to Christ—the duty of repentance and faith, and the duty of reading his word; of praying to him and to him alone; of depending upon him only for salvation; of loving him and making him known to all the world.

In preaching all the above truths and others of a like kind, let us all be "bold" as lions. In my humble opinion no more important truths than these can be men-

tioned—none better calculated to convince and convert men—none where we should have less probability of awakening a spirit of controversy,* and dispute—the most prejudicial of all spirits to an awakened sinner. Such truths, I believe, are ordained of God to the salvation of men. These are the sum and the substance of the system he has revealed. I find that these truths, more than all others, affect my own mind tenderly, powerfully, and usefully; and, so far as I have had opportunity to observe, truths of this class are most effectual in revivals of religion. If any man is “bold” in preaching these, I do not think we have any right to charge him with being too prudent, even though he may never controvert with the people upon points of less importance.

It is in reference to points of less importance that I would especially urge to the consideration of consequences. And what are these points? Just the very points on which these people will dispute with us endlessly. If you wish for examples, I would mention the perpetual virginity and the worship of the virgin; the intercession of saints and angels; purgatory, confession, etc. etc. In my opinion we should be leaving our ministry and “serving tables,” or doing worse, if we should give our time to the consideration of such matters. These miserable superstitions and all others of the same class, would better be left aside, while we march up to the very citadel of the people’s hearts, and use against it the law and the gospel, telling them with all plainness of their personal sins, and pointing them to Christ as their personal Savior. Let us but get a lodgment for him in their hearts, and these other objects will relax immediately and forever their hold.

Illustrations drawn from the Ministry of the Apostles.

I feel confident that the example of the apostles and of their Divine Master will fully and most strikingly justify all which I have advanced. I am told that Paul spake *boldly*; but I do not find any other kind of boldness mentioned as characterising him, than boldness in preaching Christ and the cross. And I will venture to say that wherever we have infor-

mation concerning the subjects of Paul’s preaching, we are informed of his dwelling upon this *one theme*; not attacking the Jews upon any of their superstitions, nor the Gentiles, except with consummate wisdom or prudence and the most careful choice of words. I mean, of course, to speak of the unconverted Jews and Gentiles; for the converts we know that he pursued a different course, (just as Christ did with his disciples in distinction from the mass of the people) teaching them more plainly.

After referring to Acts xvii, 2, 3, he proceeds—

Look at Acts xx, 20 and 21. Paul says there, “How I kept back nothing that was profitable unto you, but have showed and taught you publicly and also from house to house, testifying both to the Jews and to the Greeks”—what? What did he thus preach and teach and exhort? What did he consider *profitable* unto them? A discussion about circumcision with the Jews? A bold denunciation of abominable national prejudices and pride? A declaration that Jerusalem was nothing, and the temple nothing better than any other place, and that all their ceremonials and rites, on which they vainly and idolatrously leaned for salvation, were to be forgotten thenceforth and abandoned? No, it was not this which he testified by the space of three years night and day with tears. No, this he well knew would be *unprofitable*, and so, as being inexpedient, he felt himself not called upon to testify it. And yet it would have been all true; and it certainly was a very important truth, for the reliance of the Jews for salvation upon all these things was as pure idolatry as the worship of Mary. What then did Paul testify in this remarkable manner?—If not against the superstition of the Jews, did he testify thus against those of the Gentiles? No, but he simply testified that precious, powerful, saving doctrine, (to both Jew and Gentile the power of God and the wisdom of God) the doctrine of repentance towards God and faith in our Lord Jesus Christ.

But let us follow him as he proceeds on his way to Jerusalem, expecting there to die—for what? For the name of the Lord Jesus. See chap. xxi, 13, 14. Observe how James and all the elders advised Paul to consult expediency; and see, in the 26th verse, how Paul actually did take their advice. Behold the lion-hearted Paul, going up to Jerusalem with his life in his hand, “ready to be

*I ought to have added, as intimately connected with preaching Christ, the exposition of the sinfulness of men. Let us charge home upon these people with all “boldness” every one of their personal sins, and call on them to repent and seek pardon through Christ.

bound not only, but also to die," and then see him, this great, this noble, this *bold* apostle, stooping (as some would call it in any modern missionary) to a cowardly keeping back of the truth, and to a fearful and unbelieving conformity of his message to the feelings of the idolatrous, temple-worshipping, Moses-worshipping, law-worshipping Jews.

Having referred to Acts 23: 6, Mr. Adger proceeds—

Look, moreover, at chap. 24: 12, 13;—chap. 25: 8;—and chap. 28: 17. Let any one read these passages if he will, and then say whether Paul did not truly describe his own conduct when he said, "To the Jews I became a Jew, and to them without the law as being without the law." If ever a man in the world did accommodate himself to circumstances as far as his conscience would allow, but no further, that man was Paul the bold apostle.

Having glanced at the views and conduct of Paul, as represented in Gal. 2: 2, 3; and in 1 Cor. 10: 20—33, Mr. Adger proceeds—

Look also at Paul's views of the expediency of controversy, as found in 2 Tim. 2: 23—26. He would have bishops, ministers, missionaries, etc. etc., avoid foolish questions which gender strifes, for the servant of the Lord must not strive but be gentle, in meekness (not in boldness, he says not a word about boldness) in meekness instructing (not controverting) them that oppose themselves, etc. etc.

Once more see Titus 3: 8, 9, for a description of the things which he considers "profitable unto men," where he expressly warns us "to avoid contentions and strivings about the law," (which as I think I have shown above are quite analogous to strivings about purgatory, confession, and the virgin) for they are unprofitable and vain." Is it not perfectly manifest that our bold apostle often asked the question, Will it be profitable to this man, in his present state of mind, to tell him this particular truth? and also, Is it expedient now to preach that particular doctrine?

Illustrations from the Ministry of Christ.

But let us leave Paul and go to learn our duty from the example of Christ.

It does not affect the argument to adduce cases, wherein our divine Master was bold in reproving the sins of the

people; for I would that we should all be likewise bold in reproving the personal sins of these people, and particularly those of which they can be the most easily convinced. Neither does it affect the argument to show that our Savior, on certain occasions, attacked some of the peculiar prejudices of the people; for, no doubt, on those occasions he saw such a course to be expedient because the people were in a state to bear it, or for some other reason equally good. The point is made out when it is shown that our Savior did not neglect a due regard to expediency.

Of the twelve disciples (to pursue a little farther my remarks on this point) he chose a few to whom alone he showed certain things, and of these they were not to speak even to their brethren, until after the resurrection.

Archbishop Newcome declares that he has often been struck with admiration at his (prudent) "conduct in respect to certain points." He goes on to particularize. "The excision of his countrymen was a topic of great delicacy, and therefore he foretold it to the unbelieving Jews by parables; or if he employed general terms, they were very concise and general." See John 16: 12; Luke 13: 35; Matt. 23: 38.—"Another point to be treated with great delicacy was the abolition of the Mosaic ritual." "It would have been matter of great offence to the Jews, if he had not been born under the law, and if he had not conformed to it in general. In many places he mentions the observance of it as a duty. His words to one whom he had healed of a leprosy were, Go show thyself to the priest and offer the gift that Moses commanded. His general exhortation to the people was, Whatsoever the Scribes and Pharisees command you to observe, that observe and do. There are also many occasions on which he speaks honorably of the law."—"Another subject occasionally introduced by our Lord with the greatest wisdom was the admission of the Gentiles into the church of God. The most distinct of our Lord's prophecies of this event was addressed to the Jews during the *last week* of his life. To his disciples, especially after his resurrection, he was more explicit. It was made the subject of a vision to Peter, *after he had received the Spirit.*"

"It must be observed also, that the wise and lowly Jesus was not full and explicit on the subject of his own glorious nature and exalted offices. The light was too strong to be admitted at once. But after his resurrection and

ascension, and the descent of the Holy Spirit, after a gradual preparation of men for such magnificent truths, it was revealed to his apostles that he was from the beginning; that he was the word of God; that by him all things were created; that he was the image and representative of the invisible God; and that he was over all, God blessed forever." See pp. 485—489.

Christ said to the Jews, Do whatsoever the scribes and pharisees command you, (including all their superstitions, etc.) but do not after their works. Is here not made by our Savior the very same distinction which we make between the personal sins of these nominal Christians, and the errors of these churches? Take notice also in reference to our Lord's caution in teaching the Jews that the Gentiles were to be admitted to his kingdom, that the feelings which he wished to avoid offending, were none other than feelings of self-righteousness and pride and dependence for salvation upon their own righteousness—feelings which are diametrically opposite to the spirit of the gospel—feelings which either are idolatrous, or else as near to being idolatry as it is possible for any thing to be besides idolatry.

But once again take notice that in all I have written concerning our Savior's example (or Paul's), I have not intended to represent that those errors of the Jews which he treated so tenderly were exactly the same which now prevail in these churches. They certainly were not far from being the same. Still there is some difference. The point at which I have aimed is to show that the apostles and their Master, in circumstances strikingly like ours, though in some respects different, did set us a prudent example in reference to all minor points, and to all points where much room was left open for the people to take much refuge in vain disputes from their convictions of sin.

The progressive Development of Divine Truth generally.

But let us advert now to the manner in which the Holy Ghost, the author of all wisdom and the dispenser of all the light men ever enjoy, has always conducted his revelations to our race. A glance towards this point may afford us some additional light.

Has not his manner of making known the most important, most essential truths, always been gradual? Compare the Old Testament with the New; compare the

books of the Old Testament with each other, and those of the New Testament with each other. Read the five books of Moses and see how little, comparatively, they teach about the soul, about another life, about sin, about the great atonement. And yet the men of those days had as precious souls and as inquiring minds as the men of any succeeding generations. Look at the prophets, successively developing more and more of these great truths; look at the ministry and preaching of John the Baptist; look at our Savior's almost uniformly quiet, inoffensive, gentle mode of instruction; look at the ignorance of the apostles at first; their gradual enlightenment; and finally, after you have considered the transition-state of mind in which the opening book of Acts finds them, see what a clear light on many points beams forth from the epistles of Paul.

And yet still *we know but in part*. There are many points from which hardly any rays of light are yet reflected to our eyes. Our Saviour, our divine teacher, has yet many things to say unto us, but we cannot bear them now. In eternity we shall sit at his feet, and free from the infirmities of this fallen nature, free from the beclouding mists of prejudice, which now obscure our vision, we shall learn greater things, perhaps, than our hearts can now conceive. Meanwhile let us have compassion on the ignorance and infirmities of these people as he has had compassion upon ours. Let us bear patiently their contradictions; let us be *gentle* as Paul was among his weak, ignorant brethren, "even as a nurse" is gentle to little children; let us "in meekness instruct those that oppose themselves" (not so much in *boldness*, remember, as in *meekness*;) "if God peradventure will give them repentance to the acknowledging of the truth." I do not covet for myself, nor for any of my brethren, the character or the reputation of being "sons of thunder." There are other things more desirable for a missionary to cherish than a fierce thunder-and-lightening temper of mind. Our Lord did indeed give the above title to two of his disciples; but they were the same two, who, on a certain occasion, were for calling down fire from heaven to consume some offenders, and, for aught we know to the contrary, their Master may have given them that title to remind them of their sin, and to humble them for it. And indeed we know subsequently that John was of a meek spirit, perhaps in consequence of this very rebuke and this memento of

it, which he always carried about with him.

The Spirit with which a Missionary should prosecute his Labors.

Mr. Smith, in commencing a communication on the same subject,—the manner of treating the errors of nominally christian sects, and of presenting scriptural truth to their minds,—mentions that he had been led to examine it for the third time within two months, in addition to many previous examinations during the ten years of his missionary life, and adds that he had never lost sight of it. After alluding to the danger that missionaries in the situation of himself and his brethren in Western Asia would not exhibit the gospel in a shape and manner adapted to produce conversion, he remarks—

I have therefore urged the necessity of more direct and plain personal application of truth to the conscience in private conversation and in formal preaching. I have urged the latter much. No missionary ought, in my estimation, to be satisfied, or to feel that he is a *full missionary*, until he is able to preach effectively in the language of those to whom he is sent. The full effect of this has not been tried; at least in many places it has not been.

I have felt that we ought to have more love for the people, leading us to pity them, and feel compassion for them, when we see their errors, so that, instead of denouncing them, we shall take them by the hand and gently lead them to Christ, for they know not what they do. A love that shall make us still pity and still forgive, when they treat us with ingratitude, and malign us, instead of allowing us to return railing for railing. I do feel that *love, real christian love*, ought to be the leading characteristic of a missionary. Had we this love we should forget ourselves more; we should think less of our comforts; we should labor to bring our family cares into a smaller compass; we should redeem time for our work; we should do by delegation what can be thus done, and so leave as much time as possible for pure missionary work. Had we more of this love, we should be getting around the hearts of all within our reach, and thus winning, by personal attachment, a way for the gospel to their hearts—the surest way, in my estimation, to gain an entrance for the gospel among a strange people; we should enlarge the circle of our personal acquaintance by visiting them and allowing them to visit us. Here is a great fault in some places.

We need more faith. Some labor without seeming to expect a blessing, and such labors never will be blessed. We do not any of us open our mouths wide enough for the Lord to fill. We must pray more. I mean not that we should make more prayers, but that we should really *pray*. And another thing—our friends at home ought to pray more for us. I almost weep when I think of it. Here we are poor feeble creatures, all alone in Satan's territories, with not one to hold up our hands by prayer, while our brethren at home are surrounded by praying people, to keep them in heart, and help on revivals. Our only substitute for this is our patrons and fellow Christians at home. And how much are they doing towards it? Let their monthly concerts tell. Oh, I remember them, and my heart sinks when I do. Well may our labors be fruitless. And now these friends may be expected, we are told, to come down upon us, after doing according to the best of our judgments and consciences, and load us with reproof and withdraw their confidence from us, because we have not been successful. Blessed be God, we have *one friend* who can sympathise with us.

By such an appeal as the foregoing,—the friends of missions at home should be led to consider how much they may contribute to the encouragement of the missionary, to his cheerfulness and strength in his labors, and to his success in converting the nations to Christ. Their fervent and importunate prayers for the influences of the Spirit, and for his progress in his work, may avail with God as much as his; and could the missionary know that the churches in his native land were generally in a prayerful, anxious, expecting attitude, in reference to a great turning to God among the heathen, how soon would that feeling of solitude in his labors, of weakness, and almost of despondency, of which Mr. Smith speaks, give place to renewed vigor and brighter hopes!

Manner of Preaching adopted.

Mr. Smith gives the following statement respecting the character and aim of his preaching at Beyroot.

My own way has always been to exhibit the truth in the plainest, strongest, most direct manner that I know how, in order to insure the conversion of those who heard me. I have aimed as directly at the conscience as I could, proceeding upon the principle of charging upon them just those sins which they could

most easily be made to feel. There has been no mincing the matter. And then I have led them to Christ as their only Savior. If I know the gospel, I have preached it. It may be said, Very well, but the next minute they will cross themselves, pray to the virgin, confess to a priest, and all is over. I reply, They do not, if the Spirit accompanies the word to their consciences. A troubled conscience is not so easily pacified. The worst of it is, they do not feel how great their sins are. If they did, they would feel how great a Savior they need, and the virgin and saints would not satisfy them. Did Peter, on the day of Pentecost, or on the occasion of healing the lame man, after convincing his hearers of their sins, by urging the one that was most prominent, and pointing them to the Savior, find it necessary to go about to attack the Jewish traditions and ceremonies in which they had been trusting? Yet three thousand were converted on one occasion, and on the other the number of converts was increased to five thousand. I was going to say, that I do not want to preach more successful sermons than those were.

But I have not stopped here. I have preached habitually that baptism could not save them, and have often warned them that there was no merit in their fasting. I have told them that no one short of God could pardon their sins, and given the reasons. I have taught them that none but he is to be worshipped, and that Jesus Christ is the only mediator, and have proved it out of the Scriptures, preaching whole sermons upon it.

Alluding to praying to the virgin, confession, and similar errors, he adds—

Further, I have not concealed my opinions on these points, nor observed a guarded silence on them. When I found an enlightened individual in a state of mind to receive conversation on them more fully, and yet trammelled by them; or an inquirer embarrassed by them, I have spoken freely. What is our great object, but to destroy error so far as it hinders the salvation of souls? I have only taken what I do deliberately deem the most effectual way of accomplishing it. I have suited my instructions to my hearers. I have felt my patient's pulse, before prescribing my medicine. I have not treated symptoms, but attacked at once the root of the disease, a dead conscience, and a corrupt heart. If in this I have acted in an underhanded manner, what is to be said of

our Savior, who in public spake the word to them in parables, *as they were able to hear it*, and when they *were alone*, he expounded all things unto *his disciples*. Or to Paul who at Jerusalem communicated the gospel which he preached among the Gentiles, but privately unto them *who were of reputation*, lest by any means he should run, or had run in vain? Did not the latter make a difference in his hearers, feeding some with milk, and not with meat, because they were not able to bear it? See 1 Cor. 3: 1, 2; and Heb. 5: 12—14.

The Prophets—The Reformation—The Way to Convict of Sin.

With reference to the more harsh and denunciatory manner in which the messages of God were delivered to the people by the prophets of the Old Testament, Mr. Smith remarks—

Such was the genius of their dispensation, and just in that thing it differed from that of the gospel. The law came by Moses, but grace and truth came by Jesus Christ. Their messages were messages of wo and denunciation. But Christ came, not to condemn the world, but to save the world.—And what was the effect of their messages. Was it reformation? They were told what it should be. "Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." See also Jer. 1: 10. And the end was actually, not their reformation, but their overthrow.

In reference to the history of the reformation, if I have understood it, and I have read some chapters, at least, with a good deal of attention, the case was this. Some person was raised up from the midst of the nation to be reformed, who saw at first a *little* light. He showed it to others. He went on in his discoveries, and as fast as he made them, he published them. So that he carried along a body of his nation with him. The work went on step by step, in his mind and in theirs; and as it advanced, the circle widened; so that when the lines came to be drawn, he found himself surrounded by a large body of his countrymen, already pledged to support him. Now this is very different from our own case, when we foreigners come—and pour all the light of America—at once upon these poor people, who are groping in darkness. Their eyes are dazzled, they shrink back again into the holes

and hiding-places of their superstitions, and we are left to pour light upon hard rocks and naked walls. If we would make the case parallel we must not try to do it all at once, *but as they are able to bear it.*

The following remarks respecting the importance of convicting the people of sin, and the method in which this seems most likely to be accomplished, deserve special attention.

Our object is to convict the people of sin. Why then should we attack those sins first of which they are least easily convicted? Idolatry is a great sin. We all should feel the utmost horror in view of it as practised by these people. But they do not feel so, nor can they easily be made to feel so. On the contrary, when their worship of the virgin is attacked, instead of being conscience-smitten, the most religious feelings they have are wounded, and they feel in conscience bound to rise up against you. Were there no other way of getting at them, why, we should have to try this, or leave them. But there is another way, and it is the most direct one I know of. Charge upon them their sins of life—what I might call their *personal sins*. Here they will feel; for at this door of their consciences there are no such sentinels. You can enter it, if you first get to it by winning your way through an affectionate esteem gained for you personally. And if the Holy Spirit accompanies your efforts, so as to fasten deep the arrows of conviction, you will have no more trouble about the virgin. Such a course as I have pursued, and as has been pursued by us all at Beyroot, does not leave the public around us in doubt about what we think of their errors. Who is there, far or near, that does not know that we reject all these things? The worst of it is, that they think, I mean the people at large, that we reject a great deal more than we do. There is a very general impression that we may reject all the sacraments; that we have no ordinations; yea, by many we are set down for sheer infidels. So far as information is concerned, they need a great deal more to be told what we do believe, than what we do not. And in regard to instruction, I have not a doubt that the true way of enlightening them is to spend our energies in communicating positive *instruction*. Let us crowd these in by one door, and their errors will be pushed out by the other.

Mode of proceeding in regard to Church Organizations.

The views of some of the missionaries at Constantinople on the subject introduced in the next paragraph, may be seen in vol. xxxii, pp. 137—8.

In reference to leaving converts in connection with their churches. I have long considered three points as clear. 1. That we ought to admit them to our communion, if they wish it, *as guests*, upon the principle of open communion. 2. That if any are excommunicated from their own churches, for the truth, we may admit them as members to our church. 3. The same may be done in regard to those who can no longer in conscience remain in their own churches. I have never advised any to continue the performance of their church ceremonies. If they chose to commune in the church (I speak particularly of the Greeks), I have never objected. I have had a desire that they should, if they could do it conscientiously and not transgress the Scriptures. Whether they can, I have left to themselves to decide, knowing that there are now in the Greek church in Russia a considerable number of pious persons, and that there have been such in the Latin church in latter days. That they would thereby compromise themselves with idolatry, I do not think so easily decided. I know the opinions of our native brethren at Beyroot. The native brethren at Constantinople think differently; and the latter are, for aught I can see, as valuable men as the other. That to partake in idolatry is a great sin, a fatal sin, I have no doubt; though I do not think that the passage in 1 Cor. i: 11, against associating with idolaters religiously is exactly to the point.

On the feelings and aims which missionaries should have in regard to the churches now existing, Mr. Smith remarks—

On this point the language I hold with the natives has no ambiguity. In fact I have not often spoken of it. Let a recent conversation with an intelligent influential native of Beyroot, whom I lately met at Constantinople, show my manner. I sought an interview for the purpose. I told him our object was not to build up a sect of our own, nor did we wish any injury to the Greek church. Our object was higher than ecclesiastical; it was the salvation of souls. Whether men belonged to one church

or another was a matter of very little consequence with us. I wished his church would be liberal enough to allow its members to live in peace, and still do nothing unscriptural, or contrary to their consciences. In that case all the influence we obtained, and the good we did, would be so much done for his church; that is, for its interest. But, said I, from the present aspect of things, I very much fear your church will take an opposite course, will oblige whoever wishes to adhere to the Scriptures, to break away

from it; and then, all our influence, and that of light in general, must be against it. He seemed fully prepared to enter into these views. That he understood the full force of them, I have no doubt. And he said it was his intention, on returning to Beyroot, a resolution already formed before I spoke to him, to try to induce the bishop and leading men to take a different course in regard to us. He hoped also, with the aid of others whom he mentioned, to exert some influence with the patriarch at Damascus.

Ceylon.

CATALOGUE OF PUPILS SUPPORTED AT MISSION SCHOOLS BY SPECIAL DONATIONS.

THE subjoined catalogue embraces only the pupils supported at the schools and seminaries connected with the missions beyond sea, most of whom, as it will be seen, are in the island of Ceylon, the boarding-school system having been carried to a greater extent there than in any other field to which the Board has sent missionaries. As the number of benefactors of this class is numerous among the readers of the *Missionary Herald*, this catalogue is published here for their information; and also that all the readers of the work may see what has been accomplished hitherto by this class of donations.

The catalogue is itself necessarily imperfect, and is published with the design of securing complete and accurate returns. The occupation of the pupil after leaving the institution is given when it is known. A large proportion, it will be seen, are retained in the service of the mission. The members who have left the Female Seminary have generally been married to christian husbands, and are training up christian families, and doing much to elevate the female character and remove the prejudices against female education. The asterisk (*) designates church members, but the list is quite incomplete.

The annual payment of twenty dollars is necessary to sustain a scholarship; and it is expected that no name will be sent on, when this condition cannot be complied with. The missionaries at Ceylon, in a recent communication, particularly request the former patrons of some of the scholars to renew their benefactions. When an individual has completed his studies, if the donation is continued, the same name is given to a new pupil. As a general rule, it is not advisable that the same association or individual should undertake the support of more than one beneficiary at a time.

Presents designed for the scholars should be sent to the missionaries, to be distributed at their discretion. Letters from their benefactors have been highly useful to them, and the correspondence is encouraged by their instructors.

Interesting notices of the Seminary, and of individual pupils, have appeared in the various journals of the mission. For an exhibition of the principles and plans on which this department of missionary labor is conducted, the reader is referred to the *Herald*, vol. xxvii, p. 67; xxx, 292; xxxi, 217; xxxii, 208, 211; xxxiii, 98, 327. He will perceive that the institutions are answering the ends for which they were established, and have a claim to the benefactions and prayers of their patrons and friends.

MISSION SEMINARY AT BATTICOTTA.

Names.	When designated.	By whom supported.	Amount contrib.	When entered.	When left.	Remarks.
David Abeel,	1834	La. R. D. Ch. Kinderhook, N. Y.	120	1836		Seminary.
*Robert Adair,	1835	2d Pres. Ch. Wilmington, Del.	20	1836		Seminary.
*John Adams,	1820	Individual, Andover, Ms.	60	1823	1833	Assistant.
*Thomas Adams,	1818	Mite So. Vassalboro', Me.	107	1822	1827	Printer.
*Archib. Alexander,	1821	So. Theo. Sem. Princeton, N. J.	80	1823	1827	Teacher.
James W. Alexander,	1835	Ceylon Ed. So. do.	60	1836		Seminary.
Solomon Allen,	1823	Fem. Ed. So. Brighton, N. Y.	60	1825	1829	
Solomon M. Allen,	1819	Phil. So. Middleboro' Col. Vt.	154	1820	1824	
Samuel R. Andrew,	1821	Individual, Woodbury, Ct.	60	1826	1829	
Jedidiah Andrews,	1837	Male S. Sch. 1st Pres. Ch. Phil. Pa.	20			

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
John Anketell,	1836	Mrs. Anketell, New Haven, Ct.	40			
James F. Armstrong,	1835	Pres. Ch., Trenton, N. J.	60	1837		Seminary.
*Joel R. Arnold,	1824	La. Asso., Chester, N. H.	350	1826		Seminary.
*Francis Asbury,	1820	Fem. Mite So., Baltimore, Md.	73	1818	1833	Assistant.
Francis Asbury,	1832	do.	50			Seminary.
Isaac Ashmead,	1820	Juv. Mite So., Phil. Pa.	24	1826	1835	
*Cornelius Atwood,	1821	La. Asso., Catskill, N. Y.	44	1832		Seminary.
Samuel Austin,	1817	La. Asso., Worcester, Ms.	150	1825		Seminary.
Joseph Avery,	1819	S. School, Holden, Ms.	36	1822	1829	Teacher.
*Azel Backus,	1818	La. Asso., Clinton, N. Y.	113	1823	1827	Catechist.
Rowland C. Bailey,	1838	Mrs. Bailey, S. Dartmouth, Ms.	20			
*Rufus W. Bailey,	1819	Mon. Con. Norwich, Vt.	84	1822	1828	Assistant.
Thomas Balch,	1821	La. Asso., S. Dedham, Ms.	36	1826		Seminary.
Samuel B. Baldwin,				1836		Seminary.
*William Bancker,	1819	Mrs. Bancker, New York City,	72	1822	1826	Deceased.
Albert Barnes,	1835	La. So. 1st Pres. Church, Phil. Pa.	40	1837		Seminary.
*Joseph W. Barr,	1833	Dorcas So., Rocky Hill, N. J.	80	1836		Seminary.
Charles Bartlett,	1836	S. School, Mattawan, N. Y.	24			
Joshua Bates,	1820	Mater. Asso., Dedham, Ms.	104	1823		Teacher.
Richard Baxter,	1820	Unknown,	60	1820	1824	
*Levi Beebe,	1820	Albert North, Otsego Co., N. Y.	44	1822	1829	Employed.
Asa Bigelow,	1821	Muslin Band, Colchester, Ct.	72	1826		Seminary.
George W. Blagden,	1834	La. Asso., Salem-st. Ch., Boston, Ms.	80	1836		Seminary.
Smith Bloomfield,	1819	W. E. and S. Bloomfield, N. Y. City,	36	1823	1825	
George Boardman,	1837	S. School, Watertown, N. Y.	20			
Elias Boudinot,	1819	A Lady, Patterson, N. J.	54	1822	1823	
Kelso M. Boyd,	1822	J. C. Young, Northumberland, Pa.	20	1828	1830	
David Brainerd,	1820	Fem. Mite So., Baltimore, Md.	73	1820	1826	Deceased.
David Brainerd,	1818	Fem. So. Ballston, N. Y.	90	1825	1827	
David Brainerd,	1819	La. Asso., Spencertown, N. Y.	100	1826	1827	
Joshua D. Brainerd,	1815	Fem. Juv. So., Boston, Ms.	90	1826	1828	
*John Breckenridge,	1827	Fem. Mite So. Baltimore, Md.	140	1831		Seminary.
John Breckenridge,	1831	Mrs. Woart, Howard, D. C.	140			Seminary.
Rob't Breckenridge,	1836	Fem. Mite So., Baltimore, Md.	40			
Jona. E. Bridges,	1819	B. Bridges, Prattsburgh, N. Y.	86	1822	1822	
Edward W. Bridges,	1819	E. Bridges, do.	86	1823	1824	
Stephen P. Brittan,	1819	H. N. and M. H. Brittan, N. Y. City,	10	1820	1827	
Francis Brown,	1819	Theo. So. Dartmouth Coll.	120	1832		Seminary.
John Brown,	1822	La. Asso., Cazenovia, N. Y.	60	1828		Seminary.
*Claudius Buchanan,	1819	Ladies, Boston, Ms.	160	1820	1831	Deceased.
Abraham Burnham,	1822	Ladies, Pembroke, N. H.	80	1823	1830	
Horace Bushnell,				1837		Seminary.
John Calvin,	1819	Individual, Worcester, Ms.	70	1823	1824	
Henry W. Carey,	1837	Joshua Carey, Princeton, N. J.	20			
*Elkanah Carpenter,	1827	Leg. of E. Carpenter, Newport, N. H.	81	1837		Seminary.
*Daniel L. Carroll,	1830	Individuals, Brooklyn, N. Y.	70			Seminary.
Pierce Chamberlain,	1820	Fem. Juv. So., Philadelphia, Pa.	90	1826	1829	
*George Champion,	1833	Mrs. Edwards and Miss Champion, Troy, N. Y.	100	1836		Seminary.
*Joseph Champlain,	1820	Children, Champlain, N. Y.	52	1826	1832	Assistant.
Moses Chase,	1823	Rev. J. Lord, Morrisville, N. Y.	60	1828	1830	
*John Cheesman,						Assistant.
*John Chester,	1820	La. Asso., Albany, N. Y.	24	1822		Assistant.
John W. Chickering,	1836	Ma. Asso. High-st. Ch., Portland, Me.	60			
Joseph S. Christmas,	1832	Juv. Asso., Newark, N. J.	60	1836		Seminary.
Stephen Church,	1818	Rev. Dr. Church, Pelham, N. H.	176	1823	1829	Teacher.
David Clark,	1837	S. School, Southington, Ct.	30			
Eber L. Clark,	1824	Young Men's So., Winchendon, Ms.	50			
*Richard W. Clark,	1834	Mrs. Clark, New York City,	80	1836		Seminary.
Adam Clarke,	1820	Juv. Mite So., Baltimore, Md.	22	1822	1823	
*Joseph Clay,	1819	Mrs. Clay, Savannah, Ga.	90	1822	1832	Teacher.
John Cleveland,	1820	La. Ed. So., Wrentham, Ms.	120	1822	1832	Employed.
Charles Cleveland,	1836	Mrs. Cleveland, Boston, Ms.	40			
Benjamin Clough,	1836	Legacy of Miss H. Clough, Loudon, N. H.	34	1837		Seminary.
Josiah Clough,	1836	do. do.	33	1837		Seminary.
Edward H. Cobb,	1819	Henry Homes, Boston, Ms.	98	1822	1822	
John Codman,	1819	Individuals, Dorchester, Ms.	84	1823	1829	Teacher.
*Timothy W. Coe,	1822	G. W. Coe, Savannah, Ga.	95	1823	1825	Assistant.
Jonas Coe,	1823	Fem. Mite So., Troy, N. Y.	180	1828		Seminary.
Jacob Coggin,	1818	La. Asso., Tewksbury, Ms.	104	1828		Seminary.
*David Comfort,	1822	Individuals, Kingston, N. J.	36	1824		Assistant.
Aaron Condit,	1820	Fem. Mite So., Hanover, N. J.	261	1837		Seminary.
*Salmon Cone,	1818	Juv. So., Colchester, Ct.	72	1826		Seminary.

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
Eli F. Cooley,	1821	Benev. So., Middletown Pt., N. J.	93	1822		Employed.
S. Porter Coolidge,	1820	Nathaniel Coolidge, Hadley, Ms.	72	1824	1827	
*William Coombs,	1819	First Juv. So., Newburyport, Ms.	88	1822	1828	Deceased.
Elias Cornelius,	1818	Fem. Mite So., Baltimore, Md.	73	1828		Seminary.
*Elias Cornelius,	1820	La. Asso., Salem, Ms.	138	1818	1824	Employed.
George Cowles,	1837	La. Asso., Danvers, Ms.	20			
Elias W. Crane,	1821	Ed. So., Springfield, N. J.	52	1830		Seminary.
John Crane,	1819	La. Asso., Northbridge, Ms.	36	1822		Teacher.
*John R. Crane,	1820	La. Asso., Middletown, Ct.	34	1824	1829	
Samuel Crane,	1818	Mrs. Jackson, Dorset, Vt.	113	1832		Seminary.
Walter Cranston,	1820	Hea. Sch. So., Savannah, Ga.	66	1823	1824	
*Gilbert Crawford,	1832	Juv. Asso., Albion, N. Y.	80	1835		Seminary.
Gilman B. Cressey,	1822	Mrs. Buxton, N. Yarmouth, Me.	137	1828		Seminary.
Wm. B. Crosby,	1819	W. B. Crosby, New York City,	24	1826	1827	
Wm. S. Cross,	1831	Fem. Mite So., Baltimore, Md.	120	1837		Seminary.
Robert Crossett,	1837	S. School, Dumnysville, Me.	20			
William Crossfield,	1819	Mrs. Lewis, New York City,	60	1820	1829	Employed.
Richard Cunningham,	1819	R. Cunningham, New York City,	36	1822	1832	Employed.
*Samuel Dana,	1820	Ladies, Marblehead, Ms.	96	1822		Employed.
Stephen W. Dana,	1837	S. School Pres. Ch., Troy, N. Y.	20			
Joshua Danforth,	1837	S. A. Danforth, Boston, Ms.	20			
Joshua Darling,	1837	Mrs. Darling, Calais, Me.	20			
*George Dashiell,	1820	Fem. Mite So., Baltimore, Md.	108	1820	1828	Teacher.
Grier Davidson,	1822	S. School, Taney Town, Md.	115	1833		Seminary.
*Samuel Davies,	1820	E. Ely, Rochester, N. Y.	24	1818	1821	
Samuel Davis,	1820	Mrs. Hillhouse, Bethlehem, Ct.	48	1822	1823	Assistant.
*Jeremiah Day,	1821	Mon. Con., New Haven, Ct.	70	1820	1827	
Hugh De Haven,	1820	Juv. Mite So., Phil. Pa.	24	1823	1823	
Thomas De Witt,	1823	Mrs. Bogart, Malta, N. Y.	120	1826	1827	
*Ward C. Dean,	1819	Mrs. Dean, Exeter, N. H.	193	1837		Seminary.
John Denniston,	1818	Mon. Con., Bethlehem, N. Y.	181	1828		Seminary.
Silas Dewey,	1821	R. Dewey and S. Wood, Otsego Co., N. Y.	36	1825	1825	
Luther F. Dimmick,	1820	Young La. So., Newburyport, Ms.	210	1836		Seminary.
*Leopold Dober,	1818	La. Asso., Parsipany, N. J.	144	1823	1828	Deceased.
David L. Dodge,	1835	Grandchildren of D. L. Dodge, Hartford, Ct.	50	1837		Seminary.
George Duffield,	1824	Juv. So., Carlisle, Pa.	13	1828		Seminary.
L. Mason Duncan,	1820	Fem. Mite So., Baltimore, Md.	74	1818	1822	
Sereno E. Dwight,	1819	J. F. Bumstead and La. So., Boston, Ms.	134	1826	1829	Deceased.
Timothy Dwight,	1821	La. Asso., Wethersfield, Ct.	72	1826	1823	Employed.
Tilton Eastman,	1818	Corban So., Randolph, Vt.	60	1824	1825	
Ansel D. Eddy,	1836	S. Sch. 1st Pres. Ch., Newark, N. J.	40			
John F. Edmunds,	1820	J. F. Edmunds, Prince Edwards co. Va.	20	1836		Seminary.
Jonathan Edwards,	1817	Gent. Asso., Randolph, Vt.	60	1823	1824	
*Justin Edwards,	1820	Young La. So., Andover, Ms.	144	1820	1828	Employed.
John Eliot,	1819	Hea. Fr. So., Wareham, Ms.	60	1823	1826	
John Eliot,	1820	La. Ch. So., Chelmsford, Ms.	98	1820	1823	
Zebulon Ely,	1824	La. So., Lebanon, Ct.	140	1823		Seminary.
Brown Emerson,	1820	La. Asso., Salem, Ms.	88	1819	1822	Deceased.
*Joseph Emerson,	1819	Young La. Sem., Byfield, Ms.	122	1822		Seminary.
Abel C. Emerson,	1821	Thomas Emerson, Norwich, Vt.	72	1822	1832	
*Thomas Emerson,	1821	Do. do.	144	1823		Employed.
Jeremiah Evarts,	1817	La. So. 1st Ch., Charlestown, Ms.	84	1826		Seminary.
Jeremiah Evarts,	1831	Fem. Mite So., Baltimore, Md.	120	1832		Seminary.
Minot S. Fairfield,	1835	S. School, Fairfield, Ct.	40	1837		Seminary.
Stephen Farley,	1818	La. So., Claremont, N. H.	60	1828	1829	
*Samuel Farrar,	1821	Phillips' Academy, Andover, Ms.	55	1823		Assistant.
*Warren Fay,	1819	La. Asso., Harvard, Ms.	84	1826		Seminary.
Joseph P. Fessenden,	1821	Fem. Mite So., Kennebunkport, Me.	48	1824	1826	
*Martin N. Foot,	1835	Gent. Asso., Middlebury, Vt.	12	1836		Seminary.
Daniel W. Forman,	1837	S. Sch. 1st Pres. Ch., Seneca Falls, N. Y.	24			
Alexander G. Fraser,	1821	Mon. Con., Westfield, N. J.	95	1822	1824	
*John B. Frazier,	1819	Individual, Boston, Ms.	53	1820	1828	
Theo. Frelinghuysen,				1836		Seminary.
Jonathan French,	1820	Ladies, S. Andover, Ms.	60	1825	1827	
Matt. L. Fullerton,	1834	La. So. Pres. Ch., Hagerstown, Md.	40	1836		Seminary.
Wakefield Gale,	1830	Juv. So., Eastport, Me.	96	1837		Seminary.
*Daniel G. Gautier,	1819	D. G. Gautier, New York City,	60	1820	1824	Assistant.
Samuel Gile,	1820	Fem. Juv. So., Milton, Ms.	48	1823		Seminary.
John Giles,	1820	Rev. J. Giles, Newburyport, Ms.	48	1826	1827	

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
*James Girdwood,	1818	Individual, Boston, Ms.	60	1823		Catechist.
Joseph Goffe,	1819	Fem. Cent So., Millbury, Ms.	124	1832	1834	
Stephen H. Gomez,	1836	S. H. Gomez, Newburyport, Ms.	40			
*Simeon Goodell,	1823	Legacy of Mrs. Goodell, Nelson, N. H.	158	1830		Seminary.
*C. A. Goodrich,	1816	La. So., Worcester, Ms.	90	1823	1828	Preacher.
C. A. Goodrich,	1819	Ladies, Boston, Ms.	70	1821	1829	
David R. Gould,	1837	A Lady, Sharon, Ct.	24			
*Ira Gould,	1834	S. School, 1st Pres. Ch., Penn Yan, N. Y.	31	1836		Seminary.
Thomas Goulding,	1819	La. So., White Bluffs, Ga.	180	1826		Seminary.
Luke Graves,	1835	So. Newark Col., Del.	19	1837		Seminary.
*James Gregorie,	1819	Mrs. Gregorie, Charleston, S. C.	150	1822		Assistant.
Uriel Gridley,	1824	Dorcas So., Watertown, Ct.	133	1822	1836	
Edward D. Griffin,	1819	La. So., Boston, and I. Sayre, New York,	99	1820	1822	
John Griswold,	1820	La. So., Pawlet, Vt.	149	1818	1828	Employed.
Jonathan Grout,	1822	La. So., Hawley, Ms.	48	1826	1831	
Enoch Hale,	1819	La. Asso., West Hampton, Ms.	89	1823	1829	
Edward Hall,	1821	William Hall, Bellows Falls, Vt.	36	1823	1824	
*Frederic Hall,	1820	F. Hall, Middlebury, Vt.	72	1821	1822	Assistant.
Willard Hall,	1837	S. School, Hanover-st. Ch., Wilmington, Del.	48			
*Gerard H. Hallock,	1821	Academy, Amherst, Ms.	76	1828	1833	Employed.
*Moses Hallock,	1821	Young Gent. So., Plainfield, Ms.	72	1822	1823	Teacher.
Wm. T. Hamilton,	1832	Juv. Asso. 1st Ch., Newark, N. J.	60			
Benjamin Hamlin,	1834	S. School, 1st Cong. Ch., Sharon, Ct.	49	1836		Seminary.
James G. Hamner,	1836	S. School, 5th Pres. Ch., Baltimore, Md.	40			
Thomas L. Hamner,	1837	Do. do.	20			
Andrew Hart,	1833	Mrs. Legrand, Charleston, S. C.	20	1837		Seminary.
*P. H. Hasseltine,	1820	Sisters' Circle, Bradford, Ms.	72	1822	1833	Employed.
Philip C. Hay,	1822	George W. Coe, Savannah, Ga.	55	1823		Seminary.
Benjamin Hayward,	1834	J. Hayward, Braintree, Ms.	30			
*Timothy Hodges,	1819	T. Hedges, New York City,	72	1822	1823	
Samuel Hemphill,	1837	Male S. School, 1st Pres. Ch., Philadelphia, Pa.	20			
*Alexander Henry,	1820	Juv. Mite So., Philadelphia, Pa.	24	1823	1833	Assistant.
James V. Henry,	1818	La. Hea. Sch. So., Ballston, N. Y.	60	1837		Seminary.
*John P. K. Henshaw,	1820	Fem. Mite So., Baltimore, Md.	73	1820	1833	Teacher.
John Hill,	1821	Individual, Portsmouth, N. H.	24	1826	1828	
*Charles Hodge,	1826	Hea. Youth So., Princeton, N. J.	25			Assistant.
Willard Holbrook,	1820	Gent. and La. Asso., Rowley, Ms.	162	1824	1835	
Abiel Holmes,	1822	Mon. Con. 2d Cong. Ch., Greenfield, Ms.	66	1825	1832	Employed.
Jonathan Homer,	1818	Ed. So., Newton, Ms.	120	1826		Seminary.
Asahel Hooker,	1819	A Lady, Norwich, Ct.	72	1820	1825	
George Hooker,	1819	Asahel Kilborn, Hudson, O.	78	1823	1829	
*Charles Hoover,	1835	Juv. Miss. So., Morristown, N. J.	65	1837		Seminary.
Erastus Hopkins,	1837	S. School, Pres. Ch., Troy, N. Y.	20			
Samuel Hopkins,	1819	Hopkins' Academy, Hadley, Ms.	86	1828		Deceased.
Samuel Hopkins,	1817	Ed. and For. Miss. So., Claremont, N. H.	50	1828		Seminary.
*William Hopton,	1819	Mrs. Russell and Mrs. Gregorie, Charleston, S. C.	150	1822	1826	
Harvey Hosmer,	1835	C. Hosmer, St. Johnsbury, Vt.	75	1837		Seminary.
*Ard Hoyt,	1820	J. Patterson, Chambersburg, Pa.	128	1823	1831	
Romeo Hoyt,	1819	Cong. So., St. Albans, Vt.	90	1828		Seminary.
Silas Hubbell,	1837	Mrs. Hubbell and Children, Champlain, N. Y.	20			
Walter Hubbell,	1835	Juv. So. 1st Cong. Ch., Canandaigua, N. Y.	40			
*Thomas P. Hunt,	1834	Mrs. Le Grand, Charlotte co. Va.	40	1837		Seminary.
Daniel Huntington,	1820	Newell So., N. Bridgewater, Ms.	80	1822	1829	
*Joshua Huntington,	1820	Old South Ch., Boston, Ms.	300	1820	1829	Assistant.
*Isaac Hurd,	1820	Char. So., Exeter, N. H.	35	1823	1826	Employed.
James Hutchinson,	1819	T. Hutchinson, Woodstock, Vt.	36	1820	1820	
James Inglis,	1820	Fem. Mite So., Baltimore, Md.	73	1819	1824	
Daniel Jaudon,	1810	Juv. Mite So., Philadelphia, Pa.	24	1827	1828	
Charles Jenkins,	1821	Mon. Con. 2d Cong. Ch., Greenfield, Ms.	79	1828		Seminary.
Ellingwood Jenks,	1821	William Ledyard, Bath, Me.	92	1821	1822	
John Johns,	1820	Fem. Mite So., Baltimore, Md.	73	1819	1821	
Henry Johnson,	1835	S. School, Derby, Ct.	60			

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
*Samuel Judson,	1820	La. Asso., Uxbridge, Ms.	180	1832		Seminary.
Isaac S. Keith,	1819	Ladies, Charleston, S. C.	90	1827	1828	
*Bela Kellogg,	1821	L. Kellogg, Avon, Ct.	124	1828		Seminary.
David Kellogg,	1818	La. So., Framingham, Ms.	86	1823		
James Kemp,	1820	Fem. Mite So., Baltimore, Md.	73	1818	1822	
Francis S. Key,	1821	Mite So., Taney Town, Md.	36	1837		Seminary.
Barnabas King,	1818	Hea. School So., Rockaway, N. J.	60	1826	1829	
*Cyrus Kingsbury,	1820	Male Mite So., Baltimore, Md.	24	1821	1827	Assistant.
John Kirby,	1821	La. Asso., West Newbury, Ms.	260	1826		Seminary.
Henry Kollock,	1829	Hea. Sch. So., Savannah, Ga.	66	1829	1833	
*William T. Ladd,	1819	William Ladd, Minot, Me.	108	1818	1833	Teacher.
William T. Ladd,	1833	Do. do.		1837		Seminary.
John Langdon,	1821	Abel Peck, Bethlehem, Ct.	36	1822	1823	
*Charles Lathrop,	1820	Chil. in C. L.'s family, Norwich, Ct.	36	1828	1837	Deceased.
*Michael B. Latimer,	1820	Juv. Miss. So., Charleston, S. C.	98	1819	1828	Assistant.
*John B. Lawrence,	1818	Individuals, Salem, Ms.	194	1819	1823	Assistant.
John B. Lawton,	1821	La. So., Hillsboro', N. H.	114	1832		Seminary.
Luther Lawton,	1821	Rev. Luther Humphrey, West- ton, Mich.	160	1828		Seminary.
Benjamin Leavens,	1824	Juv. Asso., Granville, N. Y.	95	1832		Seminary.
Thomas J. Lee,	1837	Center S. School, Calais, Me.	40			
*Beal N. Lewis,	1819	Mrs. Lewis, New York City,	60	1822	1828	
John Lincklaen,	1823	Mrs. Lincklaen, Cazenovia, N. Y.	60	1830	1832	
*G. R. Livingston,	1822	Ladies, Cossackie, N. Y.	100	1832		Assistant.
*Jordan Lodge,	1817	Jordan Lodge, Danvers, Ms.	120	1818	1824	Catechist.
Thomas Loomis,	1819	Benev. So., Hartwick and Fly Creek, N. Y.	48	1823	1829	Employed.
Henry Lord,	1818	La. Asso., Williamsburg, Ms.	90	1832		Seminary.
*Alexander Lovell,	1818	La. Asso., Vergennes, Vt.	104	1822	1829	Catechist.
Martin Luther,	1819	Individuals, Worcester, Ms.	73	1823	1826	
Asa Lyman,	1836	Chatham Village, N. J.	20			
Elijah Lyman,	1819	Fem. Juv. So., Brookfield, Vt.	84	1826	1827	
*Joseph Lyman,	1820	La. So., Hatfield, Ms.	151	1823	1832	Assistant.
Luke Lyons,	1821	Hea. Sch. So., Princeton, N. J.	72	1832		Seminary.
John Maclean,	1835	A. A. Woodhull, Princeton, N. J.	20			
David Mack,	1822	D. Mack, Middlefield, Ms.	20	1820	1821	
*David Magee,	1832	Un. Miss. So., Elizabethtown, N. J.	77	1837		Seminary.
*Cyrus Mann,	1818	Mon. Con., Westminster, Ms.	195	1818	1827	Catechist.
Charles Marsh,	1819	C. Marsh, Woodstock, Vt.	48	1820	1826	
Samuel I. Martin,	1834	La. So., Chameford, Pa.	80	1836		Seminary.
*Henry Martyn,	1821	La. Jaffrey, N. H., and Sand- wich, Ms.	146	1823	1833	Preacher.
*Cotton, Mather,	1818	La. So., Harpersfield, N. Y.	90	1826		Seminary.
Thomas Mc Auley,	1822	Youths So., Rutgers-st., N. Y. City,	100	1832		Seminary.
Robert Mc Cartee,	1820	Mrs. Inglis, Phil., Pa.	60	1825	1830	
John Mc Dowell,	1834	La. Asso. 1st Ch., Elizabeth- town, N. J.	30			
*Asa Mc Farland,	1817	La. Asso., Concord, N. H.	102	1825	1826	Interpreter.
Francis Mc Farland,	1833	Messrs. Christian and Moore, Bethel, Pa.	20	1836		Seminary.
Jonathan Mc Gee,	1834	S. School, Brattleboro', Vt.	35	1836	1837	Deceased.
*Sloan Mc Kinstry,	1817	Messrs. Sloan and Mc Kinstry, Catskill, N. Y.	150	1825		Assistant.
Allen Mc Lean,	1822	Young Men's So., Simsbury, Ct.	55	1830		Seminary.
E. T. Mc Lean,	1838	S. School, Princeton, N. J.	20	1837		Seminary.
A. Mc Lelland,	1819	Juv. So., New York City,	68	1820	1829	Employed.
Moses P. Merrill,	1821	Rev. J. Merrill, Hopewell, N. Y.	72	1828		Seminary.
Veazie Merrill,	1822	La. So., Freeport, Me.	106	1835		Seminary.
Samuel Marvin,	1822	Fem. Juv. So., New Haven, Ct.	70	1820		Seminary.
*Lawrence Methuen,	1821		12	1825		
*Henry Middleton,	1819	George Woodward, Haverhill, N. H.	24	1821	1834	
Edward M. Miller,	1822	Mrs. Miller, Princeton, N. J.	220	1826		Seminary.
Rodolphus Miller,	1819	Miss P. Miller, Westboro', Ms.	81	1823	1829	
*Samuel Miller,	1820	So. Theo. Sem., Princeton, N. J.	80	1822		Seminary.
Lorain Mills,	1836	S. School, Ann Arbor, Mich.	40			
*Samuel J. Mills,	1821	Young La. So., New Haven, Ct.	36	1823	1832	As. Ch. Ms.
David M. Mitchell,	1822	Juv. So., Waldoboro', Me.	60	1828	1829	
Justus Mitchell,	1822	Church, New Canaan, Ct.	129	1827		Employed.
*Silas Moody,	1819	Fem. Mite So., Kennebunkport, Me.	72	1824		Assistant.
Erasmus D. Moore,	1836	Juv. So., Natick, Ms.	40			
*Henry Morris,	1834	Wapping So., East Windsor, Ct.	32	1836		Seminary.
Philip H. Morris,	1837	Juv. So., Orwell, Vt.	25			
*William Morrison,	1824	Mon. Con., Londonderry, N. H.	163		1830	Assistant.
Jedidiah Morse,	1837	La. Asso., Charleston, Ms.	84	1832		Seminary.

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
*Nicholas Murray,	1833	La. So., Elizabethtown, N. J.	65	1836		Seminary.
John A. Nash,	1837	S. School, Binghamton, N. Y.	20			
Asahel Nettleton,	1821	Young La. So., New Haven, Ct.	149	1832		Seminary.
William Nevins,	1825	Fem. Mite So., Baltimore, Md.	110	1828		Seminary.
John S. Newbold,	1822	S. School No. 1, Princeton, N. J.	136	1823		Teacher.
Edward Newton,						Seminary.
Isaac Newton,						Seminary.
Roger Newton,	1819	La. Asso., Greenfield, Ms.	107	1826		Seminary.
Daniel Nichols,	1822	Benev. So., Bombay,		1823		Seminary.
Benjamin Niles,	1837	S. School, Binghamton, N. Y.	20			
*Nathaniel Niles,	1817	Individuals, Salem, Ms.	140	1818	1828	Preacher.
John Norris,	1818	Tab. Thanks. So., Salem, Ms.	152	1832	1834	
Albert North,	1820	Levi Bebee, Otsego co., N. Y.	74	1826		Seminary.
Eli Northam,	1832	Rev. G. Champion, S. Africa,	140	1837		Seminary.
Josiah Nourse,	1836	Mrs. Nourse, Pittsford, Vt.	40			
David Oliphant,	1820	Young La. So., Beverly, Ms.	81	1825	1826	Deceased.
Truman Osborn,	1818	Ladies, Charleston, S. C.	60	1828	1836	
*Joshua B. Osgood,	1825	Rev. Dr. Osgood, Springfield, Ms.	60	1828		Seminary.
*Benj. M. Palmer,	1819	Ladies, Charleston, S. C.	125	1826		Assistant.
Harrison G. Park,	1837	La. Asso., Danvers, Ms.	20			
*Nathan Parker,	1823	Juv. So., Portsmouth, N. H.	36			Seminary.
Nathaniel Parker,	1818	Juv. So., Granville, N. Y.	93	1832		Seminary.
Jed. C. Parmelee,	1835	Chil. of Mater. Asso., Talmage, O.	24	1837		Seminary.
Simeon Parmelee,	1819	La. So., Cambridge, Vt.	105	1822	1825	Employed.
*Sylvester Parsec,	1818	A Native Parsee, Bombay,	23	1823	1829	
Calvin Parsons,	1818	Rev. J. Parsons, Pittsfield, Vt.	84	1828	1829	
*Levi Parsons,	1820	Little Girls, Boston, Ms.	60	1822	1831	
Levi Parsons,	1837	La. So., Marcellus, N. Y.	18			
James Patterson,	1822	G. W. Coe, Savannah, Ga.	55	1828		Seminary.
John B. Patterson,	1821	La. So., Danville, Pa.	60	1823	1824	
Charles Payson,	1818	Rev. Dr. Payson, Rindge, N. H.	24	1826	1829	
*Edward Payson,	1819	Mater. Asso., Portland, Me.	90	1836		Seminary.
*George Payson,	1818	Fem. Mite So., Keenebunkport, Me.	72	1820	1824	Employed.
Moses P. Payson,	1830	Mrs. Payson, Bath, N. H.	36			
*Seth Payson,	1818	La. So., Rindge, N. H.	60	1822	1828	Assistant.
Josiah Peet,	1820	Juv. So., Norridgewock, Me.	108	1832		Seminary.
*Nathan Perkins,	1819	Youths' So., Amherst, Ms.	36	1822	1832	
*Nicho. Permander,	1826	Individuals, Salem, Ms.	90			Preacher.
Anson G. Phelps,	1837	Mrs. Stokes, New York City,	40			
*Alonzo Philips,	1820	Young La. So., Princeton, N. J.	154	1824		Seminary.
Samuel Phillips,	1817	Phillips' Acad., Andover, Ms.	192	1823	1829	
William Phillips,	1820	do.	101	1826	1829	
Levi Pillsbury,	1824	Young Men's So., Winchendon, Ms.	40	1830		Seminary.
Caleb Pitkin,	1833	Rev. C. Pitkin, Hudson, O.	50			
Jona. L. Pomeroy,	1821	Rev. J. L. Pomeroy, Worthington, Ms.	42	1823	1824	
*Aaron Porter,	1819	Henry Homes, Boston, Ms.	98	1822		Seminary.
*Ebenezer Porter,						Assistant.
John Porter,	1819	Newell So., N. Bridgewater, Ms.	92	1837		Seminary.
*Seth Porter,	1823	Seth Porter, Cummington, Ms.	114	1828		Seminary.
*Nathaniel S. Prime,	1818	Mon. Con., Cambridge, N. Y.	106	1827		Seminary.
James Pringle,	1820	Benev. So., Bethany, N. C.	48	1822	1828	Employed.
Isaac Proctor,	1820	J. C. Proctor, Boston, Ms.	72	1828		Seminary.
John C. Proctor,	1820	do.	72	1832		Seminary.
Israel W. Putnam,	1818	Juv. So., Portsmouth, N. H.	182	1818	1828	Employed.
*N. H. Raymond,	1820	Juv. So., Granville, N. Y.	95	1822		Teacher.
James Read,	1834	Miss A. C. Read, Philadelphia, Pa.	60	1836		Seminary.
Thomas Reed,	1820	Fem. Mite So., Baltimore, Md.	73	1820	1823	
Benjamin H. Rice,	1835	Ceylon Ed. So., Princeton, N. J.	60	1836		Seminary.
James Richards,	1819	S. S. Teachers, Newark, N. J.	63	1822	1823	
*James Richards,	1823	Archdeacon Glenie, Colombo,	100	1823	1833	Employed.
Lewis Richards,	1819	Fem. Mite So., Baltimore, Md.	73	1818	1821	
David H. Riddle,	1836	Mater. Asso., Pittsburgh, Pa.	40			
David Riggs,	1823	Rev. E. Riggs, N. Providence, N. J.	72	1831		Seminary.
Elias Riggs,	1830	Young La. So., do.	134	1830	1836	
*Lincoln Ripley,	1819	Ladies, Waterford, Me.	76	1823		Employed.
Chandler Robbins,	1827	Gent. Asso. 3d So., Plymouth, Ms.	62			Seminary.
*Elisha Rockwood,	1827	La. Asso., Westboro', Ms.	240	1826		Seminary.
William M. Rogers,	1837	La. Franklin-st. So., Boston, Ms.	20			
*Joseph S. Ropes,	1822	William Ropes, Boston, Ms.	120	1818	1832	Physician.
Henry A. Rowland,	1820	Young La. So., Windsor, Ct.	72	1826	1827	
Henry A. Rowland,	1836	Juv. So., Fayetteville, N. C.	35			
*Wm. F. Rowland,	1820	Ladies, Exeter, N. H.	36	1823		Employed.
Nathaniel Russell,	1819	Mrs. Russell, Charleston, S. C.	150	1828		Seminary.
Henry Rutgers,	1819	H. Rutgers, New York City.	60	1822	1830	
Alvan Sanderson,	1819	Young La. So., Ashfield, Ms.	73	1820	1822	

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
*Isaac Sayrs,	1836	Mrs. Sayrs, New York City,	40	1836		Seminary.
*Thomas Scott,	1821	J. C. Proctor, Boston, Ms.	73	1823		Seminary.
*Elnathan W. Seeley,	1819	Evan. Mite So., Phil., Pa.	60	1823		Seminary.
*Wm. D. Sherrard,	1835	So. Newark Col., Del.	19	1837		Seminary.
Thomas Snell,	1821	Ladies, Brookfield, Ms.	64	1825		Seminary.
Thomas Spencer,	1818	La. Christ Ch. Par., S. Carolina,	120	1832		Seminary.
Thomas Spencer,	1820	Fem. Mite So., Baltimore, Md.	73	1824	1828	Employed.
Thomas Spencer,	1817	Juv. Benev. So., Salem, Ms.	97	1820	1829	Teacher.
Samuel Spring,				1837		Seminary.
Ward Stafford,	1820	Juv. So., New York City,	84	1828	1833	Deceased.
Ward Stafford,	1817	Cong. Ch., Charlestown, Ms.	44	1822	1824	
*Arthur Stansbury,	1820	La. Asso., Albany, N. Y.	24	1823		Assistant.
Benjamin F. Stanton,	1822	La. So., Hudson, N. Y.	100	1823		Seminary.
Samuel Stearns,	1819	Ed. So., Bedford, Ms.	61	1823	1830	
William A. Stearns,	1836	Young La. So., Cambridgeport, Ms.	40	1837		Seminary.
Eliphalet Steele,	1817	La. Asso., Paris, N. Y.	137	1823	1828	Employed.
David Stickney,	1821	Mrs. Stickney, Newburyport, Ms.	72	1832		Seminary.
Joseph C. Stiles,	1821	J. C. Proctor, Boston, Ms.	72	1823	1832	Employed.
John F. Stone,	1836	Young La. So., Barre, Ms.	24			
Richard S. Storrs,	1819	Ladies, Longmeadow, Ms.	132	1832	1830	Teacher.
David Stowell,	1833	La. So., Goffstown, N. H.	80	1836		Seminary.
Nathan Strong,	1821	Young La. So., Hartford, Ct.	334	1823		Seminary.
*Moses Stuart,						Assistant.
John Summerfield,	1825	Fem. Mite So., Baltimore, Md.	100	1830		Seminary.
William Summer,	1834	Mrs. Sumner, Union, N. Y.	15	1836		Seminary.
Samuel Swett,	1818	A lady, Boston, Ms.	60	1823		Seminary.
Christian Swartz,		Benefaction for "a heathen youth,"		1837		Seminary.
*Benjamin Tappan,	1822	E. and H. Tappan, New York City,	20	1824		Seminary.
*J. S. Tappan,	1819	J. and S. Tappan, New York City,	84	1818	1833	Employed.
*N. W. Taylor,	1822	Individual,	120	1828	1833	Assistant.
Philip Taylor,	1819	Mrs. Taylor, Paris, N. Y.	330	1836		Seminary.
William Tennent,	1820	Ceylon So., Freehold, N. J.	123	1823		Teacher.
Daniel Thomas,	1819	Individual, Abington, Ms.	103	1819	1826	
*D. Fisk Thompson,	1819	Fem. Academy, Colombo, S. C.	22	1822	1832	Teacher.
John H. Thompson,	1834	Brick Ch. S. School, Rochester, N. Y.	60	1836		Seminary.
Lathrop Thompson,	1820	Rev. L. Thompson, Chelsea, Vt.	29	1825	1829	
*Andrew Tissera,						Teacher.
Paul Titcomb,	1819	J. Wills, Newburyport, Ms.	75	1831		Seminary.
Salem Town,	1837	Aurora, N. Y.	22			
George Trask,	1832	La. So., Framingham, Ms.	100	1836		Seminary.
Israel E. Trask,	1820	I. E. Trask, Springfield, Ms.	144	1823	1832	Employed.
Henry Trotter,	1823	Mr. Trotter, Bombay,		1823	1827	Deceased.
James W. Tucker,	1824	Hea. Ed. So., Springfield, N. J.	120	1832		Seminary.
*Martyn Fuller,	1818	La. So., Royalton, Vt.	120	1823	1826	Employed.
Cor. Van Der Veer,	1834	Dorcas So., Rocky Hill, N. J.	80	1837		Seminary.
Ryder Veghte,	1835	Mrs. Vroom, Somerville, N. J.	44	1837		Seminary.
Josiah Vinton,	1821	Chil. S. School, Boston, Ms.	80	1827		Seminary.
*Wisborn Volk,	1829	So. Mr. Bork's Ch., N. Y. City,	180	1822		
*Ebenezer Walker,	1820	Juv. So., Granville, N. Y.	60	1823		Bookbinder.
Richard Warne,	1824	Mrs. Warne, Manchester, Vt.	61			
*Edward Warren,	1819	Chil. Fd. So., Kennebunkport, Me.	84	1823	1830	Teacher.
*Edward Warren,	1819	E. Bridges, Prattsburgh, N. Y.	63	1820	1832	Teacher.
Edward Warren,	1818	Fem. Mite So., Baltimore, Md.	123	1833		Seminary.
Gideon Waterbury,	1820	Mrs. Waterbury, New York City,	84	1822	1828	
G. W. Waterman,	1821	E. Babcock, Sherburne, N. Y.	50	1826	1827	
James W. Weir,	1837	Pres. S. School, Harrisburgh, Pa.	36			
*Moses Welch,	1820	Chil. W. Amesbury, Ms.	24	1827		Assistant.
James Wells,	1821	A. Peck, Bethlehem, Ct.	36	1827	1829	
*Philip M. Whelpley,	1819	Individual, New York City,	48	1823	1827	Physician.
*Henry K. White,	1829	Fem. Mite So., Baltimore, Md.	73	1823		Teacher.
John White,	1817	Fem. Mite So., Concord, Ms.	123	1832		Seminary.
Seneca White,	1827	Jews So., Bath, Me.	40			
Thomas Whitelaw,	1820	Mrs. Whitelaw, New York City,	48	1823	1827	
Nathaniel Whitman,	1820	La. Circle, Billerica, Ms.	72	1826	1829	
Julian Williams,	1824	W. Williams, Utica, N. Y.	30			
Samuel P. Williams,	1821	La. So., Northampton, Ms.	84	1828		Seminary.
Solomon Williams,	1821	Do. do.	84	1832		Seminary.
Stephen Williams,	1825	Fem. Mite So., Baltimore, Md.	100	1837		Seminary.
*Samuel Wills,	1819	Juv. So., New York City,	44	1820	1823	
*James P. Wilson,	1835	La. So. 1st Pres. Ch., Phil., Pa.	40	1837		Seminary.
Hubbard Winslow,	1830	Juv. So., Dover, N. H.	80	1836		Seminary.
*William Wirt,	1834	T. Frelinghuysen, Newark, N. J.	72	1836		Seminary.
*B. B. Wisner,	1821	T. Vose, Boston, Ms.	104	1826		Assistant.
William Wisner,	1833	S. School, 2d Pres. Ch., Roches- ter, N. Y.	80	1836		Seminary.

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
Halsey A. Wood,	1833	Mater. Asso., Amsterdam, N. Y.	40	1836		Seminary.
John Woodbridge,	1820	Mite So., Hadley, Ms.	144	1833		Seminary.
Curtis Woodbury,	1822	Ladies, N. Yarmouth, Me.	243	1832		Seminary.
*George S. Woodhull,	1834	Juv. So., Princeton, N. J.	100	1836		Seminary.
*John Woodhull,	1819	La. So., Freehold, N. J.	196	1832		Seminary.
Leonard Woods,	1818	Ladies, Brunswick, Me.	36	1818	1828	Deceased.
*H. E. Woodward,	1836			1837		Seminary.
Samuel Worcester,	1818	Tab. Thanks. So., Salem, Ms.	176	1818	1828	Employed.
T. A. Worthington,	1821	Gent. and La., Worthington, Ms.	40	1827	1829	
*Chester Wright,	1817	Juv. So., Montpelier, Vt.	100	1832		Seminary.

FEMALE SEMINARY AT OODOOVILLE.

Augusta Anketell,	1835	J. Anketell, New Haven, Ct.	60	1836		Seminary.
Susanna Anthony,	1819	S. S. Teachers, Newark, N. J.	63	1821	1824	Married.
*Elizabeth Appleton,	1821	La. So., Brunswick and Topsham, Me.	30	1822	1830	Married.
Susanna Armstrong,	1835	Pres. Ch., Trenton, N. J.	60	1836		Seminary.
Mary Austin,	1835	S. S. North Ch., New Haven, Ct.	50	1836		Seminary.
Janet Backup,	1828	An aged Female, Barnet, Vt.	60	1830		Seminary.
Fanny Baker,	1820	Sisters' Circle, Bradford, Ms.	60	1822	1824	Deceased.
Anna Bates,	1826	Mater. Asso., Dedham, Ms.	120		1835	Married.
Susan H. Burnet,	1823	Young La. Asso., Manchester, Vt.	104	1832		Seminary.
Martha T. Bigelow,	1834	Young La. So., Paxton, Ms.	80	1836		Seminary.
Sarah Brackett,	1836	Pupils of Miss B., Washington, Ga.	20			
Mary Brewster,	1835	Misses E. and F. Brewster, New York City,	20	1836		Seminary.
Catherine Brown,	1820	Franklin-st. Fem. Mite So., Baltimore, Md.	22	1826	1828	
Frances M. Brownell,				1836		Seminary.
Rebecca R. Brundige,	1837	Fem. Mite So., Baltimore, Md.	20			
Frances Burchard,	1836	Child. of Chh., Binghamton, N. Y.	32			
Charlotte Burnell,	1819	Mrs. Burnell, Cazenovia, N. Y.	152	1823	1835	Married.
*Exper. Carpenter,	1827	Legacy by E. Carpenter, Newport, N. H.	61	1830		Seminary.
Helen Chambers,	1837	S. School Ind. Ch., Phil., Pa.	32			
*Caroline Chester,	1827	Fem. Juv. Mite So., Hartford, Ct.	48	1826		Seminary.
B. W. Chickering,	1822	Ladies, Woburn, Ms.	100	1826	1829	
Frances Chickering,	1836	Mater. Asso. High-st. Ch., Portland, Me.	60			
Elvira H. Clark,	1834	La. So., Wells, Me.	40	1836		Seminary.
Mehetabel Cleveland,	1836	Mrs. Cleveland, Boston, Ms.	40			
Hannah Clough,	1836	Legacy by Miss H. Clough, London, N. H.	50			
Mary Codman,	1828	Juv. Asso., Dorchester, Ms.	60	1830		Seminary.
Fanny Coit,	1820	Individual, New London, Ct.	120	1827	1833	Married.
*Sarah Colt,	1820	Rev. S. Fisher, Patterson, N. J.	84	1832		Seminary.
Eliza Conkling,	1835	Fem. Juv. So., 1st Pres. Ch., Baltimore, Md.	60	1836		Seminary.
Harriet B. Cooke,	1832	Fem. Sem., Middlebury, Vt.	20			Seminary.
Maria H. Cooke,	1832	do.	20			Seminary.
*Elizabeth Cowles,		Young La. So., Farmington, Ct.	18		1835	Married.
Mary E. Crocker,	1836	J. Crocker, Buffalo, N. Y.	20			
Eleanor Cuyler,	1835	Individuals, 2d Pres. Ch., Phil., Pa.	20	1836		Seminary.
Abigail L. Davis,	1836	Miss A. L. Davis, Detroit, Mich.	20			
Martha L. Davis,	1836	Miss M. L. Davis, do.	20			
Harriet Day,	1835	J. Day, Newburyport, Ms.	20	1836		Seminary.
Mary Dayton,	1820	Juv. So., Granville, N. Y.	60	1823	1831	Married.
*Sarah De Witt,	1830	La. R. D. Ch., Albany, N. Y.	60	1830		Married.
*Catherine Dimmick,	1821	La. So., Newburyport, Ms.	181	1830		Seminary.
Mary Dundas,	1836	Mrs. Dundas, Rochester, N. Y.	40			
Susan Eaton,	1829	Hea. Sch. So., Bath, Me.	120	1830		Seminary.
Mary J. Edmunds,	1833	Mrs. Edmunds, Prince Ed. co., Va.	20	1836		Seminary.
Abby Ann Egerton,	1835	Young La. S. C. Institute,	22			
Jane N. Egerton,	1835	Mite So., Baltimore, Md.	60	1836		Seminary.
*Nancy Ellingwood,	1823	Hea. Sch. So., Bath, Me.	140	1832	1836	Deceased.
Elizabeth A. Ely,	1836	Child. of Ch., Binghamton, N. Y.	32			
*Elizabeth Emerson,	1821	T. Emerson, Norwich, Vt.	72	1830		Seminary.
Lucy Emerson,	1821	do.	72	1823	1829	
Mary P. Emerson,	1821	do.	72			Seminary.
Lucy Fuller,	1835	Mrs. Fuller, Providence, R. I.	40	1836		Seminary.
Louisa Glenie,	1825	Arch Deacon Glenie, Ceylon,	75	1825		Married.
Caroline S. Gomez,	1836	S. H. Gomez, Newburyport, Ms.	40			
*Lydia M. Goodell,	1823	Legacy of Mrs. Goodell, Nelson, N. H.	53	1830		Married.
*Lydia M. Goodell,	1823	do.	53	1832		Seminary.

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
Isabella Graham,	1818	La. So., Clinton, N. Y.	96	1832		Seminary.
*Isabella Graham,	1819	Fem. Mite So., Baltimore, Md.	73	1820		
Louisa Green,	1818	Mater. Asso. Un. Ch., Boston, Ms.	193	1832		Seminary.
*Fanny Hall,	1820	F. Hall, Baltimore, Md.	72	1822	1823	Married.
Fanny M. Hall,	1835	Miss F. W. Hall, Baltimore, Md.	40	1836		Seminary.
Frances A. Hall,	1837	Rev. A. C. Hall, Ceylon,	50			
Mary Harbison,	1837	S. School, Hanover-st. Ch., Wil- mington, Del.	48			Seminary.
Eliza Hassell,	1821	S. School, Epis. Ch., Wilming- ton, N. C.	60	1830		Seminary.
*Louisa Hawes,	1821	Young La. So., Hartford, Ct.	78	1822	1830	Married.
Emeline Hawley,	1825	A Lady, Catskill, N. Y.	100	1830	1835	
*Silence Hayward,	1823	Mrs. Hayward, Braintree, Ms.	154	1823		Seminary.
Agnes Henry,	1834	La. So., Ballston, N. Y.	65	1836		Seminary.
Anna Maria Henry,	1835	Children 1st Pres. Ch., Phil., Pa.	32	1836		Seminary.
*Julia A. Henshaw,	1820	Fem. Mite So., Baltimore, Md.	73	1832		Seminary.
Frances M. Hill,	1832	Fem. Mite So., Baltimore, Md.	30	1835		Seminary.
*Susan Hopkins,	1820	La. Asso., Salem, Ms.	87	1818	1823	Married.
*Susanna Hopkins,	1820	Fem. Mite So., Baltimore, Md.	50	1823		Married.
Eliza M. Hubbell,	1836	Juv. Asso. 1st Cong. Ch., Canan- daigua, N. Y.	40			
Mary H. Huntington,	1820	Newell So., N. Bridgewater, Ms.	80	1822	1826	
*Susan Huntington,	1820	Mater. Asso., Boston, Ms.	72	1821	1831	Married.
Susan Huntington,	1832	Fem. Mite So., Baltimore, Md.	20			
Marcia Hutchinson,	1819	Mrs. Hutchinson, Woodstock, Vt.	168	1822		Married.
Diana Isham,	1832	Ed. So., Taunton, Ms.	24	1834		Seminary.
*Amelia Jenkins,	1830	Mater. Asso., Portland, Me.	120	1832		Seminary.
Juliana Johns,	1837	Fem. Mite So., Baltimore, Md.	20			
*Ann H. Judson,	1832	Do. do.	20	1836		Seminary.
*Anna Kent,	1820	Do. do.	73	1832		Seminary.
Isabella B. Kittle,	1837	Miss M. B. Kittle, New York City,	20			
Joanna Lathrop,	1820	La. So., Norwich, Ct.	94	1821	1831	Married.
Paulina Le Grand,						Married.
Dorcas Leland,	1836	W. Richardson, Bath, Me.	20			
Harriet L. Lewis,	1823	A Lady, Brooklyn, N. Y.	48	1836		Seminary.
Huldah Little,	1837	Fem. Juv. So., N. Brunswick, N. J.	20			
Margaret Lock,	1834	S. School, Pres. Ch., Penn Yan, N. Y.	30	1836		Seminary.
Mary Loomis,	1820	Benev. So., Hartwick and Fly Creek, N. Y.	36	1822	1824	
Ann Magee,	1833	La. So., Elizabethtown, N. J.	20	1836		Seminary.
*E. Mc Farland,	1821	La. Asso., Concord, N. H.	36	1822		Married.
M. J. Mc Naughton,	1836	D. Mc Naughton, Middlebury, O.	30			Seminary.
Eliza Merrill,	1835	La. Asso., Middlebury, Vt.	24	1836		Seminary.
*Sarah Miller,	1822	Rev. Dr. Miller, Princeton, N. J.	220	1832		Married.
Eliza Mills,	1835	Mrs. Mills, New Haven, Ct.	60	1836		Seminary.
Maria Montgomery,	1820	Fem. Mite So., Baltimore, Md.	73	1822	1830	
Hannah More,	1823	Ladies So., Wythe, Va.	30	1826	1829	
*Margaret Morro,	1823	An aged Female, Barnet, Vt.	60	1827		Seminary.
*Caroline H. Murfree,	1825	Pres. Cong., Murfreesboro', N. C.	33	1836		Seminary.
Mary L. Nevins,	1837	Fem. Mite So., Baltimore, Md.	20			
Harriet Newell,	1820	Do. do.	73	1832		
*Harriet Newell,	1818	Miss Harriet N. Sage, Blandford, Ms.	19	1819	1823	Married.
Margaret E. Nitchie,	1835	Mrs. Cobb, New York City,	54			
Jerusha Northam,	1832	Rev. G. Champion, S. Africa,	140	1834		Seminary.
Harriet Osborn,				1836		Seminary.
Mary C. Oxnard,	1836	Class Circle, Portland, Me.	20			
Louisa Park,	1837	Miss L. Park, Oswego, N. Y.	20			
Ann L. Payson,	1824	Mater. Asso., Portland, Me.	20	1826		Married.
*Mary G. Payson,	1830	Mrs. Payson, Bath, N. H.	36	1832		Seminary.
Maria B. Peabody,	1836	Louisa Osborn, Lyme, Ms.	40			
Huldah Perley,	1819	Mrs. Fessenden and Mrs. Barrows, Fryeburg, Me.	96	1823	1829	
Jane F. Perviance,	1835	Fem. Mite So., Baltimore, Md.	60	1836		Seminary.
Sarah Pierce,	1817	Fem. Acad., Litchfield, Ct.	120	1830		Seminary.
Anna H. Pitkin,	1838	Rev. C. Pitkin, Hudson, O.	50			
*Betsey C. Pomeroy,	1821	Rev. J. L. Pomeroy, Worthing- ton, Ms.	72	1821	1827	Married.
*Mary Poor,	1821	La. So., Danvers, Ms.	50	1819	1824	Married.
Betsey Pratt,	1836	W. C. R., New York City,	20	1836		Seminary.
*Julia A. Prime,	1821	Mon. Con., Cambridge, N. Y.	45	1821	1824	Married.
Harriet Putnam,	1832	Juv. So., Portsmouth, N. H.	120	1834		Seminary.
*Martha Ramsey,	1820	Fem. Mite So., Baltimore, Md.	73	1832		Seminary.
*Almira L. Rice,	1829	Mrs. Rice, Westford, Vt.	17	1836		Seminary.
Eunice Richardson,	1836	W. Richardson, Bath, Me.	20			
H. L. Richardson,	1836	Do. do.	20			

<i>Names.</i>	<i>When designated.</i>	<i>By whom supported.</i>	<i>Amount contrib.</i>	<i>When entered.</i>	<i>When left.</i>	<i>Remarks.</i>
Sarah Ridgely,	1829	Fem. Mite So., Baltimore, Md.	120	1832		Seminary.
Mary Riggs,	1837	A Lady, Geneva, N. Y.	20			
Naomi Rockwell,	1830	Fem. Juv. So., Hartford, Ct.	64	1832		Seminary.
S. B. Rockwood,	1821	La. Asso., Westboro', Ms.	153	1832		Seminary.
*Miranda Safford,	1819		12			Married.
*Mary L. Sanger,	1830	Fem. Mite So., Baltimore, Md.	165	1836		Seminary.
Nancy B. Scales,	1833	La. So., Henniker, N. H.	36	1836		Seminary.
Susanna R. Shober,	1836	Fem. Mite So., Baltimore, Md.	40			
Caroline E. Smelt,	1819	Fem. Juv. So., Savannah, Ga.	138	1826		Married.
Jane Smith,	1820	J. Penson, Calcutta,	36	1820	1827	
Mary Smith,	1820	Do do.	36	1819	1822	
Mary Smith,	1835	La. So., Middlefield Centre, N. Y.	60	1836		Seminary.
Sybil W. Smith,	1822	Mite So., Hadley, Ms.	90	1832	1833	
*Anna M. Spence,	1823	A. Spence, Snow Hill, Md.	40	1836		Seminary.
*Altia Steele,	1829	R. S., Auburn, N. Y.	120	1832		Seminary.
Sarah M. Steele,	1835	Do do.	60	1836		Seminary.
Anna C. Stiles,	1837	S. Sch. Ind. Pres. Ch., Savannah, Ga.	15			
Elizabeth Stetson,	1826	Young La. Asso., Greenwich, Ct.	58	1825	1833	Married.
*Mary Sweetser,	1820	La. So., Athol, Ms.	73	1822	1830	Married.
Charlotte L. Tappan,	1822	A. Tappan, New York City,	20	1830	1833	
Jane Thomson,	1825	An aged Female, Barnet, Vt.	120	1830		
Margaret Thomson,	1822	Ladies, Princeton, N. J.	120	1832		
Mary Todd,	1835	Miss Burt and Miss Barnes, Northampton, Ms.	40	1836		Seminary.
Esther Tyler,	1830	Mater. Asso., Portland, Me.	120	1830		Seminary.
Maria L. Tyler,	1834	Individ., Princeton, N. J.	12	1836		Seminary.
Jane Wallace,	1837	W. C. R., New York City,	20	1836		Seminary.
*Martha Washington,	1820	Zion Hill Mite So., Baltimore, Md.	12	1822	1825	Married.
Mary Waterman,	1834	La. So., Ballston, N. Y.	65	1836		Seminary.
Mary Weir,	1837	Pres. S. School, Harrisburgh, Pa.	36			
Mary E. Whipple,	1819	Mrs. Whipple, Newburyport, Ms.	350	1832		Seminary.
Caroline Whittlesey,	1823	Mrs. Whittlesey, Stockbridge, Ms.	48			Seminary.
Phila Willard,	1837	Rev. A. C. Hall, Ceylon,	50			
Jane Williams,	1836	Fem. Mite So., Baltimore, Md.	40			
Sarah Wills,	1823	J. Wills, Newburyport, Ms.	30			Seminary.
Harriet L. Winslow,	1835	Fem. Mite So., Baltimore, Md.	60	1836		Seminary.
Charity Woodbridge,	1821	La. So., Woodbridge, Ct.	24	1822	1823	
Gertrude Woodhull,	1836	A. A. Woodhull, Princeton, N. J.	20			
*Sarah Woodhull,	1820	Ceylon So., Freehold, N. J.	126	1822	1831	Ma. & Te.
*Elizabeth Worcester,	1820	La. Asso., Peacham, Vt.	48	1818	1827	Married.
E. W. Worcester,	1834	Do do.	60	1836		Seminary.
Charlotte Wright,	1819	Juv. So., Montpelier, Vt.	39	1820	1822	

BENEFICIARIES SUPPORTED AT OTHER MISSIONS.

			<i>Am't con.</i>	<i>When ent.</i>
<i>Bombay:—</i>				
Mary E. Darling,	1836	Young La. So., Henniker, N. H.		33
<i>Singapore:—</i>				
Matthew B. Hope,	1837	S. Sch. Cen. Ch., Phil., Pa.		30
<i>Siam:—</i>				
Caroline Hyde,	1833	Juv. So., Northern Liberties, Pa.		55
<i>Syria:—</i>				
David H. Clark,	1836	Mrs. Clark, New York City,		40
<i>Constantinople:—</i>				
Sapphira Marcus,	1834	Durand So., New Haven, Ct.		155
<i>Sandwich Islands:—</i>				
John Bryson,	1834	La. So., Warrior Run, Pa.		87
<i>Cape Palmas, Africa:—</i>				
James L. Merrick,	1837	La. So., Winsboro', S. C.		20
Anson Stiles,	1837	A Lady, Georgia,		15
Elisha Whittlesey,	1837	Miss Condit, Oswego, N. Y.		15
George W. Coe,	1837	Juv. So. Ind. Pres. Ch., Savannah, Ga.		20
Jesse W. Goodrich,	1837	J. W. Goodrich, Worcester, Ms.		30
Stephen Williams,	1837	Thorndale S. Sch., Taney Town, Md.		20
Robert Cross,	1837	Male S. School, 1st Pres. Ch., Savannah, Ga.		20
Francis Allison,	1837	Do do.		20
Martha Cleland,	1837	La. Ind. Pres. Ch., Savannah, Ga.		15
Jane Bayard,	1837	Do do.		15
Helen M. Wells,	1838	Young La. So., Newbury, N. Y.		15
Helen M. White,	1838	Individuals, do.		15
<i>Nestorians:—</i>				
John, son of Hermas,	1837	Ladies, Malden, Ms.		40 1837

Cherokees.

LETTER FROM DOCT. BUTLER, DATED
AT RED CLAY, JAN. 8, 1838.

*Schools—Creek Residents—Prospects in
regard to Removal.*

IN the volume for 1836, page 186, statements were given respecting schools taught in the Cherokee language, by two Cherokees named Jesse and Walker, embracing at one period about 300 pupils. Subsequently the labors of Jesse in this department, owing to some misconduct of his, were suspended. Of the schools still under the instruction of Walker, which he visits and teaches in order, making a regular circuit, Doct. Butler writes—

He has had from ten to fourteen different schools, in which he has taught from one hundred to one hundred and thirty scholars. Some schools have been discontinued because the scholars have most of them learned to read as well as their teacher, and several others have been broken up by removals to the west. A few weeks since I visited one of his schools with an interpreter, without having made any previous appointment. I found collected some twenty-five or thirty pupils, of whom most were adults. I conversed with one woman who seemed quite seriously impressed, and whilst I was speaking on the necessity of the new-birth, another near me was silently weeping. All apparently paid good attention. In this neighborhood labor had never been suspended on the Sabbath, until perhaps two weeks before I visited it, when it was done by the influence of the leading man, or rather by the influences of the Spirit on his mind, and on the minds of others; for if I am not deceived, I saw evidences of the influences of the Spirit there. This outward reformation commenced soon after Walker opened a school in the neighborhood. Neither Walker's energy or influence is as great as was Jesse's. Yet I believe he has done good, and is still doing good. But our books are all disposed of, and necessity will compel us soon to relinquish the schools for the want of them. If we had books, a large school might be obtained among the Creeks, a number of whom live within a few miles of us. They are learning to talk Cherokee, and might probably learn to read the language without much difficulty.

I was very much struck some months ago at what occurred on the death of a

young Creek man. Soon after he was dead a decoction of herbs was prepared, and the dead body washed with it; after which all who lodged in the same tent were required to wash their faces in the remainder of the decoction. One or two declined doing it, when some of the water was sprinkled on them, and the tent was also sprinkled with the same. Numbers, 19th chapter. When the body was laid out, it was laid on its back, and the knees raised so as to draw up the limbs and have the feet in the same position on the ground as they would be if the body were erect. In this position the body was buried with the clothes and bedding of the young man. The grave was so shallow that the knees, which were much higher than the body, were barely covered with earth.

Our school in this place is still in operation, and consists generally of fifteen scholars. Most of these are considerably advanced in learning. We consider our school more interesting and more beneficial to the Cherokees, than the one we had at Haweis, because the age of the scholars renders them more capable of improvement, and because most of them are in higher branches than were taught at Haweis.

Our meetings are tolerably well attended, indeed our usefulness and prospects here, looking only at the immediate occurrences of the day and week as they pass, are more encouraging than they were the first three years which I spent at Haweis. Yesterday I appointed a weekly meeting, by permission, at the house of a Cherokee who formerly embraced infidel sentiments and opposed religion. He has for some months past occasionally attended meeting here on the Sabbath, and members of his family have frequently attended. The first meetings I held here he forbade his family attending. He may at present be called a silenced infidel.

Inquiry is often made respecting the present condition of the Cherokees, and their prospects in regard to their political affairs.—No important change has occurred since the ratification of the treaty negotiated in December 1835, except that their sufferings and exposures have been steadily increasing, owing to the influx of white settlers into their country. A large portion of those formerly residing in that part of their territory which is embraced within the limits of the State of Georgia have removed to those parts lying within Tennessee and North Carolina. Others, amounting probably to 2,000 or 3,000, have abandoned their country and joined their

brethren who twenty years ago settled on the Arkansas river.

From a correspondence which has been recently held between the Cherokee delegation now at the City of Washington and the secretary of war, it appears that the delegation have been assured by the Secretary in the most explicit manner, that the President will certainly carry the treaty of December 1835 into effect, and that the Cherokees must all be removed from their present country to the lands assigned to them west of the Mississippi river by the time specified in that document, which is the 23d of May of the current year. The agents of the United States in the Cherokee country have made a proclamation of the same purport, urging that unhappy people to hasten their preparations for departure.—In a memorial, which the delegation mentioned above have since presented to both houses of Congress, praying for an investigation of the facts relative to the treaty, which they allege was negotiated with persons wholly unauthorised by the Cherokees to act in their behalf, and which, they assert, has ever been and still is disapproved by nine tenths of their people, they say—

Under our present impression we feel it due to ourselves frankly to state that the Cherokee people do not, and will not, recognize the obligation of the instrument of December 1835. We reject all its terms; we will receive none of its benefits. If it is to be enforced upon us, it will be by your superior strength. We shall offer no resistance; but our voluntary assent never will be yielded. We are aware of the consequences; but while suffering them in all their bitterness, we shall submit our cause to an all-wise and just God, in whose providence it is to maintain the cause of suffering innocence and unprotected feebleness.

Stockbridge Indians.

LETTER FROM MR. MARSH, DATED DEC.
13, 1837.

Special religious Meetings and hopeful Conversions.

THE meetings, of which an account is given below, were held nearly a year previous to the writing of this communication, and some notices of it were inserted at page 309 of the last volume. In introducing his statement, Mr. Marsh remarks—

Previous to the meeting, which was in the latter part of February, one member of the church, who is a head-man in the nation, was excommunicated, and a woman suspended for six months. During the meeting, however, they were evidently wrought upon by the Divine

Spirit, and both came forward and voluntarily confessed the sins with which they had been charged, and the former, in particular, not only did this, but confessed sins which had never come either to my knowledge or that of the church. Since then he has been restored and continues to give evidence of genuine repentance. The other has also been restored. The effect of the meeting upon the church generally was highly salutary. It brought them to their right minds, and sins and improprieties which they had long concealed were now brought to light and confessed, and all, with few exceptions, seemed deeply anxious to put away all sin without exception. There appeared at this time a oneness of feeling and purpose to follow Christ and obey his commands, which I had never before witnessed; and great indeed would have been my joy had it continued.

On the evening previous to the commencement of the meeting, which was February 20th, the Rev. Mr. Ordway, who was then laboring at Green Bay, arrived, and rendered very important aid during the continuance of the meeting, which was eight days. The subjects principally dwelt upon were, The sinfulness of the natural heart, the necessity of immediate repentance towards God, and faith in our Lord Jesus Christ. As a series of meetings like this was something entirely new amongst this people, some for a time stood aloof, although none opposed; but before it was half through they saw what it meant, and approved; and all business, except what was necessary, was suspended, and there was quite as general an attendance during the remainder of the meeting as there ever is on the Sabbath. There was not a family in the settlement which attended regularly, but was more or less benefitted. The meetings were conducted nearly the same as on the Sabbath, with sermons forenoon, afternoon, and evening, with meetings for prayer and conversation with inquirers interspersed. Towards the close of the meetings there were few in the congregation but what hoped in the mercy of God, or else were professedly anxious to know what they should do to be saved. It was indeed a most thrilling sight to see almost the whole congregation, either bowing in humble, fervent prayer at the footstool of sovereign mercy, while the anxious came forward, or else coming themselves as inquirers after salvation and declaring, by so doing, that they felt their perishing need of it. No pains

were taken to excite animal feeling or sympathy, consequently little was seen, but there was the deep silence and awful solemnity which said, surely God was there. During the meeting two aged women died, one of them was a member of the church, and the oldest person in the nation. The death was very sudden; but she manifested great resignation to the divine will, appeared conscious that she was near her end, and spoke of herself in this manner, but said she felt ready and willing to go when the Lord should call. The young people of both sexes were the principal sharers in the good work, although it was not confined to them. Amongst those who still give evidence of a change of heart, and have united with the church, ten are heads of families, or married, and in five of these families, family worship has been set up since the meeting closed. At this time it appeared as though almost the whole of the nation was converted, as there were few, excepting the children, who were not either professors of religion, or else indulging the hope that they had been born again. But God, in the dispensations of his holy providence, has permitted events to transpire which have put to the test the genuineness of their faith, as well at that of the whole church, and many have fallen. I would fain hope that it was only to try and purify them. Indeed, in respect to some, it has had this effect; but others still give fearful evidence that they had no root in themselves.

I had for some months previous seen a fearful crisis approaching in their political affairs, and looked forward to it with many fears, feeling that nothing, to human view, could prevent the worst of consequences, except a powerful operation of the Holy Spirit upon the hearts of the people generally. There had been a party spirit amongst the people for a considerable time; this was greatly increased in consequence of a treaty which the head-men made in September previous with a commissioner of the United States' government. But what added more than all at that time, perhaps, was strong opposition to a constitution and code of laws, which the head-men had drawn up, modeled according to the constitution and laws of civilized nations.

Mr. Marsh gives a further account respecting the unhappy strife which prevailed among the Indians and of the discipline to which it became necessary for the church to subject four of its members, and then adds in regard to—

Admissions to the Church—Present Numbers and Standing.

At our season of communion, the 20th of November, seventeen were admitted to the church, by a profession of faith, sixteen of this number obtained a hope during the protracted meeting just mentioned in the latter part of February. Of some who indulged a hope during that meeting it may be said, "It is happened unto them according to the true proverb," etc. 2 Peter, 2: 22. And there is less hope of them than before, and of others, "I stand in doubt;" for they have been influenced by this party spirit which has prevailed, and so have kept back, or else they have been kept back by friends. These two latter classes constitute about one half of those who professed to indulge a hope in Jesus Christ at that time. And if those all get to heaven who still hold out and have made a public profession of religion, it will be a cause of most devout and everlasting gratitude to Him who has wrought all the work for us, and to whom be all the glory.

Since the establishment of the mission by Mr. Miner, in 1828, seventy have been added to the church, most of them by a profession of faith. During this time there have been twelve deaths in the church; five have been excommunicated, and one of them restored; one has been dismissed to another church, and four have left the reservation; three of these members have died the past year giving evidence that they were prepared for the change which awaited them at death. Nineteen, during the past year, have been received to full communion and fellowship, having at the present time sixty in good and regular standing. In this estimate I have made no mention of members of the different mission families, which have become connected with the church.

We have been, as you will perceive, most severely tried as a church, and the matter does not as yet seem to be ended which has made so much uneasiness amongst us. I instruct my people to show all proper forbearance, but to be decided and not yield to what is most evidently morally wrong in the sight of God and man. The most of this party appear exceedingly afraid of restraint; they want old laws, old customs, etc.; and these have little more efficiency than pagan customs. The head men have petitioned the legislature of this territory for aid in executing their laws, and if the petition is granted, as I see no reason why it may not, there will be

soon a change in the state of this people. It will then be more like a civilized community than at present; and those who are determined to have nothing but Indian laws will doubtless leave and go west of the Mississippi.

An interesting Munsee Family.

The Munsees, mentioned below, are a band of Indians allied to the Delawares, and have been associated with the latter in their dispersion, a part of them residing in the State of New York, a part near Green Bay, some of them west of the Mississippi river, and others in Canada, from which place the company here mentioned had recently come.

A few of the Munsees who came on here last spring have agreed to unite with and come under the laws of this people. These have of course been cheerfully received, and what is still more cheering, some two or three profess to have experienced religion since they came. One is an old man. One evening at a meeting he rose and spoke at considerable length, mentioned that he had worshipped a wooden idol, danced before it, been a great drunkard, practiced juggling, had carried food to graves for the dead, etc.; and he now said that it was all very foolish and wicked, and that he felt himself a great sinner, but that he meant to forsake his sins, believe on and follow the Lord Jesus Christ, for he only could help and save him. The old man has been since then, and before, very constant at meeting, and so have the rest, and I am led to hope that the Holy Spirit has commenced a good work in the hearts of these poor pagans. These individuals are the friends of a family of the same nation, consisting of eight members, who came here a few years ago, all of them in pagan darkness; but since, every member has become hopefully pious, and united with the church. The two last, who are now children, joined the church at the last communion. Three, however, of this family have died, but leaving behind them evidence that their faith and hope are indeed in God. This family is now very useful to their pagan friends, and have frequent prayer meetings in the family. May the Lord revive his own work here this winter, and make the wrath of man to praise him.

The Indians in this region are becoming more and more determined not to remove, but to remain where they are. The Brotherton Indians have petitioned

Congress to be received as citizens of the United States, and so have a part of the Oneidas.

RECENT INTELLIGENCE.

SOUTH AFRICA.—Letters have been received as late as August 21st. The brethren from the interior had arrived at Port Natal, where Mr. Lindley was expecting to pass the winter. Doct. Wilson and Mr. Venable had gone to locate themselves in Dingaan's country. Under date of August 10th, Mr. Champion writes—

I alluded, in a previous communication, to the two journeys that had been made, laying open a path from the interior stations near Plaatberg to this place. From conversation with the individuals, and some written statements, I send you the following—

The two parties probably followed the same course till they arrived in the Zulu country, at the sources of the Zogela. The first then struck off to the mouth of the Umvoti, and the others came to Ungunghlovu. The first two travelers reached the Umvoti in nineteen days from their leaving Mr. Edwards' station on the other side of the White Mountains. Both came upon horses, with natives, for the first part of their journey, as guides. The guides, however, were afraid to enter the Zulu country, and left them to find out their way alone. Messrs. G. and C., the first two, though without compass and in rainy weather, say that they endeavored to pursue an easterly course. However, on one day they own that ere they were aware, they found their faces turned towards the setting sun. If Port Natal is due east from the point of their departure, which is likely, as an observation was taken there by Doct. Smith, from their description of the country and their above named mistakes they would be very likely to strike the sea north of Natal. One describes, "the White mountains as taking their rise in the south a little below the Amaponda country, and running about due north as far as Umsilikaz's country. Mr. Edwards' station is at the foot and west of these mountains; they are considered as passable by natives at three different places where the mountains break open into groups forming a wide circle out of the general chain. The middle pass had been found to be impassable with a wagon. Our travelers crossed at the northernmost pass. The country which they left is under the chief Sikinyelli and the people generally called Mantatees.

On the second day they began to enter the mountains. They speak of leading their horses on account of the difficulty of the path. They saw a few people this day but no more till the 6th day, when they reached the country of Bapelule. One of them informed me that it took them two days to get through the mountains, after which they found a tolerably open country. Here for the first time on their route they found bushes and trees; and here too they came upon the people, which from all accounts are a most desirable one for missionary efforts.

Bapelule is the name of their chief. They found him superintending his men who were digging in the garden, singing and keeping time

with their hoes. They saw no women at work. They possess no cattle but are solely an agricultural people. Thus situated they are not likely to be attacked by neighboring tribes. Their abundance of Kaffer and Indian corn, however, makes the habit of intoxication by native beer sadly prevalent.

The chief they found hospitable, killing for them a goat, and desiring them to spend a night with him. They speak of the people as being numerous. "During six hours ride we passed about thirty villages on the line of road. The people signified that many more were scattered about in every direction. Their huts and dress resemble those of the Mantatees. The country here is opener than usual. But I think it impossible to be formed into a missionary station from the westward, if it were no more than for the deep ravines betwixt the mountains; the most of them being about twelve feet deep and broad."

The next day after leaving this people they came into a country abounding with cattle, and inhabited by a people, who from their dress, mode of building, etc., can be no other than the Zulus. The guides given them by the last chief had become intoxicated and left them. They, without any knowledge of the language, pressed on in the midst of villages, mountains, and streams, which they have since supposed to be the country of an old captain (named Iobi) about the sources of the Zogela. He is under Dingaan. The country is called very fine, abounds with sheep and cattle, and can be reached by natives in four or five days good walking from this.

I see nothing particularly interesting to be noticed further. They evidently left the Togela, if such it was, and got into a very mountainous country, where they speak of long kloofs and difficult and high mountains. In places on their route they saw evidences of the country having once been populated, but now it was deserted.

MADURA.—Native Converts. Mr. Todd, under date of October 4th, writes—

On the 30th day of July two persons were admitted into the church. One of them was Joseph. He was born of nominally christian parents, in Tinnevely district, was educated at Palamcottah under the care of the Rev. Mr. Rhenius, and has been in our employment as a teacher of Tamul, etc., from nearly the commencement of the mission. His conduct has uniformly been very good. He manifested a strong desire to be connected with the church, and gave us reason to hope that he had been born into the kingdom of Christ. The other man is named Kamache. He possesses more than ordinary strength of mind, though his education is very limited. He was born, and for many years, lived entirely among the heathen. At the age of fifteen he went to some of the most holy priests among the Tamulians with a view of being initiated into the mysteries of their religion. He was told that he must go at midnight into the grave-yard and there perform certain ceremonies. This he did repeatedly. He soon became skilled in the mysterious science of casting out devils by means of certain prayers or incantations. He has often been employed in this service. Some years ago he was in the employment of a gentleman and subsequently of the Rev. Mr. Fyeldstead

of Palamcottah. There he remained but a short time. He, however, learned something of Christianity. Soon after the commencement of our mission, he entered into our employment, and has continued with us to the present time. When he first came to us he rubbed ashes; not, as he said, because he thought there was any virtue in doing so, but because it was the custom of the country. He appears to have had very little confidence in the common superstitions and ceremonies of the people. His religion, as he thought, was of a higher kind. He, however, appeared candid, and hence soon acquired considerable knowledge of Christianity. By degrees his mind seems to have been enlightened and his conscience aroused. As he witnessed the triumphant death of sister Hall in January 1836, he expressed his resolution to live and die a Christian. From that time there has been a manifest change in him. Before, he was hasty in his temper; since, he has been more mild. He has been punctual in his attendance on the means of grace and appeared to feel an interest in religion. He is the headman of a company of relations, by many of whom he has been much opposed. He has, however, maintained a rather consistent course of conduct, and we cannot but indulge the hope that he is one of those who shall inherit the kingdom of heaven. So far as admission into the church from among the heathen is concerned, he is the first fruits of this mission, nearly three years from its establishment.

Mr. Crane, of the same mission, makes the following observations on the people of the country—

1. *Their complexion.* What is the color of the Tamul people? was a question often asked me before I left America. In answer to this, I remark that their complexion is, in general, not quite so dark as that of the negroes in our northern states, though some of them are as black as any African I ever saw. The laboring classes and those who are exposed to the open rays of the sun, are nearly as dark as the negroes in like circumstances in America. But the brahmins who keep themselves in the temples, and the richer class who do not expose themselves much to the sun, are considerably lighter, more like a copper color. They all have a smoothness of skin which the Africans in America have not.

2. *Their food.* The kind and quality, as well as quantity of this, depend much upon their pecuniary abilities. Though rice and curry constitute the common and most essential articles of food, the wealthier Hindoos frequently have all the luxuries the country affords, and fare sumptuously every day, while those who are less able, are content to live on what they can get. Indeed some of the poorest subsist chiefly on common herbs, and the coarser kinds of grain. These are in the habit of eating all they can obtain. Give one a quantity of rice sufficient for an ordinary meal, he will eat it and be satisfied. Give him a quantity sufficient for three meals, he will devour it all at once, and think he has only a fine breakfast.

3. *Their mode of traveling.* The Hindoo mode of traveling, I apprehend, is not fully understood in America. In transporting merchandise a great distance, they sometimes employ camels and elephants, upon whose backs they pile immense burdons, on the top of which are

seated the drivers with provisions for the journey, or an equivalent in money. Asses are also used in the same manner. But the more common mode of transportation, is by bullocks, large droves of which are frequently seen laden with merchandize slowly traveling towards some market-place on the coast, where their loads are disposed of and others perhaps taken in return. Their manner of loading, is to place the articles of commerce in large sacks, which are fastened together in pairs and suspended across the back of the animal. When they stop to rest, their custom is to remove the loads from the poor creatures, and either tie them up to feed, or let them out to graze, if grass can be found in the neighborhood. When boxes and such-kind of luggage as cannot be carried on the back of these animals, are to be transported, they are put on carts, or bandies, as they are called—coarsely made vehicles somewhat resembling the American ox-cart. About eight hundred weight is considered a bandy load. Thus may baggage of any kind be transported at a tolerably cheap rate to any part of India. In this kind of vehicle, with a bamboo covering, the natives often travel; and not unfrequently may the missionary be seen making his tours in the same conveyance, with a little straw on the bottom for his bed, and a pillow on which he may recline his head at night. In this way we usually travel, in the course of twenty-four hours, from fifteen to twenty miles. The palankeen is much the most rapid mode of traveling, and common with English gentlemen, but it is too expensive for the missionary under ordinary circumstances.

CEYLON.—Mrs. Minor, wife of Mr. Eastman S. Minor, was removed by death on the 29th of June last. Her disease was pulmonary consumption to which she had a constitutional tendency. Mr. M. writes—

"Being generally unable to converse much, she did not make very frequent mention of her feelings; but when she did, she spoke of her mind as being in perfect peace. She was led very gently along the valley of death, continuing on the banks of the river, as one expressed it, till she came to a narrow place, and then stepped over."

The printing establishment at Manecy was in vigorous operation—fifty persons being employed in it. The Jaffna Tract Society had decided to print a sufficient number of tracts, to employ all the presses for six months. The first sheet of an English and Tamul dictionary for schools had been printed, and portions of the Scriptures were in press.

MADRAS.—Mrs. Winslow, wife of the Rev. Miron Winslow, was removed by death on the 23d of September. Particular information respecting her illness, has not yet been received. Her complaint is supposed to have been the cholera. The attack was sudden, but in the near prospect of death she was entirely resigned and happy.

SIAM.—Letters from Singapore state that Mr. Robinson, who had been some months at

that place, was about to return to Siam. He had completed a translation of the Gospel of Mark, and the Epistles of John, and had prepared two or three school-books, which Mr. North was expecting to print in a new and improved Siamese type.

CHINA.—The ship Morrison returned to Canton in August, after an unsuccessful attempt to effect a landing on Japan. The party were fired upon from two harbors, but were not injured. The six Japanese sailors who accompanied them, were obliged to return.

Donations,

RECEIVED IN FEBRUARY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson. New York, Tr.	
Port Jervis, R. D. chh.	21 00
<i>Central Board of Foreign Missions,</i>	
G. L. Sampson, Tr.	1,500 00
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>	
Auburn, Young la. benev. so. 41;	
2d presb. chh. mon. con, 41,49;	
sab. sch. in do. for <i>Leonard E.</i>	
<i>Lathrop</i> , Ceylon, 10;	92 49
Aurora, To constitute Rev. JAMES	
RICHARDS an Hon. Mem.	50 00
Ira, Presb. chh.	19 00
Ludlowville, Presb. chh. coll.	70 00
Otisco, Coll. in cong. chh. 87;	
J. Danforth, 50; A. B. C. Dan-	
forth, 50; L. Hotchkiss, 15;	202 00
Scipio, 2d chh. 13; fem. benev.	
so. in do. 12,25;	25 25—458 74
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Chatham,	70 60
Eastham, Coll. in cong. chh. and so.	19 41
North Wellfleet, Do. to consti-	
tute Rev. STEPHEN BAILEY an	
Hon. Mem.	52 22
Orleans, Coll. in cong. chh. and	
so. to constitute Rev. STILL-	
MAN PRATT an Hon. Mem.	86 50
Provincetown, Coll. in cong. chh.	
and so.	8 25
South Wellfleet, Do.	33 00
Truro, Do.	33 62
	303 50
Ded. c. note,	2 00—301 50
<i>Boston and vic. Ms. Aux. So. C. Stod-</i>	
dard, Tr.	2,500 00
<i>Caledonia co. Vt. Confer. of chhs. I. P. Dana, Tr.</i>	
Barnet, Cong. chh.	19 29
Burke, Do.	7 00
Cabot, Do.	18 00
Danville, Chh. 100; la. 21,35;	
mon. con. 12;	133 35
Peacham, Cong. chh. and so.	
132,67; mon. con. 20,33; Miss	
C. Farrow, dec'd, 11;	164 00
St. Johnsbury, 1st chh. which	
and prev. dona. constitute Rev.	
Josiah MORSE an Hon. Mem.	30 00—371 64
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Keene, Mon. con. 30,34; fem. for	
miss. so. 27,77;	58 11
Nelson, La.	22 43
New Alstead, Gent. 20; la. 20;	
mon. con. 10; which and prev.	
dona. constitute JAMES F.	
ISHAM, an Hon. Mem.	50 00
Roxbury, Young la. benev. so. for	
Iac qui Parle,	2 68
Troy, Mon. con.	12 27
Walpole, Mon. con.	58 72

Winchester, Asso.	6 85	Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
	211 06	Litchfield,	8 13
Ded. expenses paid by aux. so.	2 32—208 74	New Hartford South, Coll.	30 18
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.		Sharon, Ellsworth so.	4 32
West Newbury, Mon. con. in Mr.		Sherman, Coll. 47,37; young la.	
Edgell's so.	15 00	so. 30;	77 37
Essex co. South, Ms. Aux. So. J. Adams, Tr.		Washington,	5 00—125 00
Salem, La. asso. in S. so.	76 01	Lowell and vic. Ms. Char. asso. W. Davidson, Tr.	
Franklin co. Vt. Aux. so. C. F. Safford, Tr.		Dracut, Evang. chh. and so.	15 16
Bakersfield, A. Dean,	5 00	Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.	
Cambridge, La. 2,72; Mrs. E.		Boscawen, Miss Hannah Manuel,	
Swift, 5; a friend, 1,03;	8 75	dec'd, by Joseph Morrell, Ex'r,	
East Berkshire, E. D. S. 6; I.		25; sab. sch. chil. 1,05;	26 05
F. 3,50;	9 50	Concord, S. cong. so. mon. con.	42 00
Enosburgh, Gent. 52; la. 33,80;		Dunbarton, Mon. con.	8 92
(of which to constitute Rev.		East Boscawen, Mon. con.	11 00
MOSES PARMELEE an Hon.		Kingston, Miss S. P.	1 00
Mem. 50;)	85 80	London Village, J. Kenney,	3 00
Fairfax, Cong. chh. mon. con.		Pembroke, Gent. 26,76; la. 26;	52 76
4,06; Miss M. S. 50c.	4 56	Warner, Gent. 7,18; la. 4,32;	
Fairfield, Rev. B. Wooster,	10 00	mon. con. 7,44;	18 94
Georgia, Cong. so. 23,50; gent.			163 67
23; la. 19,66;	66 16	Less c. note,	2 00—161 67
Montgomery, Cong. so.	29 00	Middlesex South Confer. of chhs. Ms.	
Sheldon, Three indiv.	3 00	P. Johnson, Tr.	
St. Albans, J. H.	1 00	Hopkinton, Coll. and mon. con.	34 45
Swanton, Mon. con. 13,44; mater.		Southboro',	8 38—42 83
asso. 3,66; benev. so. 2,90;	20 00	Middlesex Asso. Ct. S. M. Pratt, Tr.	
West Berkshire, Cong. so.	75	Haddam, Gent. and la.	79 00
	234 52	North Lyme, Gent.	6 00—85 00
Ded. am't ackn. in Dec.	176 02—58 50	New York City and Brooklyn, Aux. So.	
Geneva and vic. N. Y. C. A. Cook, Agent,		W. W. Chester, Tr.	392 48
Benton, Presb. chh.	25 00	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Hammondsport, Do.	15 00	Dedham, S. chh. and so. 51; sab. sch. 5;	56 00
Hector, Do.	20 81	Palestine Miss. So. Ms. E. Alden, Tr.	
Hopewell, Do.	15 00	Braintree, 1st par. Mon. con.	42 00
Ovid, Presb. chh. mon. con.		South Weymouth, Mon. con.	19 00—61 00
155,86; special effort, for miss.		Piscataqua Confer. of chhs. N. H., S. Blake, Tr.	
beyond Rocky m. 100; Miss Eli-		East Kingston,	3 75
zabeth Gray, dec'd, for Madura		Kingston, Mon. con.	9 00—12 75
miss. 12;	267 86	Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Prattsburg, Presb. chh. 13; A.		Benson, Cong. chh. and so.	48 80
Waldo, 10;	23 00	Brandon, Cong. chh. and so. 31;	
Romulus, Presb. chh.	55 00	mon. con. in do. 33,78;	64 78
Rushville, Do.	15 50	Castleton, Cong. chh. and so.	
Sodus, East Ridge, Rev. J. Merrill,	12 00	132,56; mon. con. in do. 37;	
Wolcott, Presb. chh.	1 93—451 10	E. M. 2;	171 56
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		Clarendon, Cong. chh.	5 25
Durham, \$50 ack. in March, was		Fairhaven, C. B. S.	5 00
fr. Abijah Pratt.		Orwell, Gent. and la.	65 00
Lexington, Mrs. A. Chapin, 20;		Pawlet, Cong. chh. and so. 47,50;	
E. Pratt, 10; presb. chh. 6;	36 00	mon. con. 5,50;	53 00
Osbornville, Rev. L. B. Van Dyck,	30 00—66 00	Poultney, Cong. chh. 48,27; juv.	
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.		asso. for support of miss.	
Hartford, Part of sub. ackn. in		chil. 9,75;	58 02
Oct. 150; young la. for China,		Rutland, Mon. con. in cong. chh.	
6,50;	156 50	85,79; gent. 50,50; la. 31,12;	167 41
Hartland East, Mrs. POLLY CASE,		Sudbury, La.	5 20
which constitutes her an Hon.		Wallingford, Cong. chh.	24 00
Mem. 100; Levi P. and Polly		West Rutland, Gent. 65,31; la.	
Case, 12;	112 00	44,84; mon. con. in cong. chh.	
	268 50	8,50;	118 65—786 67
Ded. expenses of aux. so.	1 50—267 00	St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.		Canton, Presb. chh.	30 07
Amherst, Gent. 50,12; la. 32,40;	82 52	East Stockholm, Fem. miss. so.	8 50
Greenfield, Evang. so.	38 72	Gouverneur, Coll. 42,88; mon.	
Hancock, Gent. 54; la. 53; mon.		con. 23,64; L. B. Parsons, 10;	76 52
con. 64,50;	171 50	Hammond,	3 50
Hillsboro', Gent. 60; W. Sym-		Hopkinton,	6 50
monds, 10;	70 00	Lower Norfolk,	2 43
Mason, Mon. con.	25 00	Madrid, W. Powell,	10 00
Pelham, Gent. 22; la. 32,35; mon.		Massena, L. D.	3 00
con. 46;	100 35	Ogdensburgh, Coll. 44; mon. con.	
Temple, Gent. 25,60; la. 23,75;	49 35	37,38; mater. asso. for a child	
Wilton, La.	15 25—552 69	at the Sandw. Islands, 13;	94 38
Jamestown and vic. N. Y., E. T. Foote, Agent,		Oswegatchie,	21 33
Fredonia, Presb. chh.	35 00	Parishville,	3 50
Jamestown, Cong. chh. to consti-		Pierpont, B. Plumbly,	2 00
tute Rev. AMOS PAYNE HAW-		Russell,	37
LEY an Hon. Mem. 50; (\$100		Upper Norfolk,	7 33
prev. rec'd, constitute SAMUEL		Potsdam, Mon. con. 15; Rev. A.	
FOOTE an Hon. Mem.)	50 00	Brainerd, 25; mater. asso. 2,50;	
Sheridan, Presb. chh. to consti-		two indiv. 2,25;	44 75
tute Rev. ZECHARIAH EDDY an			314 18
Hon. Mem.	50 00	Ded. expenses of aux. so.	7 50—306 68
Stockton, Mon. con.	3 00—138 00		

Valley of the Mississippi, Aux. So.

W. R. Thompson, Tr.

Western Reserve aux. so.

Geauga co. Claridon, 7; Hamden, 10;	
Lorain co. Grafton, 1, 1/4; Penfield,	
2,95; Medina co. Chatham, 1,70;	
Guilford, 10; Litchfield, 59c. La Fayette,	
1,35; Richfield, O. M. Oviatt, 10;	
J. Newton, 10; M. Oviatt, 10; indiv.	
6,06; Rev. J. Mc C. 1; Westfield, 9,45;	
York, 3,04; Portage co. Freedom,	
Special effort, of la. 23; Hudson, H.	
Oviatt, 50; S. F. Dickinson, 2; Trumbull	
co. Ellsworth, 6,14; Hartford, 20;	185 33
<i>Washington co. Vt. Aux. So. C. W. Storrs, Tr.</i>	
Barre, 1st cong. so. 36; Mary	
Dodge, dec'd, 14;	50 00
Berlin, Cong. so. 5,60; Miss S.	
Strickland, 3;	8 60
Montpelier, 1st cong. so. mon.	
con. 40,31; gent. 11,25; la.	
41,75; mater. asso. 9,37; 1st and	
2d chh. sab. sch. con. (of which	
for Ceylon miss. 70c. for	
Dwight, 50c.) 8,57;	111 25
Moretown and Duxbury, Cong. so.	8 21
Roxbury, Two indiv.	75
Stow, Cong. so. mon. con.	3 20
Waitsfield, D. Taylor,	1 00
Waterbury, 1st cong. so.	34 14

Ded. expenses of aux. so.

75—216 40

<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
Brooklyn, La.	70 65
North Killingly, Gent. and la.	
69,91; mon. con. 20,84;	90 75
North Woodstock, Village Corner,	
Chh. and cong.	22 00
South Woodstock, Mon. con.	25 50
Thompson, Gent. 45,44; la. 33;	78 44
Westfield, Gent. 80,30; la. 56,42;	
fem work. so. 50; mon. con.	
21,07; juv. so. 68c.	208 47—495 81
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Chaplin, Gent. 16,55; la. 28,28;	
mon. con. 16,35;	61 18
<i>Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.</i>	
Chester, J. Jordan, to constitute	
Mrs. ASENATH JORDAN an Hon.	
Mem. 100; mon. con. 16,94;	
coll. 20,41; indiv. 16,28;	153 63
Hartford, White Riverville, Gent.	
and la.	33 00
Perkinsville, Mon. con.	1 47
Woodstock, Miss M. C.	1 00—189 10
<i>Total from the above sources,</i>	<i>\$10,178 98</i>

VARIOUS COLLECTIONS AND DONATIONS.

<i>Alfred, Me. Sub.</i>	20 00
<i>Alleghany, Pa. R. C. Grier, 10; J. T. 3;</i>	13 00
<i>Andover, Ms. Chapel cong. of Theol. Insti.</i>	
149; W. par. fem. asso. 17,50;	166 50
<i>Ashby, Ms. Miss. so. of acad.</i>	4 00
<i>Ballston, N. Y. Chh. (of which to constitute</i>	
Rev. A. T. CHESTER an Hon. Mem. 50;)	
100; hea. sch. so. for Agnes Henry and	
Mary Waterman, Ceylon, 25;	125 00
<i>Bangor, Me. Mon. con. in Hammond-st.</i>	
chh. and cong. 30; Rev. G. Shepard, 10;	40 00
<i>Barre, Ms. Mon. con. in evang. cong. so.</i>	38 25
<i>Bath, Me. United mon. con.</i>	66 00
<i>Bethlehem, N. Y. 1st presb. chh. mon. con.</i>	
8; fem. miss. so. 24,53;	32 53
<i>Billerica, Ms. Mrs. H. Hill,</i>	2 00
<i>Boston, Ms. Free chh.</i>	71 53
<i>Bridgehampton, N. Y. Fem. benev. so.</i>	20 00
<i>Brunswick, Me. A balance,</i>	8 00
<i>Burlington, Vt. Mon. con. in sem.</i>	15 18
<i>Cambridge, N. Y. Coll. in 1st united presb.</i>	
cong.	42 00
<i>Canaan Four Corners, N. Y. Cong. so.</i>	
which and prev. dona. constitute Rev.	
JOSEPH B. BALDWIN an Hon. Mem.	24 00
<i>Carlisle, N. Y. Chh.</i>	53 50
<i>Cazenovia, N. Y. 1st presb. chh.</i>	200 00

<i>Chalmers, N. Y. Chh. for Tuscarora miss.</i>	7 00
<i>Champlain, N. Y. THOMAS J. WHITESIDE,</i>	
which and prev. dona. constitute him an	
Hon. Mem. 90; P. Moore, 50; N. Moore,	
40; R. C. Moore, 40; benev. so. 20; S.	
Hubbell, for Silas Hubbell, Ceylon, 20;	260 00
<i>Chazy, N. Y., J. C. Hubbell,</i>	50 00
<i>Clintonville, N. Y.</i>	26 65
<i>Cohocton, N. Y. Mr. Wells,</i>	1 00
<i>Colden, N. Y. Chil. of mater. asso.</i>	1 00
<i>Concord, Vt. Coll. in cong. chh.</i>	7 50
<i>Constantine, Mich. 1st presb. chh.</i>	2 00
<i>Cumberland co. Pa. Ruth Irvin, 12; S. Irvin, 8;</i>	20 00
<i>Danby, N. Y. Fem. cent so.</i>	12 00
<i>Darien, N. Y. Cong. chh. and so. mon. con.</i>	25 00
<i>Dix, N. Y. Presb. chh. for miss. beyond</i>	
Rocky m.	4 50
<i>Eagletown, Ark. Choctaw miss. so. for print-</i>	
ing scriptures in Choctaw language, 4; H.	
K. Copeland, for translation of do. 3;	7 00
<i>East Aurora, N. Y., A lady,</i>	1 00
<i>Elizabethtown, N. J. Coll. in 2d chh. 149,03;</i>	
chil. of mater. asso. for hea. chil. 6,30;	155 33
<i>Ellsworth, Me. Cong. chh. mon. con.</i>	58 00
<i>Erie, Pa. 1st presb. cong.</i>	35 00
<i>Esperance, N. Y. Chh.</i>	4 22
<i>Exeter, N. H. Gent. and la. asso. in 1st and</i>	
2d par. (of which 12, fr. Mrs. M. Dean,	
for Ward Clark Dean, Ceylon,) 75,75; W.	
Perry, 20;	95 75
<i>Fayetteville, Vt. Rev. J. F. Griswold, 10;</i>	
sch. district in his par. 12;	22 00
<i>Fayetteville, Ten. Dorcas so.</i>	67 50
<i>Fort Bassinger, E. F., G. Loomis,</i>	20 00
<i>Gorham, Me. Extra effort,</i>	196 72
<i>Greenfield, Ct. A friend,</i>	3 00
<i>Hanover, N. J. 1st presb. chh.</i>	10 60
<i>Harrisburgh, Pa. 1st presb. chh. for Mary</i>	
Weir, Mary Graydon, Ann Haldeman, and	
James W. Weir, Ceylon,	72 00
<i>Jaffrey, N. Y. Cong. chh. 25,95; av. of jew. 4;</i>	29 95
<i>Jamaica, Vt. An abolitionist, for miss. in</i>	
Palestine, 86; cong. so. 14;	100 00
<i>Keesville, N. Y. Cong. chh. 100; M. Pope, 50;</i>	150 00
<i>Kennelunk, Me. Chil. of mater. so. for or-</i>	
phan chil in the U. S. of dec'd missionaries,	10 00
<i>Kingsboro', N. Y., C. Mills and fam. to con-</i>	
stitute A. WARD an Hon. Mem. 100; D.	
Robertson, 50; U. M. Place, 40; G. Judson	
and fam. 24; J. Smith, 20; Mrs. A. Potter,	
20; Mrs. S. Mills, 15; W. Ward, 15; F.	
Steel, 15; J. Burton, 10; Mrs. C. Ward,	
10; T. L. Parsons, 10; Mrs. S. B. Place,	
10; D. S. T. 5; A. W. 5; S. W. 5; A. B.	
and fam. 5; eight indiv. 10,50;	369 50
<i>Knox, N. Y. Mon. con.</i>	11 00
<i>Leviston, Pa. Miss Jenkins's fem. sem. for a</i>	
fem. sch. in India, 10; I. and I. M. 5; J. P.	
5; four indiv. 4;	24 00
<i>Limington, Me. Cong. chh. and so.</i>	7 50
<i>Lovell, Me. Mon. con.</i>	1 38
<i>Ludlow, Ms. Mrs. M. Wetherbee, 10; E. B.</i>	
R. 1;	11 00
<i>Lyndon, Vt. Cong. so.</i>	15 00
<i>Machias, Ms. Mon. con.</i>	30 00
<i>Malden, Ms. Mon. con.</i>	49 00
<i>Malone, N. Y.</i>	79 87
<i>Marblehead, Ms. La. for miss. asso. to con-</i>	
stitute Rev. MARK A. H. NILES, and Mrs.	
STELLA S. NILES, Hon. Mem.	176 25
<i>Marietta, O. Marietta Fem. Ins. for Marietta</i>	
Cotton Jaquith, Ceylon,	10 00
<i>Mayfield, N. Y. 2d chh.</i>	75 25
<i>Meadville, Pa. Mon. con. in presb. chh.</i>	25 00
<i>Merthuen, Ms. Sab. sch. for benefit of Ind.</i>	13 55
<i>Muffitt's Store, N. Y., P. Roberts,</i>	5 00
<i>Moers, N. Y.</i>	5 00
<i>Nashua, N. H. Mon. con. in Mr. McGee's so.</i>	50 00
<i>Newark, N. J. 1st presb. chh. la. asso. 191;</i>	
mon. con. 50; 3d presb. chh. ann. coll.	
130,50;	371 50
<i>New Lebanon, N. Y., R. Woodworth, a rev.</i>	
pensioner,	20 00
<i>Newport, N. H. Elkanah Carpenter, dec'd</i>	
for Elkanah Carpenter, Ceylon, by Rev. J.	
Woods,	20 00
<i>Newton, Ms. E. par. Miss B. C. B.'s class</i>	
in sab. sch. for China miss.	2 27

<i>Newton, N. J.</i> 1st presb. chh. Mrs. M.	7 25
<i>New York city</i> , Av. of Jew. 4; a friend, av. of do. 1,50;	5 50
<i>New York</i> , A friend,	5 00
<i>Ontario, N. Y.</i> , P. Heard,	10 00
<i>Orford, N. H.</i> West chh. and so. mon. con.	40 30
<i>Otisfield, Me.</i> D. Knight,	3 00
<i>Painesville, O.</i> Mon. con. in cong. chh.	11 50
<i>Peru, Vt.</i> Chh.	10 00
<i>Petersburg, Va.</i> Presb. chh. mon. con.	1 00
<i>Philadelphia, Pa.</i> Franklin-st. chh. 100; youth's miss. so. in 1st independ. chh. for <i>Helen Chambers</i> , Ceylon, 20; presb. chh. S. st. for Bombay miss. 35; inf. sch. in do. 1; 11th presb. chh. mon. con. 40; 1st presb. chh. AMBROSE WHITE, which constitutes him an Hon. Mem. 100; T. Fleming, 200; M. Thayer, 25;	521 00
<i>Pittsburgh, Pa.</i> 3d presb. chh. 265,71; J. Lyon, 30; 1st presb. cong. J. Wilson, 10; a lady, 5; Mrs. S. 5; Miss Herron's sab. sch. class, 10; Mr. I. 5; I. I. 5; J. B. McF. 5; J. W. 5; Mrs. M. W. 5; a friend, 5; six indiv. 6; a col'd woman, 1,25;	362 96
<i>Pittsfield, Vt.</i> Mon. con.	3 00
<i>Plainfield, Ms.</i> Mon. con.	5 00
<i>Plattsburgh, N. Y.</i> , A. C. Moore,	50 00
<i>Pomfret, Vt.</i> E. Smith, 5; J. Miller, 1,50;	6 50
<i>Portland, Me.</i> Mater. asso. of High-st. chh. for <i>John Chickering</i> and <i>Frances Chickering</i> in Ceylon,	40 00
<i>Rogersville, E. T.</i> Presb. chh.	75 00
<i>Roxbury, Ms.</i> Eliot chh. and so. 249,34; sew. circle, 22,09; mon. con. 18,10;	289 53
<i>Royalton, Vt.</i> Coll. in cong. so. 48,25; la. asso. 20,75; mon. con. 12; (of which to constitute Rev. CYRUS B. DRAKE an Hon. Mem. 50);	81 00
<i>Salem, Ms.</i> United mon. con. in S. chh.	14 05
<i>South Andover, Ms.</i> Scotland dist. for schools at <i>Ginani</i> ,	3 00
<i>Springfield, Vt.</i> Gent. asso. in cong. chh. and so. 32; la. 28; mon. con. 20;	80 00
<i>Standish, Me.</i> Fem. miss. asso.	12 00
<i>St. Johnsbury, Vt.</i> 2d cong. chh. and so. extra effort, 56,08; fem. cent so. 23; class of girls in sab. sch. 2;	81 08
<i>Stratford, Ct.</i> Av. of Jew.	3 00
<i>Sudbury, Ms.</i> Mon. con. in Mr. Hurlbut's so.	52 00
<i>Thetford, Vt.</i> A friend,	5 00
<i>Topsham, Me.</i> Cong. chh.	30 00
<i>Troy, N. Y.</i> Mon. con. in 2d presb. chh.	100 00
<i>Utica, N. Y.</i> , W. J. Bacon, to constitute Rev. JOSEPH RANSOM of Johnstown, N. Y. an Hon. Mem.	50 00
<i>Wells, Me.</i> Mon. con. and coll.	38 36
<i>West Nassau, N. Y.</i> Mon. con. in presb. chh.	30 00
<i>Westport, N. Y.</i>	3 00
<i>Wiston, Mich.</i> Rev. L. Humphrey, for <i>Luther Luxton</i> , Ceylon,	11 52
<i>Wilmington, Ms.</i> N. dist. Indiv. for child in Ceylon,	20 00
<i>Wilmington, Del.</i> Fem. miss. so. in Hanover-st. chh. for Mr. Lawrence, Madura,	44 00
<i>Winthrop, Me.</i> Cong. chh.	35 00
<i>Wonneldorf, Pa.</i> A friend,	1 00
<i>Yurk, Me.</i> Mon. con. in 1st cong. so.	5 00
<i>Yorktown, N. Y.</i> Mrs. M. Jacks,	6 00
Cong. chh. mon. con. \$50 prev. ackn. constitute Rev. WILLIAM A. HYDE an Hon. Mem.	
	\$16,098 21

LEGACIES.

<i>Brerly, Ms.</i> Mrs. Lydia Dike, one half of five shares in Essex Bridge, by Mrs. Sarah Howe,	687 50
<i>West Springfield, Ms.</i> Lucinda Lowe, by William S. Lowe, Ex'r,	10 00
	\$697 50

Amount of donations and legacies acknowledged in the preceding lists, \$16,795 71. Total from August 1st, to February 28th, \$150,861 53.

DONATIONS IN CLOTHING, &c.

<i>Athol, Ms.</i> A box, fr. fem. char. read. so.	21 00
<i>Bloomfield, N. J.</i> , A box, for Mr. Coan, Sandw. Islands.	
<i>Caroline, N. Y.</i> , A box, fr. fem. miss. so. and fr. indiv. in Newark, for Mr. Wright, Wheelock,	36 67
<i>Charlemont, Ms.</i> A box, fr. la. sew. so. of 1st cong. and fr. juv. so.	
<i>Chillicothe, O.</i> , A box, fr. Dorcas so. of fem. sem. for Sandw. Isl.	314 62
<i>Hartford, Pa.</i> A box, fr. la. read. so. for Mr. Hotckin, Good Water,	61 29
<i>Ipswich, Ms.</i> A box, fr. fem. miss. so. of S. par.	20 00
<i>New York city</i> , (via.) A barrel, for Mr. Hotckin, Good Water, 61,29; do. for Mr. Jones, Mountain Fork,	61 29
<i>Richmond, Va.</i> (via.) A box, for Mr. Houston, Greece.	
<i>Roxbury, N. H.</i> , A bundle, for Lac qui Parle, Troy, N. Y., A box, for Rev. G. Champion, Ginani.	10 00
<i>West Springfield, Ms.</i> Shirts and stockings, fr. Lucinda Bowe, dec'd.	
<i>Wilton, N. H.</i> , A barrel, fr. la. sew. so. of 2d cong. so.	50 00
<i>Unknown</i> , Letter paper, fr. two friends,	14 00

DONATIONS RECEIVED IN CEYLON.

Mrs. Woodward, for *Henry Woodward*, £25; I. S. £11, 5s. Lieut. Ludlow, £10; Native Evang. so. £22, 16s. Capt. Chadds, £5; Rev. A. C. Hall, £10, 8s. 4d. for *Frances Hall*, £20, 16s. 8d. Rev. W. Todd, for *Lucy Todd*, £15, 18s. 9d. Rev. C. Stone, For three children in boarding sch. £7, 16s. £129, 9d.

George L. Sampson, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, W. Houston, 40; G. Hood, 10; Dr. McCaw, 10; a layman, 5; Mrs. P. 1; P. R. for Virginia sch. at Tsimoba, 1; Shockoe Hill chh. mon. con. 48,56; Miss J. R. 50c. Charlottesville, mon. con. in University, 5; Fincastle, E. J. 5; M. U. 5; Rev. S. F. C. 5; J. T. A. 5; F. T. A. 5; for Virginia sch. at Tsimoba; Abington, Miss L. M. D. 5; Leesburg cong. 12,50; Lovettsville cong. 2,50; Cartersville, Miss E. C. W. 1,10; Amelia, S. R. 1,50; Prince William, Miss A. E. M. 10; New Providence, cong. 15; Millwood, (vic. of) a few presbyterians, 50; Fayetteville, fem. juv. asso. for *Henry A. Revland*, Ceylon, 20; Lincoln co. mon. con. 2; Spring Garden, J. M. S. 5; Madison, Mrs. C. J. 50c. Mrs. S. J. 50; Robeson co. H. McL. 5; Greenville, chil. in Miss P.'s sch. for *Judith Graham*, 12; Georgetown, D. C. Bridge-st. mon. con. and indiv. 59,50; do. to constitute Rev. G. WOODBRIDGE an Hon. Mem. 50; \$298 16

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fuiled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXIV.

MAY, 1888.

No. 5.

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM GENERAL LETTERS OF
THE MISSION.

In giving a view of the state of the mission, on the first of July, the brethren remark on the—

*Decease of Mrs. Minor—Religious State
of the Seminary—Native Church.*

Since our last communication death has removed another from our circle. Mrs. Minor, who had been for a long time feeble, and whose dissolution was for several months expected, entered upon the rest of the saints in June last. Her disease was pulmonary consumption, to which she had a constitutional tendency. Thus are we frequently admonished of the brevity of our term of service here, and of the importance of being diligent in our work.

In May last there was an interesting work of grace in the seminary, and several, we hope, were translated from the kingdom of darkness into that of light. As you will receive a minute account of it from the instructors of the institution, we need not give particulars here. We would simply remark that whether we look at the mischief these youth may do, should they leave the seminary unconverted, or at the vast amount of good they may accomplish in this heathen land, should their talents and attainments be consecrated to Christ, there are none who more urgently need the prayers of the church.

About the same time, special efforts were made in the central school at Oodooville. The members of the church were awakened to prayer and labor, and some of the impenitent, we hope, were born again.

Special efforts were made also at Manepy and Tillipally with the children of the native free schools. Several in the English school at the latter place received impressions that prove to be abiding. With this exception, we do not know that any permanent religious impressions were made, but we feel happy in the reflection that the truth was preached with plainness and simplicity, and many prayers were offered, which will not be forgotten in heaven. At Manepy more than ordinary efforts were made also with the adult population, many of whom seemed interested.

There have been added to our churches, within the last six months, thirty-one. Some have been suspended, and others who had been suspended have been excommunicated.

The character of the native Christians is in many respects different from that of Christians at home. Their views of divine truth and christian obligation are less distinct. They are much under the influence of former prejudices and customs, and are easily led into temptations by their ungodly friends. They do not feel, to the degree we wish, their obligations to come out from the world, and take up their cross for Christ. There is no land where decided consistent piety is more important than in this. Christians here are emphatically a "city set on a hill." In christian lands, if one walks improperly, the world have before them other proofs of the truth of the gospel. Here the principal thing appreciated is a holy life, and if one falls, great is the dishonor to the cause of Christ. Let Christians at home then pray that these churches may be enlightened, energetic, humble, spiritual, that our Zion may be "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

Missionary Enterprise--Native Assistants.

While, however, we mourn the general deficiency of our church-members, we have occasionally proof that the spirit of the gospel is taking deep root. Such is an incident that recently occurred. We refer to the marriage of Caroline Chester, of the Oodooville school, to Gloucester, a convert from heathenism under the instructions of the Church-of-England missionaries, and their departure for Penang, under the patronage of Sir W. Norris. He is to labor there as catechist and teacher. In view of the distance they have gone, and of their going alone, or unaccompanied by missionaries, we think this event forms an era in the history of our mission. They come more fully up to the rank of missionaries than any who have been trained by us. Her friends did every thing they could to prevent her going. Her mother threatened to throw herself into the well, (a common way of showing great displeasure) as soon as her daughter was gone, and Caroline said she believed she would do so; and an elder sister, who had allowed her daughter to stay with C.'s mother and assist her in sickness, now called her away out of spite, and she herself would not go to the house or render her mother any assistance. When, however, they found C. determined, they yielded so far as to make arrangements for receiving the pair on the day after the wedding.

Our attention has been, by this enterprise, more than previously called to those particulars in the domestic system of the people, which do and will render it difficult for Christians here to engage in such service. Marriage alliances are formed by the parents, and (for the purpose probably of keeping the property unimpaired) almost, if not quite universally, the parties are relatives. They marry very young, and the wife still a child remains in the house of her mother, or her husband's mother, in a dwelling erected within the yard, or in the adjoining inclosure. If she is ill, her mother, sisters, and cousins are at hand to sympathise with her, to wait upon her, and cook for her family. From others than relatives, she would expect neither sympathy nor aid, for, in the language of a heathen who a short time since remarked on the care a missionary and his wife had bestowed on a sick native, "The people would as soon tread upon a sick man, who was not a relative, as assist him."

This and other circumstances have combined to create a very strong feeling in the mind of every native against removing from his or her own little village. If they make the experiment, they seem almost never to think another village tolerable. Each one finds in every other place worse water, a hotter sun, and fever more prevalent, than in his own. We have been led, in view of these and other circumstances, often to remark among ourselves, that a female who does as Caroline has done, does much more than a lady who leaves America for a foreign land. The same is true of men, but especially of females. The one who leaves America has a long voyage before her, but other women have traveled, if not on missions, for other purposes. To the other, and to all her friends, the thought is a new one, except when women have gone whole villages in company to worship at a distant temple. The former must leave her home, and live among strangers, but she is old enough in some degree to know how to take care of herself, and the step is a common one among her friends. But the latter, in her own feelings, and those of her friends, and to a degree, in fact, is an infant straying out on the wide waste without path or precedent or aid. The former is urged on by the plaudits of admiring friends, (and often strangers); but the mother of the latter threatens sincerely to destroy herself, and the relatives, to work on the holiest, strongest of a daughter's natural feelings, and to express their spite in the most effectual manner, actually withhold needed aid from that mother when in distress. When therefore a female (to say nothing of the other sex) with these difficulties in view, is willing to connect herself in marriage with one who is going to a distant land to labor for Christ, she exhibits a rising above prejudice and custom that is truly encouraging, and which we hope yet to see throughout the native church.

Though we have now perhaps more native assistants of one grade and another than any other mission, our supply falls very far short of what the wants of this heathen land require. The conviction is constantly deepening in our minds that an enlightened, energetic, self-moving, devotedly pious native agency is, almost more than any thing else of human means, what is demanded for the conversion of India. By self-moving, we mean an agency of men who can stand and act alone without the control and stimulus of a foreign missionary. The

difficulties in the way of a foreigner's preaching the gospel with facility and power in this country are so great, (to say nothing of the difficulty, if not impossibility, of obtaining a sufficient number of missionaries from abroad to meet the demand) that we are persuaded the great work of converting India is to be done by men raised up on the ground. They must of course be trained, and for a long time superintended, and directed by the missionary, and if he has a tact for it, he can without much difficulty, superintend a large number. We need men who will be to this people, what Paul was to the Jews or Greeks—who can meet the shrewd, wily brahmin, follow him in his subtleties, expose his sophistries, absurdities, and proud pretensions, and commend the truth to every man's conscience—men who can stand up fearlessly and alone, uninfluenced by heathen superstition, habits, or customs. And such men will be found.

The inquiry, however, will very naturally be made, What is the *moral effect* of the press, in other words, what good results are manifest from the distribution of Bibles and tracts. Though we are unable to refer to many instances of conversion that can be distinctly traced to the distribution of Bibles and tracts, we are persuaded much good has been effected by this branch of our labor. When a person is converted, it is often impossible to say whether it is to be ascribed to the preaching of the word, or to the hearing or reading of Bibles and tracts; but if his attention were only arrested by a portion of Scripture, or a tract, they certainly were the means of leading to great good. Many of the Scriptures and tracts we know are read by the people, as well as read to them by the native assistants. They are often called for, particularly the former; and though conversion may not occur, the mind is enlightened, the attention arrested, and prejudices removed by a perusal of the truth. We believe it to be our duty, "in the morning" to "sow the seed, and in the evening" to "withhold not our hand, for we know not whether shall prosper, either this or that, or whether they both shall be alike good."

In conclusion, we remark that the church need not expect the world will be converted till there is more prayer among Christians and missionaries, and therefore we would call upon all to pour out fervent, unceasing, believing prayer to Him who has declared that his people shall not seek him in vain, and that the world shall be filled with his glory.

Consequences of the Deficiency of Funds.

On the 10th of August, the mission forwarded another general letter, which is given below. At that date the circular from the Committee, addressed to the several missions, dated in May of last year, and enjoining on them all a great reduction in their expenditures, had not reached Ceylon. The painful curtailment of the operations of the mission, especially in regard to the free schools, was caused by letters dated three months earlier, informing the missionaries of the commercial embarrassments experienced in the country, which had at that time occasioned a serious deficiency in the receipts of the Board, and awakened apprehensions of a still further deficiency, which would render a great retrenchment of the expenditures abroad indispensable. It is hoped that no friend of missions will fail, in a solemn and prayerful manner, to peruse this statement from the mission, and consider anxiously what his duty is in the existing crisis.

The subject of expenditures and economy we feel to be one of the greatest importance; and many circumstances at the present time conspire to urge it upon our attention. Our mission concerns are so extensive, and in most respects, of such a character, that they cannot be suddenly checked in their operations, nor any part cut off, without materially affecting our cause. This, in connection with the evils of unexpected demands being made upon the Committee by their missions, goes to evince the great wisdom and propriety of the regulation, requiring the expenses of the several missionary establishments to be estimated and forwarded to the Committee, at least one year before the funds would be needed. At the receipt of your letter above named, there was not money enough in the treasury to carry on all the departments of our work two months longer. From the tenor of your communication, and from our not having received any indication of any further appropriation being made for us this year, it seemed to us necessary to take some measures for relief, or be left entirely destitute of funds for one fourth of the year. With these views a meeting of the mission was called on Monday the 31st ult., to take this whole subject into consideration—to inquire what must be done.—The mission met. Long and serious consultations were held before any decisions were made. After considering the pecuniary embarrassments of the Committee, the evils attendant on drawing bills upon the Board beyond their

appropriations at any time, and especially at such a time as this, and the probable losses which would be sustained in staying any part of our operations, we came deliberately and unanimously to the conclusion, that we were called to the painful work of stopping some parts of our movements—consequently, to give up, to some degree, what has been gained by twenty years' hard labor.—After this decision, it was not difficult for us to agree where the first blow should be struck. It seemed clear to us that the native free schools were the first branch to be lopped off—that the cause would suffer less in this than in any other part which involved equal expense. Consequently it was resolved that all these schools should be discontinued for the present, except fourteen; of which eight are of girls, and six are of boys—four of the boys' schools being at the new station of Penang; so to withhold a part of the wages of our native assistants, with the expectation of paying it at the commencement of the next year; to adopt the most rigid course of self-denial ourselves, expending money only for things absolutely necessary; not to take a new class in the seminary in September, contrary to our published arrangements; to dismiss from the seminary and the school at Oodooville, the less promising of the students, and to stop all building operations, except in completing the printing-office.

These are heavy blows. They cut to the heart. They maim our system and cramp our operations. And yet they only partially relieve our wants. The actual retrenchment in expenditures for the five months of this year, aside from what must be refunded, will not amount to £300. The schools from which we have thrust about five thousand children, would not have cost the mission more the £200, from this to the first of January, 1838. These circumstances, in connection with your remarks on schools in general, seem to require a more particular consideration of this subject.

Importance of the School System.

The great importance of christian schools in a heathen land, cannot be duly estimated without a careful consideration of what a heathen community would be without such schools. The mass of the people here are still heathen. If we view them in connection with the increasing number of their temples—the frequency, splendor, and duration of their festivals—their superstitious obser-

vances in all the departments of social and domestic life—their schools and books—the hold which their customs have upon the mind,—if we view them in these connections merely, we shall not find them less heathenish than they were twenty years ago. By this it is not intended to be said, that truth has not made progress among them. We believe it has, to a very encouraging extent, and that it is now gradually, if not rapidly advancing; as will, we trust, be evinced by succeeding remarks. But as light breaks in upon them, their hatred to the gospel, which to them is so exclusive—condemning their whole system—becomes more manifest, and leads them to put forth greater efforts to sustain their establishments. From such a community what is to be expected in aid of the cause of truth? Nothing, absolutely nothing. It was not to be expected that they would congregate to hear the despised gospel; nor will they in fact. Occasionally some few, from five to fifty, may be assembled, if special effort be made by some interested persons. But the same persons cannot be induced to attend to the truth for any length of time, nor to come together on successive occasions. It is not to be expected that they will maintain christian schools, or teach Christianity in any form. Nor do they. There are a few individual cases, where, in connection with the English language, they encourage the study of christian lessons, as a step to office—an indispensable, but hated condition of availing themselves of the privileges of the seminary. Aside from the English schools, their mere Tamul schools are as far from Christianity as possible. They know how to teach such things as they wish to have learned, as well as we do. It is idle to talk of “model schools,” for such a people. We might as well talk of a model religion. They will not copy from schools, which differ from their own in nothing except their christian character and the use of printed books. A majority of the people will send their children to our schools rather than support schools for themselves. Yet there are many flourishing schools, purely heathen, kept up in the midst of ours, because of the opposition to Christianity. Their schools, it may be said, will multiply readers. But what kind of readers? Not readers of the printed character. They have no printed books—their books are all written on the *ola*, each boy copying his own from the master's dictation. Not intelligent readers. Every thing learned is in the form of song, most of it

unintelligible to the learner, and often to the teacher, and merely committed to the memory. These books are all obscure, to a greater or less extent, delusive and debasing to all the better powers of the mind. The taste is formed only for such sentiments and such books. Thus by these schools the youth are educated into heathenism, if we may be allowed the expression. The more they learn of such things, the more they wish to learn. Their books are almost innumerable, and all of a character most captivating to a corrupt youth. What could we expect from such readers, were we to give them the Bible and the tract? Not much, certainly, without other very efficient and controlling means of instruction, keeping the truth before the mind, explaining and enforcing it. It may be said, go to their houses and teach them. But such are the habits of the people, should you go to their houses at any other time than at noon, under a mid-day tropical sun, you would not in most cases find any body at home, except women (who would generally run like so many wild goats on your approach) and children. Should you attempt to preach the gospel to the children, you must first teach them something like the amount of our elementary christian lessons, viz. the smaller and larger Catechisms, the "Abridgement of the Bible," etc. before you can give them any intelligible idea of the essential truths of the gospel. Here you must do at the expense of a missionary's time and strength, what is now done in our schools at an expense almost too small to be named.

What, then, is effected by means of mission schools? By them the land is rapidly filling with intelligent readers. They prepare the way for the Bible and tract distributor. In this connection alone we regard them as a great auxiliary in the work of publishing the gospel in this district. They, in this respect, give the press a value which it would not otherwise possess. Probably in every heathen land, certainly in this, education and the press must go together in order to turn either to the best account. Either, indeed, might be of some value by itself; worth more in any mission than they cost. But the value of each would be more than doubled, by combining their operations.

By these schools, also, we secure large, attentive, and comparatively intelligent congregations on the Sabbath, including more adults than could be otherwise collected. At other times, by night or day, we may hold meetings in the school bun-

galows, where we never fail of collecting, through the influence of the master and scholars, several of the parents and others. Thus the bungalows are our chapels scattered over the land. These congregations are permanent—the same individuals, nearly, being brought under the continued influence of the preached gospel. These same children are all brought into Sabbath schools, and their teachers into Bible classes, every Sabbath. One other day in the week, the teachers and all the readers in the schools are collected at the several stations, for reading the Scriptures and for instruction from the missionaries. Through this same means, we secure our quarterly schoolmasters' meetings, when the brethren unite their influence in prayer and preaching, for a whole day, for the salvation of a very important class of men. Hence, too, our ability to hold "protracted meetings" whenever we please. This in a country of protracted heathen festivals, or meetings, is no small item.

But this is not all. One half of what these children learn in the schools is strictly religious—is christian—and the other half moral and useful. The christian lessons are committed to memory, and consequently remain with them as permanent materials for their instruction. The tendency of such lessons to improve the youthful mind in any circumstances, is obvious and important. They enlighten and elevate the judgment and awaken conscience. They certainly furnish a very rational and encouraging ground to hope for success in the regular preaching of the gospel. Look then upon these sons and daughters of the heathen—of dark, impure, bigoted heathen—with their neat christian books in their hands, at home and abroad, and the pure words of Jesus in their minds—look upon them in the bungalow daily, in the Sabbath school, in the house of God, and weekly at the station—and tell us, if they do not furnish an object worthy of christian benevolence, and a foundation for hope most cheering. Is this good obtained at too great an expense of money? or of the missionary's time? A school of forty-five boys costs the mission from twenty to thirty Spanish dollars per year. Twenty such schools would cost from \$400 to \$600 per year, and would demand, for their management, as to the mere secular part of the business, not more than one day in a month of the missionary's time, leaving him to do about as much direct missionary work as he otherwise would do. Such is the expense of the ordinary

and extraordinary congregations of each of your missionaries, of his Sabbath school and Bible class, and of a great amount of the best kind of religious instruction, extending to hundreds, and spreading through the whole parish. Is this good secured at too dear a rate? What could two missionaries do at a station without schools, compared with what one might do with them? We believe they could not do as much. It has been stated and published by a distinguished minister, that "the attempt is now making to extend religion among the heathen by education and other cautious and gradual improvements," and this is said for the purpose of pointing out a more excellent way. In view of the subject, as now presented, we ask, is the remark just? is it correct? For what end do we resort to such measures, and in what sense do we rely upon them for success in our work? We consider them as indispensable, even to the existence of what is demanded by the successful and distinguished preacher to whom we have alluded.

But this is not all. Our schools connect us with the people. They are always a sufficient introduction to their houses, in many cases to the mothers, and a passport to their feelings. They also tend to displace the heathen schools, and to prepare the people to support those of better character. We by no means suppose that mission schools are to be continued in perfection. It is our fixed purpose to lay this burden upon the people as soon as possible. But it must be done gradually. These schools, also, are fast changing the character of the language of the people, depriving it of its heathen or mythological sense, and giving it a christian meaning. They are, certainly, an important means of perpetuating Christianity in the land—of fortifying our positions, the importance of which was clearly and ably exhibited at the meeting of the Board at Hartford, in 1836. But we cannot dwell longer on this subject. Our apology for saying so much is found in the importance which we attach to this form of missionary labor, in your remarks on the same, and in the erroneous views which we suppose a part of the church have taken.

We cannot, however, dismiss the subject, without giving two or three statements of some of the more intelligent natives, illustrative of their mode of reasoning on the subject.—One of the brethren remarks, "I said to the catechist, as he came in, The people in America say to us, we send you to

preach the gospel, but you teach schools, make books, etc. etc.—what have you to say by way of answer? He replied, 'I called a carpenter to make a door for my house, and he brought an adze, planes, etc. I rebuked him, saying, I told you to come and make a door—I did not tell you to bring adzes and planes, nor to work with them.' Soon after another assistant came in; he not knowing what had been said, I repeated the complaint of the American churches, and asked him what answer I should give. He said, 'I sent my servant to the field to farm it; and he went and dug out the stones, and ploughed the field, and put on manure; and then I turned him off saying, I sent you to make a farm, and not to dig stones, nor to put on manure.' "

Such are our views of the schools which we have dismissed. We hope, indeed, to be able to resume them, in whole or in part, at the beginning of next year—purposing in the mean time, to review the system, and to make improvements wherever it may seem practicable. The views and feelings of the mission in reference to the dismissal of the schools, especially if they were not to be resumed, are not, we believe, too highly colored in the following remark, written by one of the elder brethren on the 2d instant. "After my usual lessons with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, etc.; to keep the Sabbath holy—prayed with them, commending them to the friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides—and when I looked after them as they went out, my heart failed me. O what an offering to Swamy!—*five thousand children!*"—We beg you to ask the churches to look at this scene, to put their children in these children's stead, then to look up to Him "who for their sakes became poor, that they through his poverty might become rich," and determine what they will do with these children, and what direction they will give us, their servants and fellow-laborers, as to the course we must take in reference to them. Will they say to us, you shall have no money for them, you shall leave them on the dark mountains and in the

howling wilderness of heathenism? We cannot believe they will—we shall act on better hopes.

As to the general expenses of the mission the Committee may feel assured, that we will do all we can to diminish them, or to prevent their advance, so far as may seem to us consistent with the best interest of the cause for which we live and labor in this land. We most fully approve of your sentiments on this subject.

Our estimate, for next year (1838) show a less amount than what will be expended within this year; and those for 1839 still less. These estimates were made out with care, with scrupulous regard to the directions of the Committee, and with the best views we could get of the wants of the people—of what is demanded of us as christian missionaries in this particular field. Though the amount we have asked for the two succeeding years, is somewhat above the proposed remittances mentioned in your letter of February 20, 1837, we hope the Committee will not feel any serious difficulty in meeting our wants. We do feel, that the cause would materially suffer in abridging any department of our operations or of our system. Do the churches ask us to lessen our expenses in this way?

REPORT OF THE MISSION SEMINARY, DATED JULY 1, 1837.

AFTER mentioning that the course of instruction and study in the Seminary had continued much the same as in times past; and that an uncommon amount of sickness had prevailed among the pupils, and in the district generally, the principal instructors, Mr. Hoisington and Doct. Ward, proceed to give an account of—

An Eclipse and the Opinions of its Nature and Causes—Licensure—Native Agency.

On the 21st of April a total eclipse of the moon occurred, in perfect agreement with our calculations. An eclipse is always an event of special interest in this country. Many superstitious notions and practices are connected with it. Though they may have been told, it will not be out of place here to present a few of the more peculiar.—An eclipse is always, to some degree, inauspicious; especially a total eclipse. Solar eclipses are more inauspicious than lunar. Yet the occurrence of two or three lunar eclipses in one year is regarded as specially ominous of evil. The evils most likely to

occur in such cases, are sickness, drought, famine, etc. Indeed, a peculiar influence, for good, as well as evil, is exerted by these occurrences, of which the wise will be aware, and turn it to the best account.

During the eclipse no healthy person will eat; for eating then would be a certain cause of disease, especially of the skin. If an eclipse occur unexpectedly, and there be food prepared in the house, the general rule is to throw it away. If, however, it be some more expensive or delicious dish, it may be given to those who can eat it. If this cannot be done, a knot of *cusa** grass is to be placed in the pot, to avert the evil influence, and the whole set aside till the eclipse be past. Persons afflicted with cutaneous diseases may eat, during the eclipse, not only with impunity, but with certain expectation of being cured.

During the eclipse the bite of a serpent, or the prick of a thorn, will be fatal. That is the time the serpent race receive their venom from *Raku*, its original source. Hence the people will not leave their dwellings, especially their compounds, at such a season.

The eclipse has also an important influence on the *mantras*, if properly repeated at that time. Hence at such seasons the brahmins, astrologers, and others, are particularly busy in muttering these marvelous formulas, by which means the power of one is frequently increased to that of a thousand. This is usually done standing in water up to the chin, with the eyes fixed on the distressed planet.

This is also a most favorable time to begin incantations, to call up devils, to bewitch persons, etc. etc. Also, for the physician to enter upon the preparation of his important medicines, to prescribe for difficult cases, etc.

These are only a few of the superstitions in this connection, which have influenced the whole community, and which still have a great influence on multitudes.

The eclipse is supposed by a large part of the community, to be caused by *Raku's*† swallowing the planet. Others say it is caused by *Raku's* coming in between us and the luminary eclipsed, and thus intercepting our vision; while another class maintain, that it is caused

* *Poa cynosuroides*. An important article in Hindoo worship.

† *Caput draconis*. In fact the ascending node. In mythology, a monstrous serpent, which, with *Kethu*, (*cauda draconis*) grasps the sun and moon, and causes eclipses.

by the shadow of Raku, which is at a great distance from the body thus obscured. But two or three of the principal astronomers of the district acknowledge, to persons connected with us, that the eclipse is occasioned by the interception of the sun's light. This we regard as a pleasing triumph of truth, and evinces the correctness of the course we have taken in this connection.

At a meeting of the consociation of our churches, held at Tillipally on the 11th of May, Henry Martyn was licensed to preach the gospel. The examination on experimental and doctrinal theology was very satisfactory. Martyn will at once take his stand among our best native preachers, as to knowledge, ability to teach, etc. We do not, however, intend to change materially, his course of labors. His station as tutor in the seminary is undoubtedly a more important one than any other we could give him in the present stage of our mission affairs. Nevertheless his licensure will considerably increase his usefulness. It will give him more influence in the seminary and country; it will render him more useful on the Sabbath; and on special occasions, it will enable him to come forward, often greatly to our relief. This case comes up before us as a pleasing and encouraging indication of what we would aim at, and hope for, in our efforts, to supply the Tamul country with a native agency adequate to its complete moral redemption. We feel called upon to "thank God and take courage."

In the afternoon of the same day a meeting of the mission was held to consider the subject of supplying the adjacent continent with native assistants. Though we find great difficulties in getting our young men to go over to the help of our brethren, cheerfully, and in sufficient numbers; yet the subject seemed to open before us in an important light. It is obvious that several years must elapse before the associate missions can do much in the way of supplying their own pressing wants. All that we can do will not meet their demands, even as they now appear. Were there a seminary in each of the missions on the continent, as efficient as our own, our united efforts could not produce any thing like an adequate supply of native agents for that wide and opening field. The number of Tamul people is estimated at 8,000,000. To supply this population with native laborers at the rate of one preacher, one catechist, and one teacher, to every 1,000 souls, would require 24,000 persons. To furnish these

is a work indeed, most worthy the efforts of the American church. Besides all that can be expected from the direct efforts of missionaries, and other European laborers, something like this supply of native agents must exist, before Christianity will have become triumphant in the land—before she will have bestowed her full measure of blessings upon this benighted, perishing people. But whence such a supply of believing, qualified laborers; whence, except through the more "effectual fervent prayer" of the church, and her more liberal contributions? Do we not present here to Christians an object worthy of their attention? Will they not look at it? In "counting the cost" of the world's conversion, and sanctification, have they always, or ever in its true amount, brought in this item? Could we speak to them on this subject, we would say, the field is large and white; the time is short; souls are perishing; your help is needed, is demanded.

Revival of Religion among the Pupils.

Nothing very special of a religious character marked the first two or three weeks of the term. And the prevailing sickness seemed to have rather a distracting influence. Yet we felt in some degree, the importance of a refreshing this term, and that we should exert ourselves for it. No special public efforts were made till after the middle of the term; yet there were some encouraging indications before the close of the first month. A prayer-meeting held by one of the faculty with the teachers, every Sabbath morning, from the beginning of the term, gradually increased in interest, and seemed to be a means of bringing them up to the work. A private fast, and some union prayer-meetings, among the mission families, and a general meeting of our native church members, held at Batticotta, were obviously among the more remote means of the blessing which ensued. Though we felt, from the first of May, that the Spirit of God was, in a degree, with us, yet there was no marked development of feeling till about the middle of the month. About that time a very interesting case of conversion occurred. It was that of Seth Porter, of the first class; one of the most clear and pleasing cases we have ever witnessed among these youth. This was the means of greatly hastening the work. The usual meetings on the succeeding Saturday evening were deeply interesting, and told us that God was there.

The following is an extract from the minute made at the time in reference to the church meeting. "Near the close of the meeting Porter prayed, and spake to the church, to the superintendents, his classmates, and all. He reminded them of their unfaithfulness to him, in not having warned him of his sin and lost state. He appealed to the several classes of individuals with the question, Have you done all you could for the salvation of the impenitent members of the seminary? The effect was deep, awakening, and salutary.—The following is a part of a record of the teachers' meeting held the next morning. "They all seemed deeply impressed with the sin of neglecting the youth of their respective classes, and manifested an unusual spirit of prayer. One said, A boy in my class came to me yesterday with the question, Have you done all you could to save the souls of your class? He added, I felt that I had not—that an awful weight of guilt was resting on me. I resolved to do better. Others referred to the remarks of Porter last evening, as the means of bringing them to see their guilt, and thence to new resolutions to serve the Lord better," etc.

The usual exercises of this Sabbath, May 21st, were unusually solemn, and indicated the presence of the Spirit of God. This was most clearly evinced in the inquiry meeting in the afternoon. Such were the appearances in the evening, that we concluded it to be our duty to have some special meetings the next day.

On Monday the solemnity seemed to deepen, and become general. Mr. Spaulding came to our assistance in the evening. One interesting case of hopeful conversion was manifest in the afternoon. We resolved to continue the meetings.

Tuesday. The rain was descending in torrents. Such a storm as was seldom known in the district. It was impossible to pass to or from other stations. We seemed "shut up unto" this work. The meetings through the day were very solemn. They seemed to have power. A most marked general impression was made. But the body of the impenitent seemed to stand just where they were last evening—somewhat awakened; but there was no very striking or general movement among them. The true state of things was, however, developed. A few Christians had been praying for a month. But the church as a body had not yet come up to work. Another case of hopeful conversion on this day, goes

to show that the few had not prayed in vain. We felt encouraged to go on with the meetings, but perceived that something more must be done to bring the church to their duty. In the evening the whole effort was directed to Christians. They were dealt with plainly. They were told that they were obviously shutting up the gate of heaven against the impenitent, that they must repent—*must now repent*, and come up to the work of the Lord, or be guilty of the blood of souls. The word seemed well timed. The church seemed to be prostrate before the Lord. From that hour, the Spirit began his work with the impenitent extensively.

Wednesday. The meetings on this day gave cheering evidence that a good work had been wrought in the church. Our efforts with the impenitent, up to this morning, had been to convict them of sin, and to bring them to repentance. We now began to preach Christ more distinctly. At the close of the afternoon service, it was requested that all who had decided to embrace and follow Christ as their Lord and Savior, should come forward to a vacant place in the school-room, the place of meeting, that we might give them some appropriate instruction, and pray for them. More than forty rose almost simultaneously, and presented themselves. It was a solemn moment. That was probably the hour in which several of the older and leading boys in the several classes were delivered from the power of the devil, and "translated into the kingdom of God's dear Son." The evening services seemed to carry on the work.

Thursday. Mr. Spaulding left us about noon. The storm without, a little abated. Almost the whole country was covered with water. It was impossible for Mr. S. to have gone before, though much concern was felt for the family and school at Oodooville. Thus the Lord continued to shut us up to this work. We continued to preach Christ through the day and evening. Every exercise seemed to show advance in the good work.

Meetings were held the next morning and evening, which were scenes of cheering interest—scenes over which we doubt not angels rejoiced. Meetings rather more frequent than usual, continued to be held for several days, and they seemed to be delightful seasons to all.

It is not easy to calculate the entire fruit of this visitation. At the commencement of the term, forty-six students were members of the church, and

some twelve or fifteen others gave some evidence of having been born into the kingdom; and about 111 were impenitent. At the close of these solemnities, there were forty or fifty of the impenitent who professed to have submitted to Christ. How many of the professed converts were real converts, we cannot tell, nor would we, at this stage, presume to conjecture. If half of them are only awakened sinners, we may consider this half as having received incalculable benefit, and as being much more hopeful subjects, in most cases, of renewing grace, than they were previous to this revival. Yet we may, perhaps, be assured that some individuals will have been hardened, and perhaps sealed over to perdition, from having rejected and abused the calls for mercy. One important fruit of this awakening is an unusual attention to the word of God, which continued to the end of the term. The demand for Scriptures, and the pleasure manifested in receiving them, furnish additional evidence that the Spirit of truth was here.

This, like other similar seasons of religious excitement, developed several things of interest, touching our general system. The bearing of the different systems under which boys were fitted for the seminary—the influence of the village and family from which they come, have been strikingly illustrated. The boys from families of ordinary heathen character, who have gone regularly through our course of christian lessons in the free schools and central schools, have received the first, and apparently the more radical and permanent impressions from the truth. Almost all who came from under strong heathen influence of family, or from schools where there is no regular system of christian instruction, remained unaffected through the revival. This will be of use in our future movements.

The importance of the English language, as a medium of communicating religious truth is illustrated by the facts in the case of the older boys in the seminary. When they get an idea, through this medium, it is clear and distinct—separate from heathenish pollution and mysticism. The developments during this season of revival have made us feel more than ever, perhaps, the importance of a *pure language* in making known the gospel among this corrupt people, whose language, equally with their manners, takes form and spirit from the deep polluted fountains of Hindooism.

But we need not remark further on this point. We are sure you will unite with us, in renewed thanksgiving to our covenant God, for this fresh manifestation of grace, in owning and so signally blessing, the feeble efforts of his unworthy servants.

Death of a Student—Admissions to the Church.

Chandler Robins, of the second class, died on the 1st of June. He appeared unwell the day before, but not very sick till evening. No medicine could be made to take effect. He died about two o'clock, A. M. It seemed a case of violent congestive fever. We hope that it is well with him. He was a candidate for church membership, and was expecting to be admitted to the church the next Sabbath. Just before his departure, he prayed, that the Lord would receive him unto himself, etc. One great object in our mission is, we trust, answered in the case of this boy, *the salvation of the soul*. The specific design of his education seems to be lost. And yet, we cannot speak upon this point with positiveness. The Lord can appropriate his attainments in a way we think not. Certainly the benefactors of these boys, and the churches, have nothing to complain of in the death of a christian youth, whom they have brought out of heathenism into the light of science and religion.

On the 4th of June, thirteen of the students were received as members of the church, on confession of their faith. They had been sometime on probation, as candidates. They give us good hope of being "such as will be saved." Their names are as follows: Of the first class, G. H. Hallock and Bela Kellogg; of the second class, Simeon Goodell and Samuel Miller; of the third class, Apesherkanathan, (from Madura), Sevanandan, (from Taryen), and Charles Wright; of the fourth class, Harry Johnson; of the fifth class, Charles Hoover, William C. Sherrard, Thomas P. Hunt, James P. Wilson, and John Anketell. This makes the number of church members in the seminary, exclusive of teachers and servants, fifty-eight. If we add to these the present number of hopeful converts, it will appear that more than half the whole number of students are the friends of our Redeemer, and have the prospect of becoming important laborers in his vineyard. But they need the continued anointing of the Holy Ghost, in order to be prepared to stem the terrific torrent of

corruption in the land, and be, what many would suppose them to be as soon as they were born into the kingdom. Will not the churches make them a specific subject of prayer, unceasing, fervent prayer.

Did our limits allow, we should be inclined to remark on several points touching the bearing of our educational arrangements and operations on the great object of our mission—the evangelizing of the heathen. A bare allusion to the subject is all that we can give at the present time. We know assuredly that success in the work of converting the heathen depends on the effusion of the influences of the Holy Spirit. And we believe that these influences are to be expected in answer to the prayer of faith, and in connection with the proper use of the means of grace. Our experience shows that there is nothing in our system calculated to embarrass the operations of the church in these respects, but much to facilitate them. The clear and obvious connection which may be traced between the precious revival we have been permitted to witness, and the operation of our school system, are among the leading considerations which go to convince us that the plan is good.

JOURNAL OF NATHANIEL NILES, A NATIVE PREACHER.

THE following extracts are inserted, not merely on account of the interest which may be felt in the statements made, but also that the friends of missions may see something of the character of the man, and what sort of labors may be expected from well educated natives.

Miscellaneous Notices of Labors among the People.

Aug. 26, 1836. This is a day of full moon. After having attended the monthly examination of one of the native free schools, attended the meeting of the workmen as usual. Then I went and invited one of the carpenters to attend the meeting. The carpenter said, Please to send us earlier home, because this is our fasting day. This led me to choose the 58th chapter of Isaiah, the 7th verse; "Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." The workmen were interested in the subject. I showed the nature of fasting. Christians do not fast on the day of the new and full moon to obtain heaven for their

dead fathers and mothers. These Tamul people, who have lost their mothers, fast on the full moon, that their mother's may obtain heaven. But those who have lost their fathers, fast on the new moon for their fathers, that they may obtain heaven. Those who have lost both, fast both days. I told them that it is a ridiculous notion that parents would get heaven by their children's fasting. They should have been pardoned by the Savior, etc. They said these things are all true.

28. Went to Molai, where A. Backus is placed as catechist. We had in our meeting 112 children, the schoolmasters, and some people. The text of my sermon on that occasion was Luke 12: 19. And I will say to my soul, Soul, though hast much goods laid up for many years; take thine ease, eat, drink, and be merry. When I was returning from Molai, I met some persons in the way, and spoke to them on the subject of salvation. Among these a brahmin, seeing me in the way, wished to get rid of my conversation; but I asked him, Sir, are you not preparing for the heavenly home? But he perceiving that I was coming near him, stood at a distance out of the way, thinking that he would be defiled, if I came near, and said, Every thing will be done according to the fate, or according to the writing on (in) our heads by God. These people think that God has written on every man's head something of his destiny.

30. Labored with the children and schoolmasters from eight o'clock till ten o'clock. Here are several classes to be taught in reading. There were ninety-one readers; of these twenty-seven are girls. Some of the children were detained by their friends on account of a wedding in a neighboring village. Last night, at one of the weddings at Batticotta, the people were poisoned, so as to cause men to be deranged, by some of their enemies. They were in a distressed state; some were laughing, others were fainting, and others in a state of drowsiness. A complaint was carried to the court. The result is not known. The more the light of the gospel shines the worse it is with some of our countrymen. To some the gospel is a savor unto life, to others a savor unto death.

Sept. 1. In the course of conversation with a brahmin, the subject of caste was touched upon. The brahmin said the missionaries stand upside down; that is, they try to alter the nation of caste.

4. Lord's supper was administered in the church. There were about ninety

members of the church. In the forepart of the afternoon had a meeting with the baptised children of the church members at Batticotta. After this meeting went to one of the neighboring villages and met some individuals, and spoke to them. Of these persons a young man's remark was, that as soon as he hears a solemn sermon, especially a sermon on death, he trembles, and thinks of his soul. But gradually those feelings wear away. Beside these, he said, in one of his protracted meetings, his attention was turned for the salvation of his soul, and he felt much. This having been known to his parents, relations, and priests, they were displeased; and it was the remark of some of the relations, that he will bring disgrace to his family, if he should become a Christian. But I told the man, the account is not between him and his relations, but between him and God. This is the grandson of the old maniar of Batticotta.

11. A. M. Preached in the chapel from Eccles. 9: 10. Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. This afternoon attended the funeral of my dear brother, Nicholas Permander, the first and faithful Christian in the American church at Jaffna.

Oct. 2. Sabbath. Preached in the church from Jeremiah 8: 22. Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered? The people were very attentive. This afternoon went among the people, and met some of the principal men in the neighboring village, who are resisting the light of the gospel for a long time. One company of the people heard me very well. It was the remark of one of the individuals, after he heard me read a tract, that these are very good subjects, and this is the reason why the court moodeliar at Mallagam became a Christian, because he read several good books, and was convicted of his dangerous state. In the other company of the people, when I spoke on the redemption of the Savior, one man said that Jesus is not God. I showed to them the difference of the character of the Savior and their gods. I told them that their gods were gods of filthy character. But our Savior had no sin. In this argument the people can say nothing against our Savior.

17. Early in the morning went among the people to distribute tracts and con-

verse with them. They heard me attentively. A learned Pandaram said, Worshipping idols is a vain thing; the idols have no power either to do good or to do evil. For instance, a few days ago an idol was stolen, and the thieves were not detected by the idols. By this he meant even gods, when they are stolen, have no power to punish the thieves.

Nov. 6. Went to Molai to preach. A considerable number of people and children attended. I attended an inquirers' meeting at Backus's house. It seems they are somewhat like Nicodemus, who are secretly thinking about their souls. A head man expressed a wish to join the church; still he feared his relatives.

Removal to the Female Boarding School at Oodooville.

Jan. 21, 1837. Left Batticotta and removed to Oodooville, as the missionaries thought it was best, on the whole, for me to take charge of the female boarding school there, as the principal teacher. It was the remark of some of the people that I was obliged to leave the Batticotta station; because my second son was born on an unlucky day; to which my reply was, in pleasantry, that he had accomplished a great thing in causing me to take charge of such a school.

23. Mr. Spaulding called me to the female seminary and committed the concerns of it, as to the studies and order of the children, to me.

May 3. The school committee examined the school. Mr. Perry, after his remarks about the progress in study that he had noticed in the scholars, added a few things more on the subject of their salvation. There was something like the Spirit of God, striving with the impenitent in the school. Seeing such a good sign, I held a meeting with them. The church members were roused up in some degree.

11. As God was pleased to bless the religious labors in the school, I called Backus and Caderaman, with the consent of Mr. Spaulding, and held a conference meeting to-day. A great solemnity was felt in the meeting. Several of the hardened individuals began to feel about their souls.

12. The maniar of Cutchai visited the school, and was much surprised to hear the girls work sums in the rule of three, reading the English language, and singing hymns like the English ladies. He said he could not learn the English

language. It was to his admiration to see that so many girls are together and learn.

22. A protracted meeting was began and continued for three days. Last night a considerable number of girls felt deeply in the meeting which they had among themselves. We thank God that we had a revival by those meetings. About thirty girls became serious, and made inquiry, "What shall we do to be saved." It is noticed that the female children have more ready minds for religious things than the other sex. And also the churches in this heathen land have better opinion of the piety of females than that of males. We hope the seminary in this land will be a blessing and help for the great cause of our heavenly benefactor.

Respecting the character and services of Niles, Mr. Spaulding, the missionary at Oodoo-ville, remarks—

The above is made out by N. Niles, the native preacher who is connected with me at this station. He is the head teacher and superintendent of the female boarding school; and, under our supervision, is a most prompt and active man. His time in the forenoon is always occupied, and in the afternoon he goes out among the people, or helps me in the stated meetings. In the evenings he holds meetings (one or two) each week with the girls, and teaches at other times. Of the revival mentioned above, I would only observe that it has been rather a silent work, and has done much good in raising the standard of piety among church members, and some fifteen or twenty continue to profess that they have given themselves to Christ. We may perhaps calculate on benefit to all, and on a real change of heart in ten or twelve.

Madras.

GENERAL LETTER FROM THE MISSION,
DATED AUG. 12, 1837.

HAVING remarked on the desirableness of having a large printing establishment at Madras, and of being furnished with a much greater amount of funds than the present embarrassed state of the treasury of the Board will admit of, the brethren of the mission, Mr. Winslow and Doct. Scudder, remark on—

Bible and Tract Distribution—Encouraging Openings—Painful Necessity for Curtailing.

We have already distributed perhaps 10,000 portions of the Bible in this way. Scarcely a day has passed, since we first came to Madras, that more or less applications have not been made for them at our stations. Doct. Scudder has just returned from a tour of a month, in which he distributed nearly 6,000 copies of a gospel, or some similar portion of the Tamul Scriptures, as well as large numbers of tracts. We cannot expect to be frequently supplied with so large a number as Doct. S. carried out, as the funds and means of printing are both too limited; but something may be done, until the way is opened for a fair commencement of our establishment. At any rate, we feel the importance of doing what we may, as the press alone can, for the present, reach the dying millions of India. We may hope in vain for the voice of the living preacher to address them all for ages to come, unless the number of missionaries is vastly increased.

We are then just in this state. There is an encouraging, and what may be considered a providential opening for several mission stations in this city alone, where are more than 400,000 souls famishing, with few indeed to break to them the bread of life—calls for schools of every description, such as boarding schools and a high school, in addition to several native female schools, and a pressing demand for the Scriptures and other books, which requires an efficient book manufactory; and while in a country place, if a larger establishment cannot be formed, it may be expedient to begin a smaller. Circumstances are such here, that we must be prepared to do a good deal, or it would be better to attempt nothing. As there are presses, means of binding, etc., there is no occasion for our having a printing establishment on a small scale. It would only add to our secular cares, without corresponding benefit.

Will the churches then support us in attempting to carry out the original plan? This is a question which we feel most anxious to have settled. Surely we may hope for efficient aid from the American Bible and Tract Societies, and the Sunday School Union, if they continue to regard their field as the world, and are not greatly straightened in their foreign operations. Our eyes are in a great measure directed to them, in behalf of the supplicating dying millions of South-

ern India. As to the Board, we know and feel and mourn over its embarrassments. We cannot but be truly thankful for any degree or amount of aid, with which they furnish us in the work here. We will not complain should it become less instead of more. We must only limit our operations accordingly, and not attempt what we have not the means of accomplishing.

But is it so, that the American churches cannot afford the means of supporting missions effectually, when missionaries can be found to conduct them? Are there men, and is there not money? Are there laborers in the field who cannot be furnished with needed helps in their work,—but must be left like a cultivator without implements, or a mechanic without tools? Has God thus straitened the churches of our beloved country, or are they straitened in themselves? Surely there is money waiting to be offered, when the call for it is once understood. Are there not thousands in the churches who can give of their abundance, and tens of thousands of their competence, or their poverty, who need only to be reminded of the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor,—and to feel that he calls upon them to know the fellowship of his sufferings for a lost world, and to sympathy in the travail of his soul for its redemption—to come forward and pour into his treasury until it is full to overflowing. If not, alas for the land of revivals! alas for the churches which God has favored more than any other in these latter days! They know not the time of their visitation. They see not when good cometh. They apprehend not their privilege to impoverish themselves, if necessary, for Him who emptied himself, and poured out his soul to death for them. We cannot but believe that the missionary spirit will greatly increase in America, and that means for forming such an establishment here as was contemplated will soon be furnished. If not, there seems no way but to wait and bear the pain of disappointment until means are provided, and not attempt any present enlargement.

As formerly mentioned, we have now two stations, Chintedrepettah and Royapooram. These we think ought not to be relinquished, but maintained with as much vigor as circumstances will allow. There ought, if possible, to be proper mission premises provided at each, including not only a dwelling-house, but a suitable native chapel, as well as the means of supporting an effective system

of schools. We are greatly pained at the prospect of not being able to carry forward this system so far as already commenced, but of being obliged to dismiss many of our schools, and to take such other retrograde steps, as in a new mission, are peculiarly undesirable. At Royapooram three schools have already been given up—and one, the English out-school transferred to Mr. Day, our Baptist brother, who is expecting to move into its neighborhood. It was a very fine school, and will be a good beginning to him, though a loss to us. We are only waiting for advice from Madura as to what they can do to help us, before dismissing other schools, or taking other means of retrenchment.

Ordinary Labors of the Mission—Encouraging Success.

In regard to the mission work we have, since the last accounts, been going on much as before. The revival of religion which has been mentioned in our separate communications has produced very pleasing fruits in the independent chapel, and to some extent also in the fort. In the former nearly twenty members have been added to the church, and in the latter several may be considered as candidates. A public review which occurred at the time of the greatest seriousness, was a season of great temptation, and many who had been more or less impressed with the truth fell away. Still, good has been effected, and some souls have, as we trust, been plucked as brands from the burning.

There are now thirteen village, or out-schools, at each station, or twenty-six in all, containing somewhat more than six hundred children; and at this station, Royapooram, an English school for boys, under the instruction of Mrs. W., and one for girls also lately commenced. The girls are attending a little to English, but principally to their own language and to sewing. Both these schools are just now very much lessened by the threats and injunctions of the catholic priests, who have denounced bitter curses on all who come to us for instruction. There were twelve promising girls in the school a few days ago, and now only five.

Our congregations at both stations continue encouraging. At Chintedrepettah there is a slight bungalow erected for public worship, but at Royapooram the verandah and front principal rooms of the house are used, as there is no place for erecting a bungalow. In these

four or five hundred people, the greater part children assemble every Sabbath morning. The Bible class and Sabbath school at this station, for European descendants is also in a pleasing state. In the former are now more than thirty, one or two of whom, besides those who have lately joined the church, seem serious.

There have been some inquirers from among the natives, who have appeared at times anxious about their souls, but only one of them, a young man of Royapooram, who has been previously mentioned, seems to make much progress. His case is hopeful. He endures persecution for Christ's sake. A native assistant, John Cheesman, having lately come from Jaffna to assist Doct. Scudder at Chintedrepettah, this young man has gone there to reside with him a few months, for a better trial of his sincerity, and benefit of the conversation and example of a confirmed native Christian. He is anxious to receive baptism, but we think a long trial generally necessary, before any heathen, whom we cannot know intimately, should be admitted to this rite; and consequently to the church. It has been customary to baptise natives, professing a belief in Christianity, with very little evidence of its having any power over their hearts. We might gather at once a considerable native church, would we receive all the nominal Christians, or even all the heathen who offer themselves. But a church without spirituality would be only a lifeless carcass. We prefer being too cautious rather than too rash in admissions.

BIOGRAPHICAL AND OBITUARY ACCOUNT OF MRS. WINSLOW.

Notices previous to her Marriage with Mr. Winslow.

AT page 141, of the last number, it was mentioned that Mrs. Winslow, the wife of the Rev. Miron Winslow, of the Madras mission, was removed by death on the 23d of September. Her bereaved husband has forwarded the following account of her decease, prefaced by some notices of her life.—After mentioning that she was born in the city of New York, on the 22d of November, 1798, and some of the incidents of her early life, he proceeds to remark upon the circumstances of her conversion, which occurred when she was eighteen or nineteen years of age—

The change, however, in her mind and conduct was marked and decided. She

was thrown into deep affliction by the loss of an almost idolized brother at sea, and the Spirit of God, concurring with this providence, brought her into deep waters, where she felt herself to be sinking without hope. This state of mind continued until one evening, at a religious meeting, her pastor, in a very fervent prayer, thanked the Savior for bearing and taking away our sins, and commenced a discourse with the invitation contained in the last chapter of the Revelation, "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Though these words had often sounded in her ears before, they now seemed new, and as addressed particularly to her. They reached her heart. She was introduced into a new world, and was so agitated as to tremble; not with fear, but joy. Her emotion was such that she caught hold of a pious friend sitting near her, as though she must speak of what she felt. On her way home, and after her arrival there, her mouth was filled with praise.

While her former husband lived she had been much in society, of which she was formed to be the life and ornament; had visited with him different parts of Europe, as well as of her native land,—but she now sought retirement, and almost seclusion. She even withdrew herself from a large association, of which she was principal directress, composed of ladies united together for benevolent purposes, because their frequent meetings brought her more into notice than she could endure. She felt afterwards that by indulging an immoderate grief, she had sinned, and it probably laid the foundation for her subsequent ill health. After three or four years she looked on the brighter side of the dark cloud, and at length saw the rainbow of promise succeeding the storm.

An extract or two from her letters, written about the time that she decided to engage in the missionary work, will show what her feelings were in view of such a course of life. Writing to a friend, she says—

"Shall I tell you, my dear friend, that this subject has cost me many tears, that I have prayed as well as wept over it. I will state my feelings frankly to you, and my motives in desiring to go to the heathen. For a long time my mind has been much exercised with a desire of devoting the remnant of my life to the service of God among the heathen. I

have often found myself thinking of dear Harriet,* and wishing to be engaged with her in her labors; and in my devotions, the deplorable state of the heathen world would often so rise up before my mind, that I could for the time pray for nothing else. I felt that my days were rapidly passing away, and grew more and more desirous that they might be spent for God. The aspiration was continually in my heart, Lord, let me do something for thy glory, ere I go hence to be here no more. Such have continued to be my feelings until the present time, being sometimes more deeply exercised, and at others less. Of course, I had no definite plan; only the fervent desire. I could say, Lord, be pleased to direct all my changes for me; I desire to give myself entirely to thy guidance. I have much comfort in casting all my cares on my Redeemer. He has not failed me. May he continue to order all things for me. If I know any thing of my own heart, I have a conviction of duty in some measure independent of every creature attachment. But now in the full tide of confidence let me tell you my griefs. I have been educated more for general usefulness in the world, than for devoted usefulness as a missionary. This depresses me. Days and nights have been devoted to general reading, but the question arises, Will this avail me any thing as the wife of a missionary? You must tell me all you think on this subject. When I am overwhelmed with a sense of my unfitness, I fly to my heavenly Father, and he seems graciously to give me comfort, and to show me that he can strengthen me. My greatest happiness is to lie at his feet and pour out my soul before him.

When I think of my pleasant home, my darling sisters, my beloved brother, the bright glad creatures you have seen springing around my path, and though last, not least, my gentle mother's mild, constant cares about me and for me, you will not wonder that sorrow comes over me like a spell. The polished circle too, and my great religious and literary privileges in my native city, all are at times passing in review, and each in turn are carefully examined as to whether I can give them up. Generally, through grace, I am enabled to say, None of these things move me; I am willing to relinquish all, to be any thing, to suffer any thing, if by any means I may be made useful in advancing the great work. A pang does

sometimes pass through my heart, when I think of dying in a heathen land, far from the graves of my loved ones, but I can trust in Christ; and can believe that he can place under my fainting head the precious promises of the gospel. He can consecrate a grave for me, even in a pagan land."

It was with such views as these that our lamented friend decided to engage in that work, in which she so soon laid down her life. In the course of her preparations for leaving home, which did not occur until a year later, she frequently expressed her feeling in a private diary, an extract or two from which will be given.

"Blessed be God, I feel more happiness in the thought of leaving my native land for the sake of Jesus, than I should once have supposed possible. I firmly believe that I shall have strength given me equal to my day. I was left a short time this evening to the temptations of the adversary. When sitting with my dear sister and family, and seeing the happiness of all, I felt as though I could never, never leave them. A sadness came over my Spirit. I felt that the enemy was coming in like a flood. Tears filled my eyes. I could not remain with them, but fled to my own room, my lone sanctuary, where God condescended to meet and to comfort me."

A month subsequent to this she says, "Events of importance are crowding upon me. I need great grace to guide my footsteps. May I be led by the Spirit. Teach me the way in which I should walk. O my Father, guide me by the right hand of thy righteousness. I would not take one step without thee."

Again, when at a crowded watering-place, she adds, "I have no fellow feelings with the majority of those who come here to while away the tedious hours. Even amid the surrounding crowd my thoughts are on eternal things. I would keep my mind stayed on the precious promises of God, for I feel that I can take comfort in nothing else." In a letter, speaking of the feelings of her family, with whose souls hers was bound up—in reference to her leaving them she says, "My sisters carefully avoid the subject; they are distressed at the prospect of separation and dare not trust themselves to mention it. My opinion is that we should all feel happier to give expression to our thoughts. I often long to tell them of God's dealings with me. Sometimes I am very, very happy in the prospect of going to the heathen, of be-

* Her sister then in Ceylon—the wife of Doct. Scudder.

ing constantly occupied for my Master; and I would fain have them participate in my happiness."

Her Labors in Connection with the Mission.

She was married on the 22d of April, 1835, and left her native country in the ship Charles Wharton, bound to Madras, on the 21st November of the same year. The trial of her affectionate spirit in parting from her friends was most severe. In her journal for them, she says, "Such sadness was in my heart as I cannot describe." She also speaks of an intense *longing of heart* after her friends, but the Lord abundantly supported her. In the revival of religion on board the ship, which occurred in course of the passage, her whole soul was excited, and she seemed indeed the happiest of the happy.

On arriving at Madras she was with her husband, most kindly received into the family of Mr. and Mrs. Smith,* to whom she ever felt under great obligations; and to whom she again returned for a little time, after a visit of four or five months to Ceylon.

When at length settled in her own hired house at Royapoorum, and permitted to feel that she had a station and home among the heathen, her great desire was to be doing something for their benefit. On the voyage she had paid some attention to the Tamul language, and so far as her health allowed, she now applied to it with vigor and success, as her memory was one of uncommon tenacity. The removal of her friends, Mr. and Mrs. Smith, from Royapoorum, also brought under her instruction immediately a school of Tamul lads studying the English language, to whom she devoted herself a part of every forenoon, and also a Bible class and Sabbath school for the children of European descendants, which had been under the care and tuition of Mrs. S. To the instruction of all these, and to the encouragement in various ways of the children of the village schools, who resorted to the station every Sabbath, and more or less frequently also on other days of the week, she devoted herself with great delight, and in visiting the schools with her husband. She was, when thus employed, eminently happy. Perhaps her desires carried her beyond her strength; for after the birth of the precious babe who so soon followed her loving mother, as

though their spirits could not be separated, she has never had firm health. She, however, added to the care of the boys' school in the verandah of her house, a school for girls in one of the rooms, with whom she spent the hours of the morning not before occupied, in hearing the lessons of the boys. In this employment her Savior found her. She had indeed under the pressure of ill health left the schools for four or five days, to be with her sister, Mrs. Scudder, in the absence of Doct. S., from home for a time, and to recruit her own strength a little; but it was all with reference to her own work.

The frightful disease by which she was removed, was, as usual, so overpowering and absorbing as to leave opportunity for little expression of her feelings; but that little was very satisfactory. On the first attack, the woman in attendance having laid her on the bed, asked if she had much pain; she replied, Yes, I have pain, but no matter if it brings me nearer to my Savior. The coming of her husband, who was sent for after the nature of the complaint became manifest, was looked for by her with great anxiety, but submission.

After he arrived he prayed with her. She followed in a most fervent supplication, praying for him, for her dear infant, for her sister, and other friends present and absent, in a most affecting manner. She did not ask for life. She seemed already to have made up her mind that the messenger had come for her, and she only wished to be found ready, and if possible, to leave a blessing behind her. When asked if she felt anxious, her answer was, No; just as the Lord may please; I could wish to live to do something in the mission, but the Lord does not need me; his will be done.—Do you regret leaving your native land and coming to these shores? Never, never; there is nothing worth living for but Christ and his cause; he does all things well. Sweet to lie passive in his hands?—You can commit your soul to him. Oh yes, yes, I *know* that my Redeemer liveth, and he has said, Him that cometh unto me, I will in no wise cast out. He has passed through death; he ever liveth; I long to see his face. She again prayed most earnestly, that the Savior would be with her in the dark hour approaching, that he would be with her in the overflowings of Jordan. She spoke much of her deficiencies and sins, but had strong faith in Christ.

Jesus thy blood and righteousness
My beauty are, my glorious dress, etc.

was several times repeated by her.

* Of the London Missionary Society.

She continually urged those around her to lift up their souls on her behalf, but did not ask them to pray for her recovery, or even that she might have an easy death. All fear of death and dread of pain seemed to be taken away. She was quiet in the hands of God. Not a murmur or complaint escaped her lips. She only said once or twice, It is hard work to die. The world was entirely renounced. When asked if she had any thing to say concerning her babe, whom she passionately loved, but had not requested to see since her attack, she said, No, I have given her up. God can do infinitely better for her than I can. She said two or three times, Oh that I could speak and tell you what is in this poor heart; but I cannot: Jesus knows all. Looking on those near she said with the utmost tenderness, My precious sister! my dear husband! and then seemed to have done with all things here. Every tie to earth was loosened, and gently did she ascend to the regions of light, committing her soul in confidence to her long-loved Savior. Just before she departed, her friends knelt in prayer around her bedside, and as her soul was quitting its clay tenement, a voice repeated,

"Hark! they whisper, angels say,
Sister spirit, come away."

and then, no doubt, what she herself called, her "poor, wearied, worn out heart, full of sin and sorrow," found rest in God. Yes, on the 23d of September, 1837, at a quarter past seven o'clock in the evening, she rested from her labors and her works do follow her.

Remarks on her Missionary Character.

It is not our design to eulogise the dead, but to benefit the living. Our dear and lamented friend had many excellencies, but they cannot even be glanced at, excepting to show the abounding grace of God, which all may seek, in enabling her to make the sacrifices she did for Christ's sake. Considering the peculiar character of her mind, and her easy situation at home, few are called to make greater. But those things which had been gain to her, she counted loss for Christ's sake. The strength and energy of an intellect of a superior order, and which had enjoyed the benefits of a refined education, and improvement from books and observation in different countries, were devoted as an offering of no value, compared with what she owed to the Savior. Her views of the duty of

those enjoying many privileges at home, to consider the wants of the heathen, were expressed by her in the following nearly extemporaneous lines addressed to her husband, as he was visiting some of the colleges in America to excite a missionary spirit—

"Say to the youthful followers of the Lamb,
Who dwell in academic halls—Come forth—
Come to the help of God against the mighty,
Come, visit heathen lands, and noting down
Their woes, show them the cross of Christ; rear
there
Aloft his standard. Let not the soft delights
Of home entice thee; but learn to feel for those
Dwellers in pagan darkness. Hear not unmoved
The story of their wants—their cry comes long
And loud o'er the wide waste of waters.
I bear their message to you, given with tears.
Oh, come and help us."

With feelings like these she herself left home, and after having been on heathen shores for some time, she says in her journal, "The Lord has been so good to me, that I might fill pages with the recapitulation. He has given me the desire of my heart in allowing me to come hither. May I be permitted to do something for his glory before my life is ended. I know not how soon I may be called away. I long to be without carefulness, and to live day by day on God's promises."—She was truly a missionary at heart, though allowed to do little more than enter upon the work. We may firmly believe, however, that the Lord accepted her, with the commendation, "It was well that it was in thine heart;" and hath graciously said concerning her in this thing, "She hath done what she could." Blessed sentence of approbation. Oh that we may all at last receive it.

For the last few months of her life, she made rapid advances in self knowledge, and spirituality of mind. There was a great change in all her views and plans. She was fast becoming dead to the world. Indeed she felt that her time on earth was short, and her impression seemed to be that whatever she did for God must be done quickly. In the maternal association, and in the efforts made for the children connected with it, she took a most lively interest. With some of the mothers she had entered into an agreement to spend an hour each morning in intercessory prayer; and with four or five christian sisters to meet once a fortnight for social and united supplication. Thus was she excited to work while the day lasted, and in regard to herself, her great object seemed to be, to have her soul's jewels, (as she poetically

termed them) faith, hope, and love, kept burning pure and bright.

Her last entry in her journal was as follows, "This is a weary land. May Christ prove to us as the shadow of a great rock. If I ever felt my need of strength from on high, it is now, for my own strength is perfect weakness. There is a land where the inhabitant shall no more say, I am sick, and where all tears shall be wiped from all faces.

'Oh! glorious hour. Oh! blest abode,
I shall be near, and like my God.'"

The secret of the Lord is with them that fear him. Our departed friend and sister lived a life of prayer and of faith on the Son of God.

Southern India.

LETTER FROM MR. R. O. DWIGHT, DATED
AT DINDEGAL, APRIL 1, 1837.

DINDEGAL was visited by Mr. Spaulding, of Ceylon, while on a tour upon the continent, in January, 1834, [vol. xxxi, p. 173;] and again by Messrs. Dwight and Lawrence, in July, 1836, while making an excursion in the vicinity of Madura, [vol. xxxiii, p. 239.] A few months subsequent to this last visit, Mr. Dwight commenced his residence there.

Dindegal—Commencement of a Station there.

Dindegal is situated about forty miles northwesterly from Madura. It is the capital of Dindegal district, so called. A sub-collector resides here, and until within a month past a regiment of native infantry, commanded by English officers, has been stationed here.

It is a very difficult matter to determine with accuracy, the number of its inhabitants. According to the statement handed to us by one of the officers of the cutchery, (the office of the collector,) there are in Dindegal 5,701 houses. This would give a population of at least 35,000 inhabitants. But the number is without doubt greatly exaggerated. I have no other means of estimating the true number, and therefore can only say that 20,000 would not probably be far from correct, as it was previous to the removal of the regiment. There are now remaining probably 15,000. Of this number many are catholics and many Mohammedans.

Very soon after my arrival, being invited by major W., the commanding officer at the station, I commenced preach-

ing at the barracks Sabbath mornings, in English. My audience consisted of about thirty persons, made up of the musicians of the regiment, who are natives of the country, one or both parents having been English Europeans, and two pious officers and their families. Lieut. C. also invited me to conduct a service at his house Sabbath evenings, with which I also complied. These services were continued until the regiment was removed. I have seldom preached to more interesting audiences, and have never in any place enjoyed the exercise more. Two of the gentlemen with their wives seemed to possess piety of an uncommon character. We experienced much kindness from them, and enjoyed much delightful intercourse. It is an interesting fact, and one which promises much for the interests of Christianity, that the number of those among the English population in India who are decidedly pious, has very much increased, within a few years, and is still increasing.

The mission assigned as my helpers three of the graduates of the seminary at Batticotta, one of whom is Asbury, who is well known to you by his own communications and those of the missionaries at Jaffna. By their aid I was enabled to enter immediately into missionary labor, though I had made but little progress in the language. Yet it was under very great disadvantages. I could do but little more than superintend their labors; but my intercourse with them, and the aid I have received from them, and the good which they have accomplished, has given me such a view of the excellence of the system of education adopted by the missionaries in Jaffna, as I could in no other circumstances have obtained. Though they are far from being what we could desire, either in mind or spirit; yet without their aid, even the old experienced missionary labors under great disadvantages. The young missionary can do comparatively nothing.

Schools established—Opinion of the School System.

Immediately after my arrival at Dindegal, my attention was directed to schools. From the urgent invitation of a number of its principal inhabitants, I had reason to believe, before coming here, that the way was prepared for a large English school. The sharishtadar, the highest native officer of the cutchery, brought ten fine boys as a beginning, all of whom, with one exception, were brah-

mins. He was very strenuous in urging that none but boys of good caste should be admitted. With this request, I thought it best for the time being to comply. But very soon the boys, one after another, ceased to attend. The reason I discovered to be the want of confidence in the teacher. The brahmins would propose to him difficult questions in relation to the language, and because he could not answer every thing, they thought him to be unfit for his duties. As I had no better teacher who could be spared, I thought it best to dismiss the school. As Mr. Lawrence is expecting soon to join me, we shall make another attempt.

I have already established thirteen native free schools. In these the whole number of boys is 340, and of girls 60. I have endeavored to adopt in these the same course as is pursued by Mr. Poor at Madura, in the schools under his charge. Those in Dindegall are frequently visited by the helpers, not merely to examine them, but to teach, with a view practically to impress the truths of scripture upon the minds of the children. Those in the villages are from time to time visited by the superintendent. All the masters are required to teach a certain portion of Scripture lessons or they forfeit their wages.

It may be desirable to you to know my own opinion of this system. I have but just come to the country, and until now was hardly acquainted with it. I will, therefore, merely say that, though many difficulties attend it, it seems to me one of the greatest and most efficient auxiliaries to missionary operations. I am led to this conclusion, not merely by my own observation, but from the fact that those who disapprove of it, when but partially acquainted with it, on becoming intimate with it, are constrained to acknowledge its excellence. And moreover, missionaries of other societies, who have become acquainted with it, have to a greater or less extent adopted it.

Finding a few weeks since that boys of good caste could, without difficulty, be obtained for the commencement of a boarding-school, I received them, with the approbation of my associates, to the number of twelve. This school I regard only as preparatory to one which shall be commenced at some future time.

Respecting his labors in public preaching, and the congregations which attend at the several places, Mr. Dwight remarks—

Besides occasional preaching in the streets and neighboring villages, we have

had in Dindegall two places where, for a number of weeks past, the gospel has been preached every Sabbath. We have now a third place, and before long we hope to commence in the fourth. These preaching places are school bungalows. The schoolmaster and boys are always present. The number of other attendants varies much, being from twenty to a hundred and more. You must be aware of the difficulty of assembling an audience for this purpose.

I have, by my helpers, been exploring the country, with a view of obtaining accurate information, distributing tracts and Scriptures, etc. They have in several instances gone to places thirty or forty miles distant, in different directions, and have distributed many tracts and portions of Scriptures in places where a missionary was never seen and the gospel perhaps never heard of.

Until I came to Dindegall there was no missionary in the whole district. After I had been here five months, a missionary, a native of the country, was sent by the committee of the Society for Propagating the Gospel.

Writing on the same topics, under date of July 1st, Mr. Lawrence having in the mean time removed from Madura to Dindegall, and taken the superintendence of the schools, Mr. Dwight adds—

We have now seventeen native free schools, containing 554 children, of whom thirty-nine are girls. We have reason to believe that our schools are becoming more and more popular among the people, and we could without difficulty increase the number much. The schoolmasters continue to meet twice in the month for instruction; when we enjoy the best opportunity for presenting divine truth before their minds.

We have much encouragement to hope for good to result from the boarding-school, which, as I informed you in my last report, the mission authorised me to commence. We were much troubled at the beginning, by the discontent of the boys. They were told by some that we were intending to compel them by and by to become soldiers; or to take them to our own country and sell them for slaves; or that we should give them some medicine, in order to make them become Christians, etc. This and other things made them very restless, and induced a number of them to run away. They seem, however, now to be very contented and happy; so much so that some of them, though urged by their parents, have re-

fused to go. The number in the school now is twenty. They are from eight to ten years of age. At present they are engaged in learning the rudiments of Tamul, having never been taught to read. Some of them have commenced English, and all are taught the catechism, which is in common use in the native free schools connected with the Jaffna and Madura missions. It will be long before we shall realize our hopes from this school; yet we may confidently expect, as a reward of our labors, that some among these will proclaim the truth as it is in Jesus to their deluded countrymen.

Disaffection among the Catholic Population—Caste—Dearth.

We have now four places in Dindegall where the gospel is regularly preached every Sabbath. The attendance of the people continues much the same, as at the time of my last report. We are much encouraged by the regular attendance, and serious attention of a considerable number, particularly from among the catholics. This class of the population, which in this region is quite large, is in a peculiar state. There seems to be a general dissatisfaction among them with their professed spiritual guides. Many individuals, and in some instances, whole villages, have been, for a considerable period, at variance with their priest and separated from him; and not only so, there seems a general conviction among them, that their religion is corrupt. It is in fact only a union of the rites and ceremonies of heathenism with those of popery, as seen in America, heathenism being predominant. This state of things has resulted from the oppression of their priests and their exorbitant demand for compensation for every rite which they perform: and from the partial light which has found its way among them. Some of them are connected with those who have joined the missionaries at Trichinopoly and Tanjore, and from them have obtained a little knowledge. Some pious military officers, who were formerly stationed at Dindegall, distributed many books. Thus, in various ways, light has been breaking upon their minds, disclosing to them the abominations of their own system. As in all other places where popery has prevailed, its influence is here manifest in discouraging and preventing education among the people. The proportion of those who are able to read among them is much less than among the heathen.

Their knowledge extends little beyond that which is necessary to their worldly pursuits and the idolatrous ceremonies of their own church. Three men from one of these villages, called Panjamputty, came a few weeks since and formally joined us. One of these was the headman of the village; another was a relation of his; the third was the schoolmaster. The first two belong to what seems to have been formerly a petty royal family, and are regarded by the people as chiefs.

Their having come to us has caused great excitement throughout the whole catholic population. The priest being now absent, councils have been held by the most decided advocates of popery among them. Their catechists go about from village to village, warning the people; and in Dindegall opposition meetings have been commenced and conducted by a layman. What the result will be time alone can determine. In relation to the motives of the men who came to us, we are yet in some doubt. It may have been merely from the hope of pecuniary benefit, or increase of influence, or some other wilful motive. We have not such evidence that their hearts have been touched by the truth, as we desire; but that they are convinced that our religion is better than theirs, there can be no doubt; and they are now in a way to become fully enlightened in relation to it. Many efforts have been made to induce them to return; but as yet they seem firm and decided. We have reason to believe that many in the village are inclined to join them, but are restrained by superstitious fears and dread of the reproaches of those who remain steadfast. We have sent one of our Jaffna young men to the village; who attends morning and evening prayers with the people, reads and explains the Scriptures, etc. Some give good attention, and all are ready to converse.

The subject of caste has appeared to me in quite a new light within a few weeks. I was exceedingly troubled by it a few weeks after coming to Dindegall. I sent out two young men to the villages to distribute Scriptures and tracts, and to converse with the people. The schoolmaster of one of these villages invited them to his house, but not until he had inquired as to their caste. One of them, a *villalah*, told him that the other was a *pariah*; in consequence of which he, the pariah, was directed to sit down outside of the house, while his companions went in, and was entertained by the schoolmaster. I was much

troubled at hearing of it, and felt ready to adopt the pariahs as those who should receive particular attention, even to the neglect of other castes. But within a few days, the other side of the question, which was before concealed, has been disclosed. I sent out Asbury, our head catechist, with a pariah, who is also employed as a catechist, to the villages. He took a noble stand, eat with him publicly and treated him as an equal, in such a manner as perhaps no other villager ever did a pariah. I was, as you may suppose, highly pleased. But a few days after I heard that this pariah had begun to go into Asbury's house with his sandals on, which no brahmin would ever do; that he would not condescend to a mat, but uninvited would take Asbury's chair, and behave himself as if in all respects superior. In relation to the chair, perhaps it is necessary that I should say, that among all the higher classes of the people, European furniture is beginning to be introduced, such as chairs, tables, couches, etc. A native man, seated upon a chair, indulges himself with the pleasing thought that he is raised far above the vulgar, and fills the most honorably place. Brahmins avoided the lectures delivered by Mr. Poor, a few months since, because he thought it not expedient to provide chairs for them. For a man of a low caste to sit in a chair, in the presence of a brahmin, would be a great offence. Should we offer chairs to men of low caste, who called to see us, the brahmins would avoid us.

The conduct of the pariah was not owing to ignorance. It indicated the nature of the man. Asbury was much grieved by it, as you may suppose; but I encouraged him to persevere. I had imagined that all the difficulties in relation to this subject, were formed among the higher castes; but it is a many headed monster. It is the greatest obstacle with which we have to contend, and seems to me the most perfect device of Satan. I should say that Asbury has been several times before treated in the same manner, in similar circumstances.

The rains did not fall at the usual season last year. The consequence has been a scarcity of grain and great suffering among the poor. Many wretched creatures have come to our door, apparently in the last stages of starvation; and many, we have reason to believe, have perished for want of food. In some instances the population of whole villages have left their habitations to seek in other places food and water. Through

the generosity of the gentlemen connected with the regiment which was lately stationed here, I have been enabled every week to give a small quantity of grain to a few of these poor creatures. Two or three hundred have sometimes assembled at the time appointed, with the hope of obtaining something. One of the young men from Jafna always preaches to them before the grain is distributed, and we have reason to believe that the truth has found place in some of their minds, though it may not have reached their hearts; yet we may find at the last day that it was rendered effectual, through the influence of divine grace.

LETTER FROM MR. POOR, DATED AT MADURA, JUNE 30, 1838.

THE following letter, as well as the two from Mr. Dwight at Dindegai, were written before the instructions of the Committee relative to retrenchment were received, and of course the schools were at these dates going on in the usual manner.

The statements here given by Mr. Poor will disclose some of the embarrassments amidst which missionaries are obliged to prosecute their labors, as well as the miserable superstitions and credulous fears to which the heathen are enslaved.

Schools in Madura and the Adjacent Villages.

In my last quarterly communication I confined my remarks almost exclusively to my labors in the villages. I propose now to give you some account of our schools in the fort, and to touch very briefly on a variety of topics.

At the commencement of this quarter, the number of village schools was twenty-six, containing nine hundred and sixty children. At the same time the number of fort schools was seventeen, containing seven hundred and seventy children, making the total number of schools forty-three and the number of children 1730. From the time of my coming to Madura, I have considered it an object of great importance to cover the city with mission schools, that an impression might be made as soon as possible upon the mass of the rising generation, in favor of christian education. In comparison with labors in distant villages, in different directions, with comparatively but few inhabitants, the dense population of the city gives important advantages to the missionary, in all his operations. Six-

teen of the fort schools I have often visited in my morning ride, and ascertained that the teachers and children were engaged in their appropriate business. Madura being the capital city, the seat of government, and the centre of business and of idolatrous superstition, is, in an important sense, the heart of the district, so that all that is good or bad here, quickly circulates throughout the district. If the people of the city reject the offers of assistance made by missionaries, the people in the villages will imitate their example. But if our services are valued there, they will be sought by persons at a distance. We have had ample evidence of the truth of both these remarks.

The greater the number of mission schools in the fort, the easier it is to exert an influence over them, and to shape them with reference to the introduction of Christianity. Some of the schoolmasters first employed were very careful not to commit themselves, until they were quite sure that they should be accompanied and kept in countenance by others. Hence it appears that the greater the number employed in mission service, the easier it is for each individual schoolmaster, as well as for the missionary, to do his duty.

In view of the foregoing considerations, we have thought it important to employ almost every schoolmaster, who would put his school under our control, and conform to our rules. At the commencement of this quarter the current began to run rather strongly in our favor, and our prospects were cheering. Including our English school, and two schools belonging to the Propagation Society, there were twenty mission schools in the city, and about the same number of purely heathen schools. Two or three schoolmasters, teachers of children of the higher classes of society, were about to join us. This would have given us a decided majority both in regard to the number of schools, and the number of children under instruction, to say nothing of our more efficient system of tuition.

Disastrous Effects of unfounded Reports on the Parents and Pupils.

But our apparent success in this branch of labor was becoming, as we must suppose, too great. It was necessary that we should meet with some rebuffs. An alarm was given in the city that the padres were forcibly initiating the children into the christian religion. The first notice I had of this was, the report of a

schoolmaster, that his school, consisting of sixty boys, taught in one of Ganesu's temples, among the weavers, was entirely broken up; and that the parents of the children were much incensed against him for having introduced printed books and christian lessons. On inquiring into the cause of this disturbance, I learned that a report had gone abroad, that I had recently called three or four little boys belonging to the school to my house, and privately compelled them to drink a dose, prepared for the purpose of bewildering their minds, and of turning them to the christian faith. I could not conceive from what cause such a report originated, and proposed meeting the parents of the children at the school-house or temple, on the ensuing morning. On my arrival at the spot, a number of people assembled, but they were in no mood for making any pacific investigation of the matter. After gaining a partial hearing on the subject, I was so much interrupted, that I thought it expedient to withdraw. The report went the rounds of the city, and soon extended to the villages in which our schools are established. The school in which the report originated, and two other large schools, taught in heathen temples, were broken up, or withdrawn from the control of the mission. Nearly all the other schools, both in the fort and villages, were much diminished in numbers, and some almost entirely deserted. In this state of things a majority of the fort schoolmasters visited me and formally asked for advice. It was evident that they were held in a strait betwixt two opinions, as to whether they should hold on upon the mission, in the hope that their pupils would return, or whether they should open private schools and each collect as many children as he could. In the latter case self-interest would require them to join the popular cry against the missionaries. In the former case, they had no prospect of gaining a subsistence, for the current month, at least, as their wages are graduated by the number of children and the amount of lessons taught. After looking at the subject in its various bearings, it was proposed that they should receive the same wages for the ensuing, which they had received the preceding month, whether they had few or many children, and that at the end of the month, we would consider what the circumstances of each school required. They were then exhorted to be more open and decided than heretofore in teaching christian lessons, and in inviting the people to examine

our books, and to point out what they thought exceptionable. They returned to their labors with cheerful countenances and fresh courage. One only of the company and two who were not present at this meeting, engaged as private teachers. At the end of the month, it appeared that on an average the teachers had had three fourths of their usual number of pupils. One of the three who commenced private schools has returned to the service of the mission. The other two are teaching large private schools, from which they receive higher wages, for the present, than when they were in the service of the mission.

The schools are recovering from this severe shock, but some months must elapse before our prospects of pervading the city will be again as fair as they were three months ago.

The origin of the disastrous report has been satisfactorily ascertained. The little boys were instigated to report as they did, by a man who wished to supplant the schoolmaster, and get himself into employment, as the teacher of a private school; and in this he has partially succeeded.

This unfounded report, in connection with some other untoward occurrences, has occasioned a temporary check to most of our missionary operations. While on this subject, and for the sake of showing by what means the father of lies maintains his power and influence among this enslaved people, I will here mention several occurrences that have come to my notice within a few weeks past. The first relates to one of our superintendents of schools, who was dismissed for breach of trust. The reason he now assigns for leaving the mission is, that the padre wished him also to drink a dose, such as was prepared for the three school boys; but that, as he did not like to drink it, he left the mission service. This is further proof that the padres give nostrums for the purpose of turning the heads of the heathen to Christianity!

In my last quarterly letter I mentioned the case of an intelligent man at Kutchukutty, who requested me to furnish him with a Testament, as he had already read many of our tracts. At the commencement of this month, he returned the Testament by the school superintendent, with the message, that the book had been the occasion of loss and trouble to him; that the goddess Karli appeared to him in a vision, and charged him with disaffection. On his inquiring, Wherein am I guilty? she replied, In as much as

you harbor and read the padre's books. Being alarmed at this, he offered her a goat in sacrifice to appease her wrath, and performed other ceremonies to purify his house, and of course returned the offensive book.

Another superintendent of schools reports, that when on his circuit to the schools, he left a parcel of tracts at a friend's house till he should return. Soon after this it happened that two of his friend's children died of the smallpox, a disease that is now prevalent in the district. The father of the family, being in great affliction, called a conjurer and wished him to inquire into the cause of his misfortune in regard to his children. After performing a round of ceremonies, the conjurer ascertained that the man's afflictions were in consequence of his permitting the bundle of tracts to be lodged in his house; and that if the man did not make a peace offering, to the amount of about three dollars, to a certain god mentioned, another child would be taken. The poor man, being greatly alarmed at this, came upon the superintendent for damages.

I will mention only one other instance. It is one of recent occurrence and is of a serious nature. From the commencement of our school operations on the continent, it has been reported, and the report believed by many, that the object of the missionaries in establishing schools, is to bring children under instruction, and thus to prepare them to be transported to some foreign country. These reports have often disturbed our schools, and rendered even the masters unwilling to have the names of their pupils registered. On the 20th instant I left Madura to visit a circle of six schools, at the distance of from twelve to twenty miles from the city, in a southern direction. On my arrival at Nangoor, where I expected to find a school of thirty or forty boys, ready to be examined, I found no one present but the schoolmaster, who began to relate the following pitiful story. He informed me that about a fortnight since, the morning after the school was visited by two of our superintendents of schools, a boy of thirteen years of age, a member of the second class, was missing, and had not yet been found; that it was the full conviction of the parents of the boy, and of the villagers generally, that the boy was kidnapped by the padre's agents; and that he himself, the schoolmaster, was about to be carried to a distant temple to make oath, before a god, who executed vengeance speedily on false swearers, that

he was not a party concerned in the business. While he was relating these circumstances the mother of the boy, a miserable looking object came in and violently threw herself upon the ground at my feet, beating her breasts and exclaiming with anguish of spirit, Where is my son? While I was endeavoring to raise her up and to obtain a hearing, the poor father, who was almost naked, came in and threw himself before me in like manner. After their first bursts of grief were over, and they had become quiet, I inquired minutely into the circumstances of the case. The facts were, as I have stated above, that the boy was missing the morning after the school was visited; that they had sought him in every direction sorrowing, but in vain; that no cause could be assigned for his absence, but that he was kidnapped. I told the parents that I was this day reminded of the grief and anguish felt by my father and mother, twenty-six years ago, by the loss of a son under equally distressing circumstances; that he left home, master of a vessel, for a foreign port, expecting to return in the course of a few months, but had not been heard of since.

Nothing, however, appeared to make any impression upon the minds of those present till I made a solemn appeal to God, that his vengeance might fall on me and my three children, if I knew any thing of the matter. This was in part satisfactory. A man present then observed that, as I had not been there for some months, they were in doubt what manner of people the missionaries were. I had opportunity for saying many things, but it was truly a distressing case, and the piercing interrogations of the father, who followed me some distance, showed that he still believed that I had some knowledge of the cause of his son's absence.

China.

GENERAL LETTER FROM THE MISSION,
DATED AT CANTON, SEPT. 12, 1837.

Employments and Labors of the Missionaries.

THE health of us all has been continued during the summer, and each has been enabled uninterruptedly to prosecute his labors. Preaching has been conducted in the English language among the residents at Canton nearly every Sabbath, and the attendance has been satisfactory.

Mr. Bridgman has preached about two thirds of the time, and Mr. Parker the remainder. Considerable interest has been manifested among the foreign community in putting public worship upon a more respectable and substantial footing than it has heretofore enjoyed; and the residents have lately come forward in a manner highly praiseworthy in procuring a chapel and providing it with suitable furniture. Our Bible class on the Sabbath and two weekly meetings for prayer have been continued at Canton and Macao as usual, and without any material increase of attendance. Religious instruction has been given to a few Chinese occasionally, which will increase as opportunity offers.

Each of us has one or two lads under tuition, who learn English and Chinese, and whose progress is encouraging. The number of pupils we would willingly increase; but as our room is exceedingly circumscribed, and all the scholars we take must be regarded as servants, we cannot do as we would gladly wish in this important part of our labors.

During the past term Mr. Bridgman has been occupied in writing for the Chinese, and editing the Repository. He has written a small tract in Chinese of twelve pages, entitled, *The Two Ways of Truth and Falsehood*; and has spent some time in revising the new translation of the Scriptures, and in forwarding copy to Singapore. The History of the United States, intended for the Society for the Diffusion of Useful Knowledge, is in a state of forwardness; and we know the Board does not consider such labors as irrelevant, when they look upon the amazing ignorance of the surrounding nations about the history and condition of western countries. He has assisted in preparing two numbers of the Chinese Magazine; and has advanced in the Chrestomathy and Tonic Dictionary, which will probably be ready for the press early next year. He has preached at Whampoa once, and attended the funerals of two foreigners at that place. These and various minor duties have employed his time during the past term.

Mr. Williams has resided at Macao, engaged in printing Medhurst's dictionary; a copy of which accompanies this letter. He was also employed in studying the language, and in translating for the Repository. Two months were consumed in a voyage to Japan and Lew-chew in the ship Morrison.

Doct. Parker has been engaged in the duties of the Ophthalmic hospital during the greater part of the time, and we have

reason to think with increasing usefulness. More confidence appears to be reposed by the Chinese generally in the practice of foreign medicine, as the institution is better known; and the great success which has hitherto attended its operations encourage us to proceed. The number of patients during the last term has been 1,300, and the total from the commencement amounts to nearly 4,000. He has also given some time to the study of the language, and has three of his medical assistants under tuition. The donations to the hospital enable it to be carried on as usual; and from the quarterly reports, in the Repository, you will obtain information to judge of its results. Two months were occupied in a voyage to Lewchew and Japan, during which time the hospital was closed.

The brig Himmaleh returned to China in August, bringing with her a supply of Scriptures and tracts in Chinese and Japanese, amounting in all to 82,675 (81,150 Chinese, 1,515 Japanese) tracts and Scriptures; composing 2,337,504 pages of Scriptures, 1,589,153 of tracts, and 91,500 of John's gospel in Japanese: total 4,032,159 pages, printed on account of the Bible and tract societies. What disposition will be made of the volumes now on hand we cannot say at present; but measures will be taken to distribute them as wisely and speedily as possible.

Although the voyage to Japan was immediately unsuccessful, yet we are persuaded that our Heavenly Father, who knows the motive under which the expedition was planned and carried through, will not let these feeble efforts fall to the ground. In bringing the seven men back, God may be preparing the way for diffusing, through them, the blessings of Christianity to their native land. Some valuable information has been obtained concerning the nations lying to the east and south of us; which will be of great importance in future operations; and the diffusion of which, we trust, will aid in attracting the attention of Christians in America and England to these parts of the world.

Mr. Gutzlaff recommends the establishment of a mission in the Lewchew group. We can hardly determine the probable chances of the success of such a plan, at present; but from what was seen of the people of those islands during our stay, we could not favor the immediate adoption of it; though we hope the Board will keep both this group and the neighboring kingdom of Japan in view in their operations. The Lewchew islands are almost entirely under Japa-

nese control; and although the natives themselves might suffer the residence of a foreigner among them, yet their masters certainly would not allow it. In this, as in all other plans, we wish to recommend to the Committee those which are likely to be the most successful, and which the providence of God seems most evidently to point out.

Institutions for the Benefit of the Chinese.

Respecting the literary and benevolent institutions which have sprung up at Canton during the last few years under the fostering care of merchants there friendly to the propagation of Christianity, the missionaries write—

During the period under review, various collateral institutions of a benevolent nature, supported and patronised by the foreign community of China, have advanced, and some of them in a manner highly encouraging. All of them are in an incipient state at present, but we hail the spirit which actuates them, and would to the utmost of our ability and opportunity, encourage and assist it.

Among these, the Society for the Diffusion of Useful Knowledge is engaged in furnishing the Chinese with a large amount of general information, which will tend to bring them into a better acquaintance with foreign nations.

The proposed Medical Missionary Society, under whose patronage it is proposed to place the Ophthalmic Hospital at Canton, has purchased a house at Macao for \$2,000, and it is now undergoing repairs. When ready, this spacious building will accommodate upwards of one hundred and fifty Chinese patients; and if a physician was here, operations might be commenced immediately.

The Morrison Education Society has been organized, and has collected a considerable sum, part of which has been expended in preparing a library for the use of the foreign community of Canton. A teacher is much wanted, and we hope no long period will elapse before the society procures one, and he is commencing the study of the language. Many of these benevolent attempts are cramped for want of suitable men. The organization of an auxiliary Bible society at Singapore is a good sign, and the favor with which it, and a temperance society are viewed by the inhabitants of the Straits augurs well. To these may be added the hospital at Whampoa for the relief of seamen, and the committee for the chapel at Canton. All these have arisen during the last three years, and we

are persuaded that the liberal spirit manifested will not die. Movements like these are a sign of the times; and we intend, so far as is consistent, to help them on by labor, and by prayer for God's blessing.

Some things are against us. We are so few in number, that many other duties prevent our making progress in the language; and the almost entire cessation of missionary work at Canton is unfortunate, while the disposition manifested by the Chinese government to put a stop to the opium trade causes all our intercourse with the natives to be much contracted. Still, on a review at this meeting, we will thank God for what he has done for us, and take courage that he will be pleased to do more. We are in some measure conscious of our deficiencies, and hope to do our work better and more thoroughly as we grow older. It is our intention to devote more time to the language during the coming winter.

In conclusion, we desire again to render the homage of grateful thanksgiving to God for all his mercies towards us. We have been preserved in scenes of danger from the hands of our enemies, and safely returned to the bosom of our home. Mercy and truth have followed us, and in contemplation of these preservations, we desire to consecrate ourselves more entirely to the work to which we are called. That our dependence on him for a blessing may be more entire, that in all our ways we may acknowledge him, giving him glory in all things, and that we may grow in grace and devotion to this blessed cause, is the unfeigned wish of our hearts.

Indian Archipelago.

JOURNAL OF MR. DICKINSON ON A MISSIONARY VOYAGE.

THE readers of the last volume will recollect that at pp. 459—61, mention was made of a voyage, performed under the patronage of merchants at Canton friendly to the propagation of christian knowledge, the object of which was to obtain information respecting the maritime parts of the countries of southeastern Asia and the islands in that quarter, to distribute portions of the Scriptures and religious tracts wherever that could be done advantageously, and to open the way for establishing new missions. Mr. Stevens, one of the missionaries of the Board at Canton, was selected for the service; but was called away by death while the vessel was at

Singapore. Mr. Dickinson, of the mission at the latter place, was selected to supply the vacancy, and returned in safety. The voyage was made in the brig *Himmaleh*, captain Fraser. From Singapore they proceeded directly to Makassar, a town near the southern extremity of Celebes, a large island lying under the equator, and east of Borneo. Mr. Lay, agent of the British and Foreign Bible Society, and Mr. Wolfe, of the London Missionary Society, were also on board of the brig.—As very little is known of this portion of the heathen world, pretty copious extracts will be given from the journal of Mr. Dickinson, embracing much geographical and statistical information which may be of use to future missionaries in those populous regions.—He left Singapore on the first of February, 1837, and reached Makassar on the 10th. Of the appearance of the coast near Makassar he remarks—

The houses were rather numerous and were generally in clusters, or *campongs*, of from three or four to fifty. We saw many cows, and horses not a few, with men upon their backs. A great part of the way the shore was lined with coconut trees. In some places there were small patches of sugar-cane, and in other places, what we supposed to be paddy-fields. The view of the fertile shore, in connection with the mountains in the back ground, I enjoyed much, notwithstanding the hot sun, which was beating upon us, and our slow progress against wind and tide. Sometimes we feared we had passed Makassar without distinguishing it from some of the larger campongs which we had seen, and sometimes we feared we should never reach it on account of its distance. At length we were relieved of anxiety by coming in sight of the town. Its appearance, however, was not particularly inviting. There were in port about thirty Bugis prows and three Dutch vessels, one a frigate, another a schooner of war, and the third a merchantman, all having hatap roofs over their decks. We landed upon a small jetty, and passed through a lane which conducted us to a narrow street, the houses of which were of brick, firmly constructed and covered with stucco, ancient in their appearance, and overgrown with moss, the roofs of tile, and very steep. Came to a gate, at which our sailor-boy was obliged to knock stoutly, before the servants, who were peeping at us through the bamboo fence, would open to us. The master was taking his *tidor*, the Malay word for sleep. So we had to wait nearly half an

hour for the unknown personage within to get through with his sleep. At length there came forth to us a tall, good looking European, with his sleeping clothes on. But he seemed to know little about a pilot, the main object we were now after. He held a talk in Dutch with another person across the street, who was also in his sleeping dress, and the conclusion was that we should go to the governor. We were conducted to a house sufficiently large and comfortable, though not splendid, which fronts upon an extensive common. Here we were well received by Mr. Bosquet, the governor; our wants were supplied; and we spent the evening pleasantly in the company of several naval and military officers. Most of them could speak a little English, and Mr. Bosquet and some others spoke our language well. At ten o'clock we had supper, which was something like an English dinner, and we were lodged in a house near at hand.

Feb. 11. The morning rainy and unpleasant. It is the wet monsoon here. Breakfast at ten o'clock, and then went forth to see the town. Our lodgings are at the south end and near the fort. The town, strictly so called, is surrounded by a wall, some twelve or fourteen feet high, and the gates are closed at night. The space thus included is quadrangular, and about the third of a mile in extent on each side. The streets cross each other at right angles, and are narrow. This part of the town is occupied by Europeans and their descendants, and a few Chinese and Malays. The Bugis live in campongs to the north of the wall. Commencing at the southern extremity of the street, next the water, we proceeded northward in our walk, a mile perhaps. A part of this street is the bazar. We frequently stopped to look at the few things we saw for sale, and to converse with the natives. All seemed to know that we were new comers, belonging to the vessel which was reported. I know not how many times we were asked what we had to sell; what was our business; where from; where going? etc. According to the testimony of a gentleman forty years of age, who was born here, no American vessel has ever before touched at Makassar.

Passed into the Bugis campong. Saw a larger and better looking house than the natives usually occupy, which we were told, belonged to the raja. Soon after we were informed that the great man wished to see us. So we entered his large bamboo house. He received us in the European fashion, and gave us

chairs to sit in. More than a score of men, women, and children were sitting behind him, upon a floor of bamboo slats. He was very inquisitive, and his great object was to find out our business, and that of our vessel. He would not believe that we were not traders of some sort. We did not think favorably of this man. He appeared to be a narrow minded, prying, cunning, selfish fellow. Whether he is some petty raja or not, we have not ascertained to our satisfaction. This Bugis campong is large. We went around it, and into the midst of it, and explored the outside of things thoroughly. When we were on our return we entered the house of a China man of the better sort; were well received, and obtained some information respecting the number and condition of the Chinese in Makassar. In the evening, invited to the governor's. Tea at seven, and then wine and beer were placed upon the table. No one drank much. Captain Paling, of the frigate, drank none, but spoke well of temperance societies, and wished that grog were banished from the Dutch navy. Mr. B. promised to make inquiries for Bugis manuscripts. Of the Bugis character he does not speak well. The population of Makassar he says is 20,000.

13. Called at Mr. Vander Linden's, where Mr. Wolfe has his lodgings. Was happy to find in Mr. V. a pious man. He lived formerly in Ceylon, where he was well acquainted with our missionaries; is a friend and correspondent of Mr. Mooyart, of whom the missionaries in Ceylon speak so often and well. He united himself with the Wesleyans, while in Ceylon, but is now connected with the Dutch church in Makassar. There is at present no minister here, but one is expected. The former minister recently left for Samarang, where he is to be stationed. There are some Catholics among the Dutch here. They had a priest, but he is gone. The protestants are the most numerous and influential. The protestant burying-ground is also occupied by the Romanists, a departure from their usual practice. At Batavia there is a missionary society, and also a Bible society, which have their branches here. But there is nothing doing now. All petitions for permission for missionaries to reside on any of the islands, are to be made through the directors of the missionary society at Batavia.

14. Took a walk early in the morning, and looked at the Chinese burying-ground. It is similar to those of Singapore. Rain all the morning. My teach-

er came and communicated the information which he had been collecting respecting the town. His conclusions do not differ essentially from mine. I am not, however, prepared as yet to put down the results of our inquiries in regard to the more important points, toward which we are directing our attention. It is not an easy matter to obtain accurate information in a place like this. If one were to write down all that he hears, his journal would be a mass of crudities and contradictions. There must first be the examination of many witnesses, and some cross questioning, and the character of each witness must be weighed, and suitable allowance made for the ignorance of one, and the exaggerations of the other.

*Character and Manners of the People—
Distribution of Books.*

Having met on a social occasion with a number of the respectable and influential citizens of Makassar, Mr. Dickinson makes the following remarks—

There seems to be considerable respect for religion among the Dutch in Makassar; but I fear there is little piety. All are members of the church, either the protestant or the catholic. Profane language we occasionally hear. Drinking and card-playing are somewhat common. The cry of *kasih api* (give fire) from persons wishing to light their segars is heard every few minutes from morning till night. Captain P., who is an interesting and intelligent gentleman, on one occasion, after calling out, *kasih api*, remarked, "That is the whole of my knowledge of Malay; I have been eighteen months in India, and have learned only these two words; but then they are highly useful; they are the foundation of the language." To the smoker, they may be. It is the first thing he learns, and the last he forgets. The loud cry of *kasih api* is never considered to be rude, no matter what the place or the circumstances. And to answer the call, a boy always stands ready, with a coil of rope, made of bark, I believe, the end of which is lighted and burns slowly, retaining the fire for the whole day. I saw a person riding out, with two servants behind, one of whom was the fire-boy. Heard of another person, who when he rides on horseback, has his fire-servant mounted on a horse, riding after him.

15. Went on board ship in the morning, and returned with a good supply of Chinese and Malay tracts and New Tes-

taments, together with three or four hundred copies of two little Bugis tracts, the only christian books yet in the language. The officers of the custom-house allowed them to pass, though at first they were at a loss what to do. While the books were lying in the middle of one of the large rooms of the custom-house, the natives began to assemble round. Chinese, Malays, Bugis, and Dutch half casts. Many books were distributed on the spot, and gladly received. An Arab, however, not only refused to receive a book, but rebuked those who did receive them. A Bugis, when asked if he could read, replied, "No, but I shall soon learn." Mr. Vander Linden was much pleased at the eagerness for books manifested on the part of numbers. "It is," said he, "a remarkable day in Makassar, the first day the Scriptures in the language of the natives have been seen here." Another person of the Dutch church observed, "These men are more attentive to our wants than our own society at Batavia." In the afternoon, Mr. Lay and myself took each of us a bundle of tracts and walked through the most frequented parts of the town. We soon had a train of men and boys following us. Whenever we stopped, they gathered around us to ask for books, and to hear the few words we had to say to them. Could we have spoken their language with ease, the opportunity would have been a good one for preaching the gospel. They were pleased and surprised when they found we wanted no money for the books. This was especially true of some of the Chinese, who said we were good men, and that the book taught men to be good. Several Chinese boys, from ten to seventeen years of age, pressed around me. I gave a book to every one who could read, and to those who could not, provided they manifested a desire for books. We had not books enough with us to satisfy the demands that were made.

The history of this day presents much that is encouraging, and the facts here recorded, if nothing else were added, would be very likely to mislead those at a distance who should read such statements. But there is another side to the picture. It should be borne in mind, that this is the first time books have been distributed gratuitously in Makassar. It should also be remembered that among such a people, books are very rare, and are held in peculiar estimation. When sold, they command a high price. Consequently, to secure a book, is with them nearly equivalent to the obtaining of

money. In such circumstances the person who distributes books is almost as sure to be surrounded with a clamorous and delighted multitude, as if he were to distribute rupees and dollars, and for nearly the same reasons. Besides, let it not be forgotten that nine tenths at least of those who have received books to-day cannot read sufficiently well to understand them. If books were to be distributed a century among a population so ignorant, and no other means were to be used, it would be strange if conversions were effected. Hence some would conclude that books for such a people are useless. But no; while on the one hand we are not to expect great things from the mere giving of books; on the other, there is ground for hope that books, in connection with other means, will be useful.

16. This morning brought on shore more books. Towards evening walked out with Mr. Wolfe and Mr. Vander Linden, carrying with us a few books. At one place the people pressed around us with great eagerness, and were somewhat rude.

Classes of Inhabitants—Schools—Tombs of the Rajas of Boni—Fort.

20. In the morning walked to the northern extremity of the town, and in the afternoon to the southern extremity. The whole extent of Makassar along the sea, cannot be less than three miles. It does not extend back in any place more than half a mile. The Bugis live at the north; the Makassars for the most part at the south; the Malays, Chinese, and Dutch in the centre.

Visited the Dutch school. The teacher is from Holland, and receives pay from government. The house is large and comfortable. The pupils are half casts, with the exception of eight or ten who have purely white countenances. I counted fifty-three boys and thirty-eight girls. Dutch is the language taught. But Malay being the vernacular of all the children, is much used as a medium of explanation. The education here obtained is of a low order, usually not going beyond reading, writing, arithmetic, and geography. The teacher has three assistants, who have been educated in the school.

22. Met at dinner a gentleman to whom I had given a few days since a Bugis tract. He told me that he had tried his servants with it, and three other natives who can read Bugis, and that none of them can read the tract. It is,

however, certain that some can read the tracts; what proportion it is not possible to ascertain.

25. Was informed by an intelligent Malay, that there is a race of men inhabiting the small islands upon this coast, whose language and religion are distinct from those of the Makassars, Bugis, and Malays. They are fishermen, are poor, and live by themselves. The same man says that the Makassars and other natives have schools taught by *imams* and *kalifs*.

27. Visited the Chinese school. The teacher is a respectable looking old man, who emigrated from Chiang Chew district in Hokkien province, more than twenty years since, most of the elder men say they have been here "the outside of twenty years." The school has but just commenced for the year. There are sixteen boys. Last year there were thirty-three. When asked what language the boys used, the teacher replied, "Makassar, and a little of Hokkien."

From the school went to see a Chinaman, who was formerly the captain; and who is the most wealthy Chinese here. His house (I speak only of the large room in which I was received) was not inferior in neatness, style of the furniture, and general appearance, to the dwellings of most Europeans. Tea was presented as usual in the small, thimble-sized cups. If any thing must be offered to guests besides water, nothing can be better than the Chinese custom of presenting tea. The quantity cannot injure one. This man appears, on the whole, better than any Chinaman I have seen in Makassar. He has six children. The three younger ones being in the room, came forward at the father's bidding, to pay their respects, he mentioning, as each boy made his salutation, This is the fourth, this is the fifth, this is the sixth. It is a long time since I have seen boys whose looks and manners were more pleasing. There are two other sons in China at school, who are to return. The practice of sending their children to China for an education, is rather common I believe among the wealthy Chinese.

March 1. Walked seven or eight miles in a hot sun, and felt no inconvenience from it. First visited the tombs of the rajas of Boni, which are a mile back from the town, at the entrance of the forest. The small brick houses now in ruins, with which each grave is covered, exhibit marks of taste and good workmanship. From this spot, often trod by the feet of a proud race, I directed

my walk southward, along the borders of the wood, which at a distance appears like any other forest, but which on approaching near, is found to be inhabited by a dense population of Makassars. Formerly the Boni people lived here, but on account of their bearing themselves so loftily as to become troublesome, they were driven away by the English, during the time they had possession of Makassar. In such a country as this, one can form nothing like a correct idea of the number of inhabitants, from what he sees. The houses are usually hidden by trees, and you may come all at once upon a large campong in the midst of what appeared to be only a jungle. The natives whom I met all wore a kris, and some had both kris and spear. On my right hand, towards the sea and the town, were rice-grounds, at least a mile broad, and extending both north and south as far as the eye could reach. Here and there on the left an opening among the trees afforded a view of rice fields, extending far into the interior. The situation of Makassar is as flat and monotonous as that of Batavia, and its extensive paddy fields would seem to mark it out for a peculiarly unhealthy place. But this, as we have been repeatedly assured, is not the fact.

2. At sunrise walked to the north two or three miles, among houses and campongs of Bugis. It was the hour of work. The men were carrying to the bazar fruit, fish, and a little salt, manufactured by themselves. Some were getting ready their fishing nets, and some were already away in their boats upon the fishing grounds. Others were at work upon prows and boats, making or mending them. The women were washing, spinning, weaving, or pounding rice.

Although I had passed over the same ground before, and must have been recognized by some, as one of the persons who had given away books, yet no one came out to me for books, and of late there are no applications at our depository. These poor, ignorant beings will soon forget us, and our books; and as for the master whom we serve, I fear they will not obtain sufficient knowledge of him for the salvation of their souls. Every day I regret that I do not know more of their language. I shall return to Singapore with a strong appetite both for Malay and Chinese.

Went with Mr. V. to see the fort, which is sufficiently strong to stand against any force of the natives, and sufficiently large to receive, in case of an

attack, all the Dutch inhabitants of the town. The church is in the centre of the fort. In passing round upon the walls, saw into the interior of a building in which Bugis recruits were confined who are to be sent away from the island. They are said to make the best of soldiers. It is the policy of the government to hold in subjection one island, by means chiefly of soldiers drawn from some other island, not unlike the system adopted in British India. The famous Javan prince, Diepo Negoro, who was at the head of the insurrection in Java in 1825—7, is confined as a prisoner of state in this fort. The number of soldiers in Makassar is five hundred, more than half of whom are Europeans.

Statements respecting the Tribes and Population of Celebes.

It is time that I put down more fully, the results of the inquiries which I have been making. Respecting the middle and northern sections of Celebes but little information has been obtained, and that little will be reserved till further inquiries shall have been made at Ternati. The southern limb of the island, included between the bay of Boni on the east, and the straits of Makassar on the west, and extending as far north as cape Mandar, comprising a district 140 miles in length, and sixty in breadth, and in shape nearly a parallelogram, is altogether the most important part of Celebes. Here are found all of the Makassars, in number 300,000, and nearly all of the Bugis, whose number is 600,000. Commencing at the north-west, near cape Mandar, and proceeding down the coast southward to point Lykang, the southwestern extremity, and thence eastward along the bay of Boni, we find the following countries, in the order in which they are mentioned; Sidenring, Barru, Sopeng, Panjana, Tanete, Marus, Tello, Makassar, Goa, Topo Java, Turataya, Bontain, Bulukumba, Boni, Waju, and Luhu.

Sidenring is a Bugis country, independent of the Dutch, having Mandar on the north, Luhu and Waju on the east, lake Labaya on the south, and the straits of Makassar on the west. The town of Sidenring is a little north of the lake, and fifteen miles from the sea. The raja now resides at Paripari, on the coast, a place where the Dutch exercise some authority, and propose to establish a resident.

South of Sidenring, and on the sea-coast, is *Barru*, a small but important

territory, under the government of an independent raja. South of Barru is *Panjana*, which has likewise an independent government.

Sopeng, an independent and powerful Bugis country, lies to the east of the last mentioned territories, and to the south of the lake Labaya.

Tanete, which has been confounded in some of the books with Ternati, the former capital of the Moluccas, is bounded on the north by Sopeng, on the east and south by Boni, and on the west by Marus. The conduct of the raja of Tanete, on the occasion of a visit of the governor-general to Makassar, is a fair specimen of the feeling often cherished, and sometimes manifested by the natives of Celebes towards the Dutch government. Instead of sending a mission to Makassar to meet the governor-general, as custom required that he should do, the raja sent a contemptuous message to inform his excellency, that if he had any thing to say to the raja of Tanete, he must come to Tanete and make known his business. This act of defiance was followed by a war, in which the prince of Tanete was humbled.

The district of *Marus* is one of the most valuable portions of the island. It is celebrated for the growing of rice, and is regarded as the granary of Celebes. It has fifty miles of sea coast, from Panjana to the kingdom of Tello, and extends inland from twelve to fifteen miles, having Boni for its eastern boundary. It is subject to the Dutch, who have a fort and a resident at the town of Marus, on a small river five miles from its mouth. The town of Marus is in the southern part of the district, and seventeen miles from Makassar.

Tello, between Marus on the north, and Makassar and Goa on the south, is subject to an independent raja, whose residence is five miles northeast from Makassar. This is not a Bugis, but a Makassar country. The rajas of Tello have always been among the most powerful of the Makassar princes.

The district of *Makassar* extends about five miles upon the coast, and as many into the interior. Its population is 20,000. The Makassars may be estimated at 8,000, the Bugis at 5,000, the Malays at 3,000, the Chinese at 1,000, the Dutch, including 300 soldiers, at 500. The remainder is made up of emigrants from Ende, as a part of the island of Floris is called; from Bima, a part of Sumbawa; from Java, and the Moluccas. The native pronunciation of the name which we call Makassar, is Mangkassar. This

word, however, is not applied by the natives to the town, but is the term used to designate the people who speak the Makassar language. The name which the natives give to the town is Unjung Pandang. Chinese junks, which formerly visited Makassar in considerable numbers, for the last nine years have entirely ceased coming here. All direct communication with China being thus at an end, it is not to be expected that the number of Chinese here will continue to increase as in Singapore, and some other places. They are now, indeed, on the decline, and are beginning to lose their language. Their temple is rather large and costly, showing what they once were. They have one school, and the whole number of persons young and old, who can read a little, is about one hundred. Of this number there may be thirty who can read sufficiently well to understand the christian books that have been left with them. All of them are Hokkien men, and all are traders, with the exception of a few mechanics from Canton and Macao. Chinese coolies and servants are unknown here. It must not, however, from this fact be inferred that there is no poverty among them. Their trade is chiefly in *tripang*, otherwise called *beche de mer*, and tortoise shell. Chinese goods are brought to them, by the Bugis prowls from Singapore. European goods they obtain from Batavia. The Bugis and Makassars, more especially the former, do considerable in the way of commerce. Among the Dutch there is but one mercantile house of any importance. The slave-trade was carried on here extensively previous to its abolition by the Netherlands' government. Though the trade has ceased, slaves are still owned in Makassar. A good one, especially a cook, is said to be worth 1,400 rupees, about 540 dollars. The celebrated Makassar oil is made in small quantities. It is said to be obtained from a species of the cocoa-nut, but the mode of manufacture is preserved as a secret in one or two families. The port of Makassar is considered one of the best in this part of the world. It is, however, rather difficult of entrance. The largest ships may find good anchorage within half a mile of the town. The roads are protected towards the sea, by several small islands and an extensive sand-reef.

Goa, the leading Makassar state, is still independent, though reduced in power. The raja resides at the town of Goa, two leagues southeast from Makassar. His territory extends southward sixteen miles to the district of Topo Java.

Topo Java is subject to the Dutch. It extends upon the coast some eight miles, and into the interior sixteen, having Goa on the northwest, and Turataya on the southeast.

Next in order is the country of *Turataya*, famous for the production of cotton. It extends from Point Lykang to the bay of Bontain, thirty-five miles, and back from the sea from ten to twenty miles.

The united residences of *Bontain* and *Bulukumba*, occupying the southeastern extremity of this part of Celebes, are under the government of the Dutch. The residency extends from east to west about twenty-five miles, and nearly as far from north to south. Its boundary on the north is Boni, on the east the entrance of the bay of Boni, on the south the sea and the straits of Salayer, on the west Turataya. There is a fortress at Bontain, and another at Bulukumba, and a resident at each place.

We come now to the most important state in Celebes, the kingdom of *Boni*, which is now, and always has been, independent of all European power. Its coast on the south commences twenty-five miles from Point Lassoa, the southwestern boundary of the great bay of Boni, and extends north sixty miles to the river, which forms the outlet of Lake Labaya, which river divides it from Waju. Its breadth from the sea westward is from twenty to thirty miles. The western boundary is formed by Sopeng, Tanete, Marus, and Tello. There is a road for horses, (a thing scarcely known beyond the limits of European settlements, in any of these islands, except Java,) extending from Marus, quite across the peninsula, to the town of Tabonan in Boni, situated near the mouth of a small river which empties itself into the bay of Boni. The length of this road is sixty miles or more. It crosses the chain of mountains which extend from Bontain northward, the whole extent of the peninsula. The people of Boni stand first in reputation among the tribes of the Archipelago, for bravery in war and enterprise in commerce.

Twaju, as it is called by some of the natives, or Waju, as the Dutch pronounce it, has Boni on the south, the lake and Sidenring on the west, Luhu on the north, and the bay of Boni on the east. This independent Bugis state is nearly as large and powerful as that of Boni, and ranks next to it in importance in all respects. The people may be somewhat less warlike, but in common they seem not to have any superiors, either among

the Bugis or any other tribes. They are more given to emigration than any other people of the Archipelago. The Bugis campong at Singapore is composed of Twaju people. The opinion prevails to some extent (I cannot vouch for its correctness) that they are more civilized and better acquainted with letters than the other tribes of Bugis.

Lu, or *Luhu*, is a Bugis country, immediately north of Twaju. It is said to be the oldest of the Bugis countries, the one from which they all derived their origin, having something of the same relation to the Bugis, that Menangkabo in Sumatra has to the Malays.

Lake Labaya—Language—Religion.

Reference has several times been made to the lake Labaya. Its situation is a little north of the centre of the Bugis countries. In length from north to south it is about twenty miles, and its breadth is from two to three leagues. It is on the east side of the mountains, and one hundred feet above the level of the sea. A river connects it with the bay of Boni. The chain of mountains that has been alluded to as extending the whole length of the peninsula, is nearer the west coast than the east. It is rather high, having in some places an elevation of 5,000, or 6,000 feet. The rivers which have their source in the mountains on both sides, and descend into the sea, are very numerous. Most of them, however, are quite small. The only languages in this peninsula spoken by any considerable number of people are the Makassar and the Bugis; in the northern portion, the Bugis; in the southern, the Makassar. The alphabet of the two languages is the same, except that the Bugis has two or three more letters than the Makassar. The classification of the letters is the same as in the Sanskrit. The proportion of readers among the Bugis, is probably a little higher, and among the Makassars a little lower, than among the Malays; but among all these races the number of readers is very small. If some missionary, or other person, could sit down at Makassar, and give his attention for a few years to the Bugis and Makassar languages, he would at least do an important service to the literary world. The Dutch, as the governor of Makassar ingenuously remarked, although they have been ages in Celebes, have done nothing in the languages of the country. The Portuguese first arrived in Celebes in 1512. The Dutch in 1660 sent a force against Makassar, destroyed

several Portuguese ships, and captured the fort. At this period the raja of Goa was the most powerful chief in Celebes. The Dutch, from the first adopted the policy of employing the weaker tribes as their instruments in humbling the more powerful. Their first alliance was with the Bugis of Boni. Thus aided they took from the Makassars, in 1669, their last fort, Sambaopo. This terminated the Makassar predominance.

The government of Celebes are aristocratic federations. The raja is elected by the nobles. It is a singular fact that females are eligible to the throne.

The religion of all this part of Celebes is Mohammedan. The *Alfoors*, who live in the central and northern parts of the island, are pagans, and in their customs very much resemble the Dayaks of Borneo. When the Portuguese visited Makassar, in 1512, Mohammedanism was scarcely known in Celebes. It was afterwards introduced by Malays from Sumatra, about the commencement of the seventeenth century. Khabib Tunggal, a native of Menangabo, was particularly successful in propagating the new religion. In 1606 the Makassars imposed Mohammedanism by force upon the people of Boni and Waju. It is a fact worthy of particular notice, that the million or more of Mohammedans now to be found in Celebes, have been converted to this faith, since the country was first visited by Christians. Shall the followers of the false prophet put to shame, by their zeal, the followers of the true prophet?

The character of the Bugis and Makassars, particularly of the former, is, according to the testimonies of those who have had opportunities of knowing them, even worse than that of the Malays. It is true they are energetic and enterprising; but these qualities of character are united with pride of the baser sort, with avarice that goes into all the regions of meanness, and with treachery that knows no bounds. They have long been engaged in capturing the Negritos of New-Guinea, and selling them in the western part of the Archipelago as slaves. Besides the foreign slave-trade, the custom of reducing their own countrymen to slavery for debt is very common. The slave debtors are numerous, even among the Bugis of Singapore.

Of this part of Celebes, as a sphere for missionary labor, I will only say at present, that it is a large, important, unoccupied field; one which should be entered upon as soon as the permission of the Dutch government can be obtained. It

is, however, to be feared that the government are not yet prepared to grant their permission.

Bontain—Neighboring Mountain and Waterfall—Salayer.

On the 6th of March the brig left the harbor of Makassar and proceeded on her way. Of what afterwards fell under his observation on the coast of Celebes, Mr. Dickinson remarks—

7. We are now sailing along the south coast of Celebes, the shore distant four or five miles. The land gradually rises into mountains. Bontain mountain, several thousand feet high, is in full view. We have in sight forty miles of coast, from point Lykang to Bulukumba. The view is sufficiently attractive to keep me most of the time on deck. A little past the middle of the day we cast anchor in the bay of Bontain, under the eye (for it seemed a thing of life) of a superb mountain, the sides of which were richly adorned with cultivated fields, and luxuriant forests, and the top of which was lost in the clouds. We were kindly received by the resident, who speaks Malay, Dutch, and Makassar, but not English. His appearance indicates that he is not of purely Dutch descent. His wife is Malay, with possibly a slight mixture of the European. The house is a few yards from the beach, surrounded by fruit and shade trees, and the whole by a canal or ditch, intended originally doubtless for defence. The entrance to the compound is guarded by a few soldiers.

8. According to an arrangement of last evening, we started at half past seven on an excursion to the mountain, to see a waterfall. We were accompanied by the resident, the surgeon, and another person of Dutch descent, belonging to the resident's household, and by six natives, all on horseback, except three of the natives who carried refreshments. The party consisted of thirteen in all. The whole ride was to me full of interest. Our road for a mile or more was upon the beach. We then entered a footpath, which soon began to ascend in a winding course up the mountain. The scene was beautiful and varied. There was not one barren spot to be seen, but all was teeming with vegetable life, and all was covered with green, from the deepest to the lightest shade. We passed a few houses, and saw fields of maize growing luxuriantly upon the steep hill sides, quite up to the summits. Our path sometimes led through the midst of

tall trees, which shut out the sun's heat, and much of its light; sometimes among trees and shrubbery less imposing, but more beautiful, and sometimes through open fields of grass, from which we had delightful views of the country below, and of the mountains above. The peaks of the mountains were some of them covered with unbroken forest of a rich dark green, while others were clothed with grass of a delicate verdure to the very top. When I cast my eye downward, I saw the broad expanse of the bay, with our little vessel reposing upon its bosom; the ocean and the island of Salayer, fifty miles distant, and nearer by, at my feet, fine groves of the cocoa-nut tree extending along the beach, still finer groves of the tala palm in the vallies and ravines of the mountains, wide paddy-fields, the little fort, and cottages here and there upon the sea shore, and on the sides of the hills. And then, turning to look upward, my eye was allured forward from one cultivated spot to another, from some smiling valley to a bold and lofty precipice, from peak to peak, rising one above the other, till it rested upon the dark and half concealed summit, around which, like the white turban upon a moorman's head, a wreath of clouds was wound most of the time. And most delightful of all was the thought that God, the benevolent and wonderful God, was the contriver and maker of all this grandeur and beauty.

After a ride of five or six miles we were within hearing of the noise of the waterfall. We left our ponies, our shoes, stockings, and hats at some distance from the cascade, and clambered along the slippery rocks, now on one side, and now on the other of the small but rapid stream, and sometimes wading through the cold water, from two to three feet in depth. At length we reached the spot, and saw a sheet of water falling from a perpendicular rock not less than 150 feet high. The fall, as it respects height, quantity of water, and general appearance, resembles the falls of Montmorenci, near Quebec, but the scenery around is much superior to that of the Canadian waterfall. The rock from which the cascade descends, and probably the whole mountain, is trap. We returned to the house of our host at twelve o'clock, with a good appetite for the breakfast which was in readiness. In the afternoon saw a banian tree, under the shade of which was a burying-ground.

9. Near the house of the resident a market was held this morning. Every

fifth day, is market-day. The government reserves to itself the right of pre-emption at the market prices as ascertained at Makassar. After articles for sale have been offered to the agents of the government, all which they do not purchase may be sold to others. Walked through a campong near the fort, which has a population of one or two thousand souls.

The following is the result of inquiries respecting the inhabitants of the country. The population of the residency is from ten to twenty thousand, and nearly all are Makassars. Some are cultivators of rice, some are gardeners, some are traders. There are only eight Chinese, and all of these trade in opium. There are about fifty nominal Christians, Dutch, half casts, and natives. All the rest are Mohammedans. The proportion who learn to read is small, and few of these understand what they read. The *imams* are numerous, and all of them Makassars; no Arabs here. The *imams* are supported by contributions from the people of food and clothing. They are the only schoolmasters, and their teaching is confined for the most part to the Koran in Arabic. Under the house of the resident is a small room which is used as a school-room for teaching Dutch. Pupils twenty-five. Assassination is said to be common in the interior. Rice is exported from Bontain to Makassar and Salayer.

The island of Salayer is claimed by the Dutch, who have upon its western side, fifty miles from Bontain, a resident and a fort defended by eight soldiers. It is represented as being populous, perhaps 60,000 inhabitants, all Mohammedans. The language of the island is different from Bugis and Makassar; but in writing it the same character is used. The common food of the people is maize. Rice does not grow. They have prows, and carry on a little trade with Makassar.

10. Under way at sunrise, and obliged to leave the long-to-be-remembered mountain of Bontain. Before the middle of the day we had passed the straits of Salayer. From the appearance of the precipitous rocks visible on the shores of Celebes, and on some of the small islands near us, I should think they were trap. The island of Salayer, which we had in view for several hours, has a fine appearance. Bontain mountain still visible at the distance of sixty miles. We now take leave of Celebes and turn our eyes toward Ternati.

[To be continued.]

Southern Africa.

LETTER FROM MR. LINDLEY, DATED AT
PORT NATAL, AUG. 21, 1837.

AN account of the departure of Messrs. Lindley and Venable and Doct. Wilson from Mosika, in the country of Moselekatsi, and the painful circumstances which occasioned it, was given in a letter from these brethren, written at Graham's Town, while on their journey to Port Natal, and inserted at page 416 of the last volume. The following letter contains some account of their proceedings since their arrival at the latter place.

Remarks on the Change of his Field of Labor.

I hardly need tell you that communications so kind and encouraging in their spirit as yours, could not fail to make me carefully review all the steps which have brought me and my companions to this place. In our joint letter from Graham's Town, we expressed some confidence that we had done right. In that confidence I remain and am a little strengthened by reports which have lately reached me. Mr. Moffat, of Kuruman, has heard, as he informs us by letter, that Moselekatsi has fled with the remainder of his people to some mountains, probably two hundred miles north of Mosika. About the last of May Dingaan sent out a commando to attack Moselekatsi, and lately messengers have returned from the commando, and bring word that they fell in with Moselekatsi, while fleeing from the country in which we left him, and going in a northeast direction. Two reports, one from the east and the other from the west of him, meet here and say he has fled. These reports are made more credible by two Englishmen, who were in company with the Boers, but left them at Thaba Unchu, where we also parted with them, and came across the country on horseback. These Englishmen are now in the employ of Messrs. Grout and Champion, and say that at the time of their leaving, the Boers were making preparation to attack Moselekatsi a second time. The Boers declared that it was their purpose to drive Moselekatsi out of his country and occupy it themselves.

That our work in that part of Africa was done when we left it, I have no doubt; and the only question that still occasions me solicitude is, did we leave in a proper manner? All who may think

it either their duty or privilege to decide this question will probably be governed, each one by his individual opinion of Moselekatsi's character. If any one shall think that we should have been still safe with him; that he would have permitted us to depart with all our property in peace, and at our leisure,—he will say that we ought not to have left with the Boers. But if any one shall think that Moselekatsi was a man not to be far trusted in such circumstances, he will say we did right. The answer to this question cannot be demonstrative. It must be one of opinion, and so remain till given by Him, whose judgment, most of all, I am concerned to know.

The emigration of the Boers was unexpected, and unthought of, when we arrived in Africa. Had they not come within his reach Moselekatsi would not have attacked them; and if he had not done this, I believe that we would have been to-day quietly and happily pursuing our work among his people. My love for the members of the Committee and my confidence in the wisdom of their decision, are both as strong, I think, as you could wish them. The same I may say for my affectionate brethren, Wilson and Venable, from whom I am now separated.

Incidents on the Journey.

Through all the vicissitudes we have experienced, the goodness and faithfulness of God have abounded towards us. Let this not be forgotten. Our journey from Graham's Town to this place was protracted through ten tedious weeks, owing to the badness of the road and the care we were obliged to take of our oxen. These patient animals have dragged our wagons not less than thirteen hundred miles since we left Mosika. The last three hundred was over exceedingly bad road—far the worst I have found in Africa. My wagon was twice overturned. While ascending a very steep mountain the hook which fastened ten of the oxen to the tongue of the wagon, broke, and let it descend as fast as its weight and wheels could carry it, till it came into a position which threw it over with a crash. That was repaired after two days and a half. My second overthrow caused very trifling damage, and delayed us not more than two hours; though it happened on a frightful place. We had climbed a mountain almost sky-high, and had my wagon rolled a foot further, it would have gone down, down, so far that probably many of its pieces

would not have been worth bringing back. In all dangerous places I made it a rule to remove my family from the wagon, which was, at least twice, the means of saving life. While descending the mountain last mentioned, one of the fore wheels of Mr. Venable's wagon was crushed till every spoke in it was broken entirely off. The nave, felloes, and band remained unbroken. With an auger, a saw, an axe, and a drawing-knife, for instruments, and green wood, which we baked in a hole in the ground one day, for material, and ourselves for workmen, we, in two days and a half repaired the damage very substantially, and in a style, we think, that would be creditable to professed wagon-makers in our circumstances. We often remarked that a man does not know what he can do till he tries. I mention these little incidents, that those under your direction, and who may have occasion to travel in Africa, may see the importance of furnishing themselves with a few tools, nails, etc., which may be needed in circumstances that would give them a value never before realized.

Nearly all which was seen or occurred while we were traveling seem to me not worth the time it would take to notice them. An account of one day's ride would very well answer for the whole length of road from Cape Town to the farthest point we reached, about one thousand miles interior. Monotony, wearisome monotony marked the whole. One might write in his journal something like this, Last night the oxen strayed from the wagon in search of food, or of water, or more probably, it may be, because the poor things have a horror of the yoke, and the long whip, to which they have submitted till their projecting bones and lashed sides entitle them to compassion. My Hottentot sought them diligently, (or, it may be, went a little out of sight and laid himself quietly down to sleep,) four hours before he returned with them. To this item, in a journal one might, add a little variety, like the following, To-day rode over an immense plain, to which the eye could see no limit. The prospect on this wide expanse of dead, unmoving land was rendered agreeable by a few bushes which stood, it may be, from two to five miles apart. Or it may be that the traveler, at times, could not see a single bush. Just then, however, he might have in his view a troop of quaggas, or many thousands of spring-bucks happily bounding over the plain on which they found a safe and abundant living. Then, again,

it may be that he saw nothing but the blue sky above him, and the green earth under his feet. This might be even interesting to one when standing still; but to have nothing else for the eye to rest on for hours, and riding too, all the while in a clumsy, dead wagon drawn by jaded, creeping oxen, panting under an almost vertical sun, makes one feel that the most pleasant sight in all the world, would be the end of his journey. The groves of mimosa, which appear so beautiful in books, are nothing but patches of scrubbed thorn-bushes. I have myself been delighted at seeing them, but it was when I had been compelled, after riding all day, to take a drink of cold water for my supper and the same for my breakfast, because I had no food prepared, and for want of sticks I could not obtain fire with which to prepare it. Sometimes I have been hungry and had nothing to eat. At such times a loaf of bread in the road, would have enlivened the prospect more than all the mimosas to be found within a hundred miles.

From what I have now written I allow you to conclude just so much, and no more—that I think a traveler in South Africa, who should, at the close of each day, give a description of the country through which he had passed, noticing when he rode and when he did not ride, where he found water and where he found it not, what hindered him and what helped him on, and such like; would make a book which all mankind would look on as I do on an African plain—as an uninteresting extension.

*Difficulty of obtaining correct Knowledge
—Location of the Missionaries.*

But now for the things which ought to be communicated. There are beyond the colony in the direction we traveled, two distinct races of men, the Hottentot and Bechuana. Every thing that relates to them is more or less interesting. Their government, laws, manners, customs, superstitions; their need of christian sympathy, the way in which they might be benefitted, and the facilities for doing it, together with the hindrances to be expected; are all worthy of careful notice. The reason I have not noticed more particularly these is, others have done the work already. Respecting them I find a good deal extracted from other publications into the Missionary Herald. Of Moselekatsi and his people much less was known. I did intend to write carefully at what I thought would be a proper time. Where seeing only is

concerned, first impressions are generally the most vivid, the most easily expressed in proper language, and therefore the best; but where a just description, or account of any thing depends on information gradually received, first impressions are often the very worst. In regard to the habits, customs, and superstitions of the Matebeli; I could have said enough to make a good sized volume; but am sure that, by the time it had gone to you and returned in the *Missionary Herald*, I could not read it without feeling my face burn with shame. Without being censorious, I may safely state, that a great part of African travels might be put under three heads, Half true, not true at all, nonsense. These travelers have not published intentional mis-statements, but have erred in supposing that a residence of two days, or as many weeks with a naked savage people was sufficient to give one a pretty good acquaintance with the men and things around him. How does he obtain information? Through an interpreter. What does the interpreter know? Why, he would make you think that he knew every thing, and he may have knowledge that would be valuable; but does he impart it to the stranger? Not one time in a hundred. He is probably a Hottentot that cannot read. The natives of this country know very well that their superstitions are laughed at by the white man, and, therefore, instead of telling, they conceal them with all possible care. Their cruelties and other vices they also hide from those who are known to disapprove them. Travelers must do the best their time and circumstances will allow, but those who have a prospect of remaining long on the ground, should not be in haste to write much. The superstitious notions and customs of savages, are not written in books, that can be taken up and read at the rate of a good sized volume a day.

You will expect me to say something about our plans and prospects at this place. We were cordially welcomed by our brethren who were here before us. Shortly after our arrival a general meeting was called, at which all were present, except Mr. Champion. After consultation it was agreed that Mr. Wilson should go into Dingaan's country, because he is a physician; also that Mr. Venable should go into the same field, because, chiefly perhaps, he was less hindered than I am, by the present circumstances of his family. I shall remain here probably till the approaching rainy season is over. Mr. Adams and myself wish, if we can make necessary arrangements, to try our hands at printing. I may be ultimately stationed at the mouth of the Illovu, a small river some fifteen miles south by west from this place. It bids fair to become an interesting field for missionary labor. The population is said to be over a thousand, and is increasing by additions from this quarter. It is a favorite place with the natives, and should the country remain quiet, as we hope it will, considerable numbers will probably remove there to live. The population there is more compact than around Natal, where it is quite scattered. I need not tell you how desirable it is to be near an untaught people who set no value on instruction. In this respect the Zulus, from what I learn, are rather unfavorably situated. Mr. and Mrs. Adams manage exceedingly well. How the brethren under Dingaan do I am unable to say. I think well.

Your missionaries have peace with all around them, and among themselves delightful harmony. All are in good health, except Mrs. Champion. The company to which I belonged, and which suffered so much from sickness, may now be said to be well. The health of Mr. Venable, especially, has much improved since leaving Graham's Town.

Proceedings of other Societies.

FOREIGN.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN WEST AFRICA.

UNDER date of February 22d, 1837, the missionaries of the society forwarded from Sierra Leone the following narrative of a native African catechist connected with that mission. The heart-rending scenes occasioned by the slave-trade wars on that unhappy coast, are most

graphically described by one who had passed through them, and experienced the miseries which have attended and must ever attend that inhuman traffic.

Character of the Slave-trade Wars.

I suppose some time about the commencement of the year 1821, I was in my native country, enjoying the comforts of father and mother and the affectionate love of brothers and sisters. From this period I must date the unhappy, but which I am now taught, in other re-

spects, to call blessed day, which I shall never forget in my life. I call it "unhappy day," because it was the day in which I was violently turned out of my father's house, and separated from my relations, and in which I was made to experience what is called "to be in slavery." With regard to its being called "blessed,"—it being the day which Providence had marked out for me to set out on my journey from the land of heathenism, superstition, and vice, to a place where His gospel is preached.

For some years, war had been carried on in my Eyo country, which was always attended with much devastation and bloodshed: the women, such men as had surrendered or were caught, with the children, were taken captives. The enemies who carried on these wars were principally the Eyo Mohammedans, with whom my country abounds; who, with the Foulahs, and such foreign slaves as had escaped from their owners, joined together, made a formidable force of about 20,000; which annoyed the whole country. They had no other employment but selling slaves to the Spaniards and Portuguese on the coast.

The morning on which my town, Ochogu, shared the same fate which many others had experienced, was fair and delightful; and most of the inhabitants were engaged in their respective occupations. We were preparing breakfast, without any apprehension, when, about nine A. M., a rumor was spread in the town, that the enemies had approached, with intentions of hostility. It was not long after when they had almost surrounded the town, to prevent any escape of the inhabitants. The town was rudely fortified by a wooden fence, about four miles in circumference, containing about 12,000 inhabitants, and producing 3,000 fighting men.

The inhabitants not being duly prepared, some not being at home, and those who were having about six gates to defend, as well as many weak places about the fence to guard against—and, to say in a few words, the men being surprised, and therefore confounded—the enemies entered the town after about three or four hours' resistance. Here the most sorrowful scene imaginable was to be witnessed—women, some with three, four or six children clinging to their arms, with the infants on their backs, and such baggage as they could carry on their heads, running as fast as they could, through prickly shrubs, which, hooking their blies* and loads, threw them down from the heads of the bearers. When they found it impossible to go with their loads, they only endeavored to save themselves and their children. Even this was impracticable with those who had many children to care for: as while they were endeavoring to disentangle themselves from the ropy shrubs, they were overtaken, and caught by the enemies by a rope-noose thrown over the neck of every individual, to be led in the manner of goats tied together, under the drove of one man. In many cases, a family was violently divided between three or four enemies, who each led his way, to see each other no more. I was thus caught, with my mother, two sisters, one infant about ten months old, and a cousin, while endeavoring to escape in the manner above described. My load consisted of nothing else than my bow, and five arrows in the quiver; the bow I had lost in the

shrub, while I was extricating myself, before I could think of making any use of it against my enemies. The last time I saw my father, was when he came from the fight to give us the signal to flee: he entered into our house, which was burnt some time back for some offence given by my father's adopted son: hence I never saw him more. Here I must take thy leave, unhappy comfortless father! I learned some time afterward that he was killed in another battle.

Our conquerors were Eyo Mohammedans, who led us away through the town. On our way, we met a man sadly wounded in the head, struggling between life and death. Before we got half way through the town, some Foulahs among the enemies themselves, hostilely separated my cousin from our number. Here also I must take thy leave, my fellow-captive cousin! His mother was living in another village. The houses in the town on fire, were built with mud, some about twelve feet from the ground, with high roofs, in square forms of different dimensions and spacious arcas: Several of these belonged to one man, adjoining to, with passages communicating with each other. The flame was very high: we were led by my grandfather's house, already desolate; and in a few minutes after, we left the town to the mercy of the flame, never to enter or see it any more. Farewell the place of my birth, the play-ground of my childhood, and the place which I thought would be the repository of my mortal body in its old age!

We were now out of Ocho-gu, going into a town called Ischi, the rendezvous of the enemies, about twenty miles from our town. On the way we saw our grandmother at a distance, with about three or four of my other cousins taken with her, for a few minutes: she was missed through the crowd, to see her no more. Several other captives were held in the same manner as we were—grandmothers, mothers, children, and cousins, were all taken captives. O sorrowful prospect! The aged women were greatly to be pitied, not being able to walk so fast as their children and grandchildren. They were often threatened with being put to death upon the spot, to get rid of them, if they would not go as fast as others; and they were often as wicked in their practice as in their words. O pitiful sight! Whose heart would not bleed to have seen this? Yes, such is the state of barbarity in the heathen land! Evening came on; and coming to a spring of water, we drank a great quantity, which served us for breakfast, with a little parched corn and dried meat previously prepared by our victors for themselves. During our march to Ischi, we passed several towns and villages which had been reduced to ashes. It was almost midnight before we reached the town where we passed our doleful first night in bondage. It was not perhaps a mile from the wall of Ischi where an old woman of about sixty was threatened in the manner above described. What became of her I could not learn.

Sale and Journeys of the Slaves.

The next morning, our cords being taken off our necks, we were brought to the chief of our captors—for there were many other chiefs—as trophies at his feet. In a little while, a separation took place; when my sister and I fell to the share of the chief, and my mother and the infant to the victors. We dared not vent our

*Blies—a kind of basket used by the natives.

grief in loud cries, but by very heavy sobs. My mother, with the infant, was led away, comforted with the promise that she should see us again, when we should leave Isehi for Dahdah, the town of the chief. In a few hours after, it was soon agreed upon that I should be bartered for a horse in Isehi that very day. Thus was I separated from my mother and sister for the first time in my life; and the latter not to be seen more in this world. Thus, in the space of twenty-four hours, being deprived of liberty and all other comforts, I was made the property of three different persons. About the space of two months, when the chief was to leave Isehi, for his own town, the horse, which was then only taken on trial, not being approved of, I was restored to the chief, who took me to Dahdah; where I had the happiness to meet my mother and infant sister again, with joy which could be described by nothing else but tears of love and affection; and on the part of my infant sister, with leaps of joy. Here I lived for about three months, going for grass for the horses, with my fellow-captives. I now and then visited my mother and sister in our captor's house, without any fears or thoughts of being separated any more. My mother told me that she had heard of my sister, but I never saw her more. At last, an unhappy evening arrived, when I was sent with a man to get some money at a neighboring house. I went, but with some fears for which I could not account; and, to my great astonishment, in a few minutes I was added to the number of many other captives, fettered, to be led to the market-town early the next morning. My sleep went from me; I spent almost the whole night in thinking of my doleful situation, with tears and sobs; especially as my mother was in the same town, whom I had not visited for about a day or two back. There was another boy in the same situation with me: his mother was in Dahdah. Being sleepless, I heard the first cock crow; and scarcely was the signal given, when the traders arose, loaded the men-slaves with baggage, and with one hand chained to the neck, we left the town. My little companion in affliction cried, and begged much to be permitted to see his mother; but was soon silenced by punishment. Seeing this, I dared not speak, although I thought we passed by the very house my mother was in. Thus was I separated from my mother and sister, my then only comforts, to meet no more in this world of misery. After a few days' travel, we came to the market-town, Ijahi. Here I saw many who had escaped from our town to this place, or who were in search of their relations, to set at liberty as many as they had the means of redeeming. Here we were under very close inspection, as there were many persons in search of their relations; and through that, many had escaped from their owners. In a few days, I was sold to a Mohammedan woman; with whom I traveled many towns, in our way to the Pohpoh country, on the coast, much resorted to by the Portuguese to buy slaves. When we left Ijahi, after many halts, we came to a town called Toko. From Ijahi to Toko all spoke the Ebweh dialect; but my mistress Eyo, my own dialect. Here I was a perfect stranger, having left the Eyo country far behind.

I lived in Toko about three months, walked about with my owner's son, with some degree of freedom, it being a place where my feet had never trod; and could I possibly make my way

out through many a ruinous town and village we had passed, I should have soon become a prey to some others, who would gladly have taken the advantage of me. Besides, I could not think of going a mile out of the town alone at night, as there were many enormous devil-houses along the high-way; and a woman having been lately publicly executed—fired at—being accused of bewitching her husband, who had died of a long tedious sickness. Five or six heads of persons, who had been executed for some crime or other, were never wanting, to be nailed on the large trees in the market-places, to terrify others. Now and then my mistress would speak with me and her son, that we should by-and-by go to the Pohpoh country; where we should buy tobacco and other fine things, to sell at our return. Now, thought I, this was the signal of my being sold to the Portuguese; who, they often told me during our journey, were to be seen in that country. Being very thoughtful of this, my appetite forsook me, and in a few weeks I got the dysentery, which preyed on me. I determined with myself, that I would not go to the Pohpoh country, but would make an end of myself one way or another. Several nights I attempted to strangle myself with my band, but had not courage enough to close the noose tight, so as to effect my purpose. May the Lord forgive me this sin. I next determined that I would leap out of the canoe into the river, when we should cross it, on our way to that country. Thus was I thinking, when my owner, perceiving the great alteration which had taken place in me, sold me to some persons. Thus the Lord, while I knew him not, led me not into temptation, and delivered me from evil. After my price had been counted before my own eyes, I was delivered up to my new owners, with great grief and dejection of spirit, not knowing where I was now to be led.

About the first cock-crowing, which was the usual time to set out with the slaves, to prevent their being much acquainted with the way, for fear an escape should be made—we set out for Jabbo, the third dialect from mine. After having arrived at Ik-ke-ku Ye-re, another town, we halted. In this place I renewed my attempt of strangling, several times at night; but could not effect my purpose. It was very singular that no thought of making use of a knife ever entered my mind. However, it was not long before I was bartered for tobacco, rum, and other articles. I remained here in fetters alone for some time, before my owner could get as many slaves as he wanted. He feigned to treat us more civilly, by allowing us to sip a few drops of white man's liquor—rum; which was so estimable an article, that none but chiefs could pay for a jar or glass-vessel of four or five gallons. So remarkable it was, that no one should take breath before he swallowed every sip, for fear of having the string of his throat cut by the spirit of the liquor. This made it so much more valuable. I had to remain alone again in another town in Jabbo, the name of which I do not now remember, for about two months. From hence I was brought, after a few days' walk, to a slave-market, called I-ko-sy, on the coast, on the bank of a large river, which very probably was the Lagos on which we were afterwards captured. The sight of the river terrified me exceedingly, for I had never seen any thing like it in my life. The people on the opposite bank are called E-ko. Before sun-set, being

bartered again for tobacco, I became another owner's. Nothing now terrified me more than the river, and the thought of going into another world. Cry was nothing now, to vent my sorrow. My whole body became stiff. I was now bade to enter the river, to ford it to the canoe. Being fearful at my entering this extensive water, and being so cautious in every step I took, as if the next would bring me to the bottom, my motion was very awkward indeed. Night coming on, and the men having very little time to spare, soon carried me into the canoe, and placed me among the corn-bags, supplying me with an abalah* for my dinner. Almost in the same position I was placed, I remained with my abalah in my hand, quite confused in my thoughts, waiting only every moment our arrival at the new world; which we did not reach till about four in the morning. Here I got once more into another dialect, the fourth from mine; if I may not call it altogether another language, on account of now and then, in some words, there being a faint shadow of my own. Here I must remark, that during the whole night's voyage in the canoe not a single thought of leaping into the river had entered my mind, but, on the contrary, the fear of the river occupied my thoughts. Having now entered E-ko, I was permitted to go any way I pleased, there being no way of escape, on account of the river. In this place I met my two nephews, belonging to different masters. One part of the town was occupied by the Portuguese and Spaniards, who had come to buy slaves. Although I was in Eko more than three months, I never once saw a white man, until one evening, when they took a walk, in company of about six, and came to the street of the house in which I was living. Even then I had not the boldness to appear distinctly to look at them, being always suspicious that they had come for me; and my suspicion was not a fanciful one; for in a few days after I was made the eighth in number of the slaves of the Portuguese. Being a veteran in slavery—if I may be allowed the expression—and having no more hope of ever going to my country again, I patiently took whatever came; although it was not without a great fear and trembling that I received, for the first time, the touch of a white man, who examined me—whether I was sound or not. Men and boys were at first chained together, with a chain of about six fathoms in length, thrust through an iron fetter on the neck of every individual, and fastened at both ends with padlocks. In this situation the boys suffered the most, the men sometimes getting angry, would draw the chain most violently, as seldom went without bruises on their poor little necks; especially the time to sleep, when they drew the chain so close, to ease themselves of its weight, in order to be able to lie more conveniently, that we were almost suffocated, or bruised to death, in a room with one door, which was fastened as soon as we entered, with no other passage for communicating the air than the openings under the eaves-drop. And very often at night, when two or three individuals quarreled or fought, the whole drove suffered punishment, without any distinction. At last, we boys had the happiness to be separated from the men, when their number was increased, and no more chain to spare;

we were corded together by ourselves. Thus were we going in and out, bathing together, and so on. The females fared not much better. Thus we were for nearly four months.

Settlement at Sierra Leone—Baptism and Christian Labors.

After giving an account of his embarkation on board of a slave-ship, and subsequent capture by a British man-of-war which was cruising on the coast, he proceeds—

After about two months and a half cruising the coast, we were landed at Sierra Leone, on the 17th of June, 1822. The same day we were sent to Bathurst, formerly Leopold. Here we had the pleasure of meeting many of our country-people, but none were known before. They assured us of our liberty and freedom. We very soon believed them; but a few days after our arrival at Bathurst, we had the mortification of being sent for to Freetown, to testify against our Portuguese owner. It being hinted to us that we should be delivered up to him again, notwithstanding all the persuasion that we should return, we entirely refused to go ourselves, unless we were carried. I could not but think of my ill conduct to our owner, in the man-of-war. But as time was passing away, and our consent could not be got, we were compelled to go, by being whipped; and it was not a small joy to us to return to Bathurst again in the evening to our friends.

From this period I have been under the care of the Church Missionary Society; and in about six months after our arrival at Sierra Leone, I was able to read the New Testament with some degree of freedom, and was made a monitor, for which I was rewarded with sevenpence-halfpenny per month. The Lord was pleased to open my heart, to hearken to those things which were spoken by his servants; and being convinced that I was a sinner, and desirous to obtain pardon through Jesus Christ, I was baptised on the 11th of December 1825, by the Rev. J. Raban.

I had the privilege of visiting your happy and favored land in the year 1826; in which it was my desire to remain for a good while, to be qualified as a teacher to my fellow-creatures. But Providence so ordered it, that, at my return, I had the wished-for instruction, under the tuition of the Rev. C. L. F. Haensel, who landed in Sierra Leone in 1827; through whose instrumentality I have been qualified so far, as to be able to render some help, in the service of the Church Missionary Society, to my fellow-creatures. May I ever have a fresh desire to be engaged in the service of Christ, for it is "perfect freedom."

MISSION OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

THE Rev. John Evans, on the 15th of January, 1837, reports the—

Baptism of Students in the Anglo-Chinese College.

In the month of May last I received into the college six Chinese youths. It required no

*Abalah—a kind of cake, of which the natives are fond, made of Indian corn.

small diligence to watch and regulate them. It was our constant aim to treat them with parental kindness; at the same time exercising parental authority, and requiring from them filial obedience. The plan has been blessed by our heavenly Father.

I informed you before of my having baptised one of these youths. He has adorned his christian profession; he has gained the esteem of our whole family, and of all around him; and his conduct is in every way consistent.

On Sunday, the 18th ult., another very interesting service took place in the mission-chapel at Malacca, in the presence of a crowded congregation of Europeans and Chinese. I had the happy privilege of baptising three more of the Chinese youths under my care, together with one Siamese. They had been for some time receiving preparatory counsels and instructions, and have given satisfactory evidence of their sincerity, by renouncing their own native superstitions and idolatry, and embracing the christian religion.

As the major part of the congregation consisted of Chinese, a great portion of whom were adults, this renunciation of idolatry occurred in the presence of a very large number of idolaters.

These youths continue as inmates in the college; and, under my care and instruction, are preparing for the ministry of the gospel among their countrymen.

Since they were baptised, two other youths, residing in the college, have boldly, and in a most gratifying manner, come forward, and renounced their superstitions and idolatrous ways, and prayed to be also received into the church of Christ. As they have already been instructed in the good way, I hope to baptise them on Sunday week.

Thus the Lord is pleased to encourage our hearts, by giving another pledge of the ultimate fulfilment of the promise—*the idols He shall utterly abolish*; for as the darkness of the night is succeeded by a faint and glimmering ray in the distant horizon—not the sun himself, but a most sure token that he will shortly rise—so does such an event, as that which I have now recorded, constitute a prophetic beam in the moral horizon of benighted China.

Subjoined is a translation of a few of the questions proposed to the candidates before the congregation, together with the answers which they gave:—

"Why do you wish to receive christian baptism?"

"Because I feel myself to be a great sinner. But now I desire to repent of my sins and forsake them, that I may obtain forgiveness, and have a hope of everlasting life and happiness after death—therefore I wish to be baptised."

"Do you think that baptism alone is able to save your soul?"

"No—but I believe that Jesus Christ, who commanded believers to receive baptism, is able to save me."

"What hath Jesus Christ done for you?"

"He suffered and died in order to atone for my sins and procure my salvation. I desire, therefore, to become a member of his holy church on earth, and at last to be admitted into his heavenly kingdom."

"Why do you wish to follow the doctrine of Jesus Christ, in preference to the Chinese sages?"

"Because I believe that it is the doctrine of Jesus Christ alone which can guide me to happiness and heaven."

"Can you now truly say that you have forsaken the worship of idols, and the vain superstitions of your countrymen?"

"Yes, I can. I confess that I have hitherto ignorantly and foolishly worshipped idols; but henceforth my desire is to worship the only living and true God, and to serve him."

"Do you feel that you are a great sinner; and that, in consequence of your sins, you deserve to suffer everlasting punishment?"

"I know that I am a great sinner, and that I ought to suffer the punishment due to sin."

"Do you think that any good performance of your own, which you may hereafter do, will be sufficient to save you?"

"I know that all I can do will be wholly insufficient to save me, and hope and pray for salvation only through the atoning merits of Jesus Christ."

"Perhaps it is with the view of obtaining constant employment, or to advance some other worldly interest, that you wish to be baptised?"

"I can truly say such is not the case. I do, with my whole heart, desire to be a disciple of Jesus Christ; and this is the sole reason I desire to be baptised."

All were much affected by these answers—many even to tears. Several other questions were put to them; but the above will suffice to shew the simplicity and sincerity of the men whom we now joyfully hail as christian brethren.

The conduct of those formerly baptised continues to be most consistent. They do all of them rejoice my heart, by adorning the gospel of our Redeemer.

The converts are now in a state of preparation for church-fellowship; and in the course of a few Sabbaths we hope to form the first church of Chinese Christians.

While the moral condition of China presents little else to external observation than the darkness of a nation wholly given to idolatry or to atheism; it is not, perhaps, a vain thing to hope, keeping in recollection the almost countless number of christian tracts circulating among the people, that a deep and silent, and, therefore, an imperceptible influence favorable to the gospel is moving through the heart of this mighty empire. On the frontier, however, the progress of divine truth is so visible, that those who run may read. To what extent the growth and establishment of Christianity in the whole, or parts of the wide-spreading Archipelago may, besides the extensive benefits thence directly springing, supply means and instruments for the evangelization of the parent country, is only known to Him who holds the times and seasons in his hands. Meanwhile we rejoice in the conviction, that there subsists between the one and the other a close and essential relationship; and this conviction gains additional force, from the latest accounts which have arrived of the Ultra-Ganges stations.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN CALCUTTA AND VICINITY.

Baptisms from 1825 to 1836—Desire for the Scriptures.

Mr. Sandys, writing from Mirzapore makes the following statements.

Baptised from May 1825, to Jan. 1, 1826, 4:			
During 1826	16	During 1832	30
1827	21	1833	50
1828	3	1834	156
1829	1	1835	48
1830	9	1836	56
1831	28		

Respecting the desire for religious knowledge, he adds—

You will, I am persuaded, be glad to hear of the great desire which has arisen, during the last three or four months, among the native youth of Calcutta, to obtain and read the New Testament in English. Being secretary of the Calcutta Bible Association, my house is frequently thronged with applicants for the gift of the New Testament; and as the husbandman cannot expect to reap an abundant harvest if he neglect to sow the seed when the ground is prepared for its reception, I have endeavored to sow the seed of God's blessed word among these young people. We have not now to go, as formerly, at least in Calcutta, to the dwellings of the natives, and to beg of them to accept a copy of the New Testament; as they come of their own accord, in great numbers, to solicit this blessed book. The desire to obtain the New Testament is now prevalent among the pupils and students of schools of all grades, from the Hindoo and New Hooghly colleges, down to the small morning schools conducted by college and school-boys previously to attending their own studies. The number of English Testaments given by me during the present month, to applicants of the kind just mentioned, is 123; and last month it was 106. To-day I was obliged to dismiss a large number of applicants, in consequence of not having replenished my stock. I hope, however, to supply them all to-morrow. To my inquiry, "Why do you wish to read the New Testament?" great numbers reply, "We have heard that it is a very good book, and we wish to read it for ourselves." Others reply, "We are told that it contains an account of the true religion, and we wish to study it." Others say, "We wish to learn the way of salvation." To my advice, "You should read the Testament with prayer," the reply of great numbers is, "We should be glad if you would give us a little book containing prayers. We do not know how to pray; and if you give us a book of prayers, we shall learn to pray." Now is the time for exertion; the golden opportunity is now offered to the church of Christ, to sow the good seed of the kingdom in the hearts of the youth who have learned to read and understand the English language; and if the opportunity be not embraced, the enemy, doubtless, will not be remiss in his varied attempts to sow the tares; which will baffle, in no small degree, those who may hereafter attempt to carry on the Lord's work in these parts; but if the opportunity be embraced, who can tell how many individuals will have reason to bless God throughout eternity, that he

put it into the hearts of his servants to send the word of life, and other spiritual helps, to them, and thus directed them to look by faith to that blessed Savior in and through whom their sins have been forgiven, and they exalted to the enjoyment of the divine presence in glory?

The Armenians in Calcutta having been found destitute of the Scriptures, Mr. Sandys inquired into their state, in company with an individual of that nation. He writes June 12, 1836—

I accompanied the Rev. C. Arratoon, and visited most of the Armenian families who had not been previously visited by us. Most of them welcomed us to their habitations, and gladly received from us the sacred volume which we went to disseminate. It is with pleasure I record, that almost every Armenian family in Calcutta is now supplied with the sacred Scriptures.

Mr. Linke makes the following remarks respecting the—

Shaking of Opinion among the Hindoos.

Went this morning to Nuton Gunge, near the place where they had worshipped Doorga the preceding night, and found still a great number of people near it, gazing at the image. I read St. Paul's address to the men of Athens, and made observations on it. A brahmin priest, who had probably acted a principal part in the present poojah, and was greatly esteemed and worshipped by all present, began to argue with me in defence of his gods, and the worship due to them. After a considerable time, when he saw that he could not get the mastery, he cried out, that I was blind, and that it was of no use to go on any longer arguing with me; he would therefore at once take his leave; which he did. I sent a tract after him, "The Destroyer of Darkness;" which I advised him to read. Many cried, "Shew us your God; then we will believe." Another said, "You tell us lies; you cannot shew the things of which you speak." Another remarked, "That there are visible things, we are convinced, for we see them with our eyes; but how can we know that there are things invisible and eternal?" "The earth is the mother of all things," said another; "yea, the earth is God. Our soul, our mind, is nothing, and it can do nothing."—"Has the sun also been created by the earth?" another asked him. "Every thing comes from the earth," was his answer.—On going away, one begged much for a New Testament. The tracts which I distributed on this occasion were received with the greatest desire.

Arrived in Nuton Gunge just when the last music and the last dance were performed, to conclude the present poojah of Doorga. The idol was already stripped of all its ornaments, clothes, and every thing, and lay half broken on the ground. I pressed through the crowd, and went close to the place where the idol had been worshipped during the last three days, or rather nights. I asked whether their play was now finished. "Yes," was the answer; "the deity, or godhead, has gone back again."—I said, "Well, I have seen your god in three different conditions during the last few days. I saw it when the mistry"—the man who makes the image—"had finished it, with the exception of painting and dressing; I saw it as a God, when

you worshipped it; and now I see it again in its original state, mud and straw, the materials of which it was made."—Some laughed at their own folly; and some began immediately to defend their gods. Among others, a young man, who had been a scholar in one of our Bengalee schools, wanted to strike me with our own weapons. He said, "You say God is invisible—well, you say Jesus is God—well; but was not Jesus visible? how then could he be God? God can do whatsoever he likes: if it be his will that all men should know and worship him, as you say it is, why then does he not make us forsake our idols, and worship him alone? You preach, and bid us keep God's commandments; but you do not yourselves keep them. It is written in your shasters, "Return not evil—Whosoever shall smite thee on thy right cheek, turn to him the other also. If a man take away thy coat, let him have thy cloak also," etc. Now, if we do any of these things to any one of you, you immediately send us to prison. How then do you keep God's commandments? Shew me but one Christian who keeps all that it is

said he should observe; and I and many others will immediately become Christians. It is further written," he said, "Lay not up for yourselves treasures upon earth—Well, what are you doing? Let me go into the houses of some of you, and I shall find hundreds and thousands of rupees. For what come most of the Europeans into this country? Is it not to lay up for themselves treasures upon earth?" The same man afterward told me, that he, and probably half of the inhabitants of Burdwan with him, believed only in one God; but for fear of losing their bread they did not come forward, especially as there are a great many who derive their own livelihood from serving in the idol temples. The same young man asked me if he might contradict one who had endeavored to shew that idols were necessary, as the means by which we should come to God. I allowed him; and he did it in a masterly way. He afterward said, "Well, have I beaten him?" I was obliged to say, "Yes, very well indeed." Another said, "If I become a Christian, will my money increase?"

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WEST AFRICA.—Mr. Wilson, writing from Cape Palmas, on the 29th of December, immediately after receiving instruction to curtail the expenditures at that mission, and giving a statement of the painful consequences of so great a reduction of the sum allowed him, remarks—

In conforming to the instructions of the Committee we shall discontinue two day schools, discharge their teachers, suspend the operations of the press, and reduce our boarding-school to one third of its present number. We shall continue, for the present, our boarding-school with about thirty children, male and female, and, if possible, two day schools. Our trial in this check upon our operations is a painful one, but we really feel that the hand of God is in it.

MADRAS.—On the 9th of September, Mr. Winslow thus writes respecting the effects of the small remittances which the diminished receipts into the treasury of the Board permitted the Committee to make to the mission with which he is connected—

Since I wrote we have suspended nearly all our schools here, for want of funds. The English school in our house is continued, and I have offered the teachers of the other schools to pay their rent, and give something to the monitors, if they will continue the schools on their own account, and bring the children to church on the Sabbath. They all agreed to do so, and last Sabbath our congregation was very little diminished; but I apprehend some, perhaps many of them, will gradually fall off. It has been very painful to us to take a retrograde step so early in our proceedings here, but it seemed unavoidable. Some of our friends advised an appeal to the public; but on various accounts it did not seem a suitable time. Doct. Scudder has also dismissed his schools.

SUMATRA.—During the last summer Mr. Ennis, of the mission at Java, visited the island of Sumatra, for the purpose of obtaining information which might be useful in the prosecution of missions in the Indian Archipelago. Most of the month of August he spent in Menangkabo, having travelled 450 or 500 miles in different directions. The country is represented by him as being very densely peopled, there being about 2,000,000 within forty or fifty miles of Gunung Berapi, one of the principal towns. The country is more highly cultivated and the inhabitants further advanced in civilization, than in Java, and favorable to Europeans, and expressed much satisfaction in anticipation of having teachers come to reside among them. At four or five different places, Mr. Ennis thinks that twenty missionaries might find wide fields of labor immediately. He was every where kindly received and treated by the European residents and the native population.

After returning from Menangkabo to Padang, Mr. Ennis proceeded to Natal, and from thence made a tour into the Batta country; and on the 24th of September, after proceeding eight days on foot, writes from Sahinggo, where he was hospitably received by the Dutch authorities—

This district of the Batta country, being the most southeastern, is called Mandeling. The next farther to the northwest is Ankola, and the last in that direction is Tobah. The two former have invited the Dutch to extend their government over them. I am now about half way across the island, and expect, with the help of the Lord, to go to Rau, two days south-easterly, and afterwards to Ankola, four days in the other direction. The assistant resident, who has been the chief civil officer here a long time, assures me that I may go with perfect safety from thence to Tapanooly.—In my jour-

ney, I have, with two exceptions, lodged at night with the petty Batta chiefs, the country from Natal, until after going six days into the interior, being thinly settled. Both on my way and since my arrival here, my reception among the chiefs has been all that my most sanguine wishes could expect. Whenever I have made known the object of my coming, they have invariably expressed their gratification. Sometimes when I have told them that God has sent his messengers into the world, and that last of all he has sent his Son to instruct us and to die for our sins, they have listened with the most serious attention. The military commandant here, who has been brought up in the church of Holland, thinks the whole Batta country will adopt the christian religion as soon as it is properly proposed to them. The assistant resident also, who is a Roman Catholic, thinks there is no people in the Archipelago like them. They are docile and simple and willing to follow wherever they are led. Some of their books I will try to send to America. Their system of writing and their language do not seem difficult. Their system of religion appears very short, and they do not use idols.

I have heard nothing new of importance respecting the death of the beloved brethren, Lyman and Munson. The people here have not heard of it. Sumatra is waiting for many missionaries. Oh that the young men in America would wake up and feel the value of these nations of immortal souls.

ABERNAQUIS.—Recent communications from this band of Indians state that the meeting-house erected by Mr. Osunkherhine was dedicated to the worship of God, and an Indian church organized in January last. The Rev. Messrs. Parker, Dunkerly, and Melbourne, Presbyterian ministers in the vicinity, were present, and aided in the services of the occasion. The church consists of six Indian members, who have been converted from papacy since Mr. Osunkherhine commenced his labors with the tribe. The whole number of those who give evidence of a change of heart is about twelve; and besides these, nearly forty others have renounced papacy and attend on the instructions of the missionary.

SUMMARY OF PROTESTANT MISSIONS.—The editor of the Foreign Missionary Chronicle, having completed a general survey of Protestant missions, among the unevangelized nations, gives the following summary. It appears to be the result of a careful examination of the published documents of the several missionary societies both in Europe and this country, and is probably as correct as the means which are accessible will permit.

From this survey it appears that, in connection with various Protestant societies or boards, there are, in different parts of the great field, 797 missionaries, and 222 European or American assistant missionaries. The much larger part of these are married men. Of the ordained missionaries, including the United Brethren,

who, perhaps, are not all ordained,—there are in West Africa, 24; South Africa, 94; the regions adjacent to the inland Seas, 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies, 203; North American Indians, Greenland, and Labrador, 108. The returns of communicants and scholars are very defective, but give 98,720 of the former, and 96,478 of the latter. From the details of the survey we may safely estimate the entire number to be from one third to one half larger than have been numerically reported.

The number of missionaries, exclusive of assistants, in connection with the principal missionary societies or boards, as reported in this survey, is as follows:—United Brethren, 105; Church Missionary Society, 73; London Missionary Society, 110; Wesleyan Missionary Society, 170; Baptist Missionary Society, Eng. 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

MISSIONARY HERALD.

Volumes Wanted.—Persons having on hand any of the following volumes of the Missionary Herald, viz.

Volume	xvii	for the year	1821
"	xviii	"	1822
"	xx	"	1824
"	xxi	"	1825
"	xxii	"	1826
"	xxiii	"	1827
"	xxiv	"	1828
"	xxix	"	1833

and will return one or more of them to the Missionary Rooms, 28 Cornhill, Boston; or to A. C. Bull, Brick-church Chapel, Nassau-street, New York, entire and in good condition, may, for each, receive in return four volumes, viz. 26th, 27th, 28th, and 30th, for the years 1830, 1831, 1832, and 1834, respectively; or they may, if they prefer it, be entered as subscribers for as many years as they return copies of the volumes first mentioned, and receive the numbers as they shall be issued, beginning with January, 1839, free of charge.

This arrangement will be continued until a sufficient number of copies shall be received to supply the deficiency of the volumes mentioned.

Donations,

RECEIVED IN MARCH.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson. New York, Tr.	
Albany, Mon. con. 1st R. D. chh.	
96, 11; 2d do. 81, 88;	177 99
Amity, R. D. chh.	41 55

Bedminster, N. J., R. D. chh. 10,28; a lady, 5;	15 28	JOSHUA S. STRONG an Hon. Mem.	109 00
Canajoharie and Bowman's Creek, To constitute Rev. SAMUEL ROBERTSON an Hon. Mem.	50 00	Bristol, Cong. chh. and so.	21 25
Caughnawaga, R. D. chh. mon. con. 11; E. Yates, 50;	61 00	Cornwall, Gent. 57,87; la. 22,37; mon. con. 7,49;	87 73 10 50
Currytown, R. D. chh. to consti- tute Rev. HARRISON HEER- MANCE an Hon. Mem.	60 00	Ferrisburgh, Cong. chh.	
Easton, R. D. chh.	30 06	Middlebury, Gent. 87,30; la. 83; L. M. F. 51c.	170 81
Florida, R. D. chh. 91; la. sew. so. of do. 21; mon. con. 6,38; to constitute Rev. JAMES STEVEN- SON and Rev. C. L. VAN DYCK Hon. Mem.	31 50	New Haven, Gent.	52 50
Geneva, R. D. chh.	91 56	Salisbury, Mon. con.	6 25
Glenville, 1st R. D. chh.	31 50	Shoreham, Gent. and la.	85 00
Heldersburgh, R. D. chh. to consti- tute Rev. THOMAS FRAZER an Hon. Mem.	58 62	Sudbury, E. Buell,	3 00—568 54
Jackson, R. D. chh. and for. miss. so. to constitute Rev. WILLIAM PITCHER an Hon. Mem.	50 00	<i>Boston and vic. Ms. Aux. So. C. Stod- dard, Tr.</i>	1,500 00
Jersey City, N. J. Mon. con. in R. D. chh.	14 62	<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Manheim, R. D. chh.	40 00	West Brookfield, Dona. fr. la. asso. ackn. in March constitutes Rev. SOLOMON B. GILBERT of Lyman, Me. an Hon. Mem.	
Mapletown, do.	60 00	<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
New Brunswick, Rev. Dr. Mille- doler,	10 00	Burlington, Mon. con.	13 48
Newburgh, Miss C. Rowe,	5 00	Charlotte, Chh. and so. 35; mon. con. 13; la. 11;	59 00
New Rhinebeck, R. D. chh. to constitute Rev. BENJAMIN BASSLER an Hon. Mem.	50 00	Colchester, Mr. Hicks,	1 00
New Utrecht, R. D. chh. 20; sab. sch. 51,47; mon. con. 47,15; a lady, 6;	124 62	Essex, Chh. and so.	6 50
New York, R. D. chh. Broome-st. for Mr. and Mrs. Ennis, Java, 200; R. D. chh. in Franklin-st. to constitute HUGH McBRIDE an Hon. Mem. 100; South do. to constitute Rev. KINGSTON GODARD and Rev. JOHN P. KNOX Hon. Mem. 100; do. in Market-st. mon. con 50; do. in 3d st. mon. con. 10; a friend, 7,50; miss. asso. in collegiate R. D. chh. for Mr. and Mrs. Youngblood, Java, 300; la. fan- cy article so. of do. 171; L. 5;	943 50	Hinesburgh, Chh. and so. to consti- tute ISAAC HIGBEE an Hon. Mem.	100 00
Niskeuna, R. D. chh. and av. of jew. to constitute Rev. HENRY A. RAYMOND an Hon. Mem.	78 61	Jericho, 1st chh. and so. 34,79; cent so. 18; 2d chh. and so. 12;	64 79
Northumberland, A few friends, Owasco, R. D. chh. 20; less dis. 53c.	19 47	Milton, Chh. and so.	14 00
Paterson, N. J. 2d R. D. chh. mon. con.	16 10	Underhill, do.	25 48
Princeton, R. D. chh.	12 00	Williston, do.	18 25—302 50
Rotterdam, 2d R. D. chh. 70; 1st do. to constitute Rev. JOHN NORT an Hon. Mem. 50,50;	120 50	<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Salem, R. D. chh.	29 42	Bridgton, Rev. Mr. Page's chh.	18 81
Schenectady, R. D. chh. 81,26; fem. miss. sew. so. 44;	125 26	Buxton, Gent. 12,25; la. 7; mon. con. 8,75;	28 00
St. Johnsville, R. D. chh.	38 50	Cumberland, Mon. con.	15 02
Tyoshoke, R. D. chh. 17,70; mon. con. 18;	35 70	Lewiston Falls, Chh. (of which for N. W. LITTLE, Ceylon, 12);	42 40
Union, R. D. chh. 154,26; la. so. 16; to constitute Rev. S. V. E. WESTFALL an Hon. Mem.	170 26	Minot, Mon. con.	36 00
Unionville, R. D. chh. mon. con.	5 70	North Yarmouth, Contrib. in 2d par.	9 75
Whiteside, Coll.	5 38	Waterford, Cong. so.	53 77—203 75
	2,696 08	<i>Delaware co. N. Y. Aux. So. Rev. F. Shepard, Tr.</i>	23 71
Ded. expenses paid by Board of R. D. chh.	213 11-2,482 97	<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
<i>Southern Board of Foreign Missions,</i> J. Adger, Charleston, S. C. Tr.		Bellville, Mrs. Jacob Greenleaf, 20; mon. con. 10;	30 00
For Ahmednuggur, 500; for Smyrna, 500; for Ceylon, 500; for Mr. Lanneau, 500; for Mr. Merrick, 500; for Sandw. Isl. miss. 500;	3,000 00	Newbury, Parker River Village, Mon. con.	18 00
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i> Addison, Gent. and la.	22 50	Newburyport, Gent. and la. in Mr. Dimmick's so. a new year's present,	100 00—148 00
Bridport, Gent. 61,86; la. 37,22; mon. con. 2,50; chil. 3,42; Mrs. N. Rice, dec'd, 4; to constitute		<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
		Dunvers, N. par. la. for hea. chil.	43 56
		Essex, Gent. 36,87; la. 40,50;	77 37
		Salem, S. so. Gent.	60 50—181 43
		<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
		Stamford, Gent. and la.	26 00
		<i>Geneva and vic. N. Y. by C. A. Cook, Agent,</i> Geneva, Presb. chh. H. H. See- lye, 250; H. Hastings, 25; CHARLES A. COOK, which and prev. dona. constitute him an Hon. Mem. 25; J. Sutherland, 25; DANIEL L. LUM, which and prev. dona. constitute him an Hon. Mem. 25; J. S. Hicks, 10; R. Robbins, 10; I. H. 5; P. H. 5; L. J. 5; I. N. C. 5; indiv. 11;	401 00 65 00
		Seneca Falls, Presb. chh.	
		Smyrna, ISAAC FOOTE, Jr. which and prev. dona. constitute him an Hon. Mem.	99 00
		Waterloo, Presb. chh.	35 00—591 00
		<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
		Cairo, D. Willis,	5 00
		Greenville, Coll. in presb. cong.	44 16—49 16
		<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
		East Hartford, Mrs. Ruth Pitkin,	10 00
		Granby, 1st so. La.	17 50
		Hartford, Part of sub. ack. in Oct. 55; S. so. 30,14;	85 14
		Manchester, Gent.	298 00
			410 64
		Ded. dis. on uncurrent money,	1 80—408 84
		<i>Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.</i>	
		Glastonbury, Mon. con.	42 26
		Wethersfield,	6 00—48 26

<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Alna, Mon. con. 22,41; la. 12;	34 41
Woolwich, Mon. con.	15 59—50 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Norfolk, Coll. in part, 241,75;	
la. 109;	341 75
Salisbury,	8 25—350 00
<i>Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.</i>	
Concord, 1st chh. 39,64; R. Davis,	
10; la. 58,58; South chh. la.	
25,04;	133 26
Dunbarton, Mon. con.	9 00
	142 26
Ded. expenses paid by aux. so.	1 16—141 10
<i>Middlesex South Confer. of chhs. Ms.</i>	
P. Johnson, Tr.	
Natick, 1st so. mon. con. and coll.	51 37
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Fairhaven, Cong. chh.	18 95
New Haven, Mon. con. in Free	
chh. 43,30; Union-st. sab. sch.	
25,50; W. a friend, 10; do. 6;	
mon. con. in Centre chh. 10,89;	
do. in Yale college, 13,12; do.	
in united so. 6,02; 3d chh. and	
cong. 7,31; a poor col'd woman,	
6c.	122 20—141 15
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
North Guilford, Gent.	23 66
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	
(Of which fr. Bowery and Pearl-st. chhs.	
89,42; fr. Mrs. M. Clark, for David	
Harris Clark, Syria, 40;)	456 45
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Augusta, Philip Pond, dec'd, 30;	
young la. so. 5;	35 00
Centre Lisle, Fem. miss. so.	6 12
Eaton, Cong. chh. mon. con.	39 88
Fayetteville, Presb. chh. mon. con.	50 00
Guilford, Mon. con. in cong. chh.	11 00
Holland Patent, D. Nolton,	10 00
Leyden, Cong. chh.	9 00
Madison, G. S. 1; a friend, 25c.	1 25
New Hartford, Presb. so. mon. con.	8 00
New Haven, Mon. con.	8 00
New York Mills, Coll.	30 63
Paris Hill, Cong. chh. coll.	6 32
Richland, Mrs. John Holmes,	10 00
Trenton, 1st presb. so.	1 05
Turin, Cong. chh. 12,75; U.	
Hooker, 12,50; for miss. beyond	
the Rocky m. 2,78;	28 03
Utica, 3d presb. so. mon. con.	11 00
Waterville, Mon. con. in presb. chh.	39 52
West Leyden, Presb. chh. 8,32;	
Rev. R. Kimball, 9;	17 32
Whitesboro', Mon. con. cong. chh.	8 75—321 87
<i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Effingham, Cong. chh. 6; less	
dis. 1,47;	4 53
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Gilead, Gent. 29,92; la. 26,19;	56 11
Loss on Com. bank notes,	2 35—53 76
<i>Valley of the Mississippi, Aux. So.</i>	
W. T. Truman, Tr.	
<i>Western Reserve aux. so.</i>	
Ashtabula co. Wayne, 9; Cuyahoga co.	
(Cleveland, Presb. chhs. 144,75; mon.	
con. in Bethel chh. 2,25; W. G. Oat-	
man, 20; Mrs. L. Day, 20; W. A.	
Otis, 5; Euclid, Mrs. SARAH SHAW,	
which constitutes her an Hon. Mem.	
100; presb. chh. 8; Geauga co. Char-	
don, W. Young, 1,50; Huron co.	
Lyme, Presb. chh. 31; Lorain co.	
Brownhelm, 15,21; Elyria, Presb. chh.	
40; Medina co. Guilford, 30; Medina,	
50,01; Richfield, 6,50; Wadsworth,	
20,16; York, Mon. con. 5; Portage co.	
Hudson, Mon. con. in West. Res.	
col. 14,99; Rootstown, 3,80; Twins-	
burg, 4,50; Trumbull co. Vienna, 3;	
Wood co. Maumee city, Mon. con. in	
1st presb. chh. 22,37;	557 04
<i>Washington co. N. Y. Aux. So. M. Freeman, Tr.</i>	
Hartford, Gent. and la. 40; less dis. 1;	39 00

<i>Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.</i>	
Norwich, 1st cong. so.	36 00
Rochester, Mon. con. 25; la. 6;	31 00
Sharon, Mon. con. 17,45; la. 12;	29 45
West Hartford, Mon. con.	5 00
Windsor, Cong. so. coll. 21,27;	
la. 15,50; mon. con. 7,98;	44 75—146 20
<i>Total from the above sources,</i>	\$11,870 29

VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms. 1st par. mon. con.</i>	17 76
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Andover, Ms. S. par. mon. con.</i>	100 00
<i>Arkport, N. Y. Mrs. E. Hurlbut,</i>	8 00
<i>Bangor, Me. Infant class in Hammond-st.</i>	
cong. chh. for child in China,	2 42
<i>Bath, N. H. Mon. con. in 1st cong. E. chh.</i>	15 13
<i>Bedford, Ms. Mon. con.</i>	22 00
<i>Bennington, Vt. Mon. con. in 1st cong. chh.</i>	4 50
<i>Blairsville, Pa. Mrs. S. I. R. Davis,</i>	20 00
<i>Boston, Ms. Rev. A. B. 10; Miss E. Eaton, 7;</i>	17 00
<i>Bridleburg, Pa. Presb. chh. mon. con.</i>	12 00
<i>Bridgeton, N. J. Fem. miss. so.</i>	30 00
<i>Bristol, R. I. Mon. con. in cong. chh.</i>	35 00
<i>Brunswick, Me. Rev. Dr. Allen, which and</i>	
prev. dona. constitute JOHN WHELOCK	
ALLEN an Hon. Mem. 50; D. Dunlap, 50;	
I. Lincoln, 40; R. P. Dunlap, 25; (of which	
to constitute Prof. ALPHUS S. PACKARD	
an Hon. Mem. 100;) Mrs. S. J. Allen, 25;	
Prof. C. 10; Prof. G. 5; Prof. P. 5; M. E.	
W. 5; D. G. 5; H. F. 3; Mrs. C. 2; a friend,	
1; indiv. 14; mon. con. 60; miss. asso. in	
Bowdoin coll. 18;	318 00
<i>Cambridge, N. Y. NELSON SIMPSON, which</i>	
constitutes him an Hon. Mem. 100; J.	
Richardson, 10;	110 00
<i>Canonsburg, Pa. Fem. miss. so.</i>	33 00
<i>Carlisle, Pa. 1st presb. chh. miss. so. to</i>	
constitute Rev. WILLIAM T. SPROLE an	
Hon. Mem.	50 00
<i>Chancellor, Pa. Fem. asso. for Samuel I.</i>	
Martin, Ceylon,	20 00
<i>Charlestown, Ms. Winthrop chh. and so.</i>	
(of which \$100 to constitute ELI SMITH,	
of Northford, Ct. an Hon. Mem. fr. a son	
and daughter and their children,)	251 65
<i>Charlton, N. Y. Presb. cong. coll. 75,38; J.</i>	
B. Packer, 10; T. Kirby, 10; J. Clanscy,	
10; T. M. 8; Miss G. B. 5; sab. sch. in	
dist. No. 3, 4,62; less c. note, 5;	118 00
<i>Cherry Valley, N. Y.</i>	41 33
<i>Conperston, N. Y.</i>	94 25
<i>East Bloomfield, N. Y. Chh. 50; a prev.</i>	
dona. fr. JOSIAH PORTER, constitutes him	
an Hon. Mem.	50 00
<i>Fly and Onks Creek, N. Y.</i>	30 00
<i>Foxcroft, Me. Cong. chh. mon. con.</i>	8 00
<i>Franklin, Ten. Presb. chh. mon. con.</i>	30 00
<i>Fresh Pond, N. Y. Mon. con.</i>	5 00
<i>Gilbertsville, N. Y. Which and prev. dona.</i>	
constitute Rev. CALVIN WATERBURY an	
Hon. Mem.	40 50
<i>Gloucester, Sandy Bay, Ms. Chh. and cong.</i>	
to constitute Mrs. MARY L. GALE an Hon.	
Mem.	100 00
<i>Gorham, Me. Juv. so. in acad.</i>	3 00
<i>Grass Lake, Mich. Mon. con. in chh. for Da-</i>	
vid Kirby Ellis, Ceylon,	15 00
<i>Groton, N. Y. Cong. so. 151; less c. note, 7;</i>	144 00
<i>Hanover, N. J. Fem. mite so. for Auron</i>	
Condit, Ceylon,	10 00
<i>Hardwick, Vt. Gent. and la. asso.</i>	127 00
<i>Hartford, Ct. JONATHAN EDWARDS, which</i>	
constitutes him an Hon. Mem.	100 00
<i>Haverhill, N. H. Sab. sch. for Abel K. Mer-</i>	
rills, Ceylon,	14 00
<i>Holden, Ms. Mon. con.</i>	7 00
<i>Hudson, N. Y. Sab. sch. in 1st presb. chh.</i>	
for Waterbury sch. in Ceylon,	25 00
<i>Illinois,</i>	2 00
<i>Kingsboro', N. Y., D. Case,</i>	25 00
<i>Kingston, R. I. Mon. con. 23; Miss S. Thurs-</i>	
ton, 3;	26 00
<i>Le Roy, N. Y. Av. of spectacles,</i>	1 25

<i>Levant</i> , Me. Cong. chh. mon. con. 17; sub. 17,05;	34 05
<i>Lexington</i> , Ky. A friend,	100 00
<i>Lyme</i> , N. H. Coll. in cong. so.	100 00
<i>Malden</i> , Ms. La. benev. so. for <i>John</i> , the son of <i>Hermas</i> , in Persia,	20 00
<i>Milford</i> , N. Y.	11 29
<i>Minot</i> , Me. W. Iadd,	12 00
<i>Montreal</i> , L. C. Amer. presb. so. 148; mon. con. in do. 74;	222 00
<i>Morristown</i> , N. J., R. W. Stiles, 20; D. Sullivan, 5;	25 00
<i>Newark</i> , N. J. 3d presb. chh. mon. con. 40,41; 1st do. Rev. A. D. Eddy, 25; D. C. C. 10; T. J. 10; J. J. 5; A. F. D. 5;	95 41
<i>New Castle</i> , Me. Gent. asso. 40,75; la. 27,56; mon. con. in cong. so. 28,06;	96 37
<i>Newfane</i> , Vt. I. C. Wilder,	100 00
<i>Newfield</i> , N. Y. Presb. chh.	20 00
<i>New Haven</i> , Ct. Centre sab. sch. miss. asso. for tracts in China,	99 00
<i>New Lisbon</i> , N. Y. Mon. con.	2 44
<i>New Windsor</i> , N. Y., D. C. L.	10 00
<i>New York city</i> , E. Cary, 50; Grand chil. of D. L. Dodge, for <i>David L. Dodge</i> , Ceylon, 10; \$100 of sum ackn. in Jan. fr. young men's aux. so. constitutes <i>David L. Dodge</i> , of Plainfield, N. J., an Hon. Mem. by a relative;	60 00
<i>Niagara Falls</i> , N. Y. La. miss. asso.	11 62
<i>Northboro'</i> , Ms. Evang. cong. so. 20,20; mon. con. 9,80;	30 00
<i>North Hadley</i> , Ms. E. T. Huntington,	2 00
<i>Northwood</i> , N. H. Gent. and la. asso. in Mr. Prentice's so.	26 75
<i>Onslow</i> , N. S. La. miss. so. for miss. to India,	7 16
<i>Orono</i> , Stillwater, Me. Mon. con.	16 83
<i>Orrington</i> , Me. Mon. con.	4 05
<i>Otego</i> , N. Y., B. Blaklesley,	5 00
<i>Parsippany</i> , N. J. By Rev. J. Ford,	12 00
<i>Panotucket</i> , Ms. Mon. con. 80; la. asso. 33;	113 00
<i>Perth Amboy</i> , N. J. Presb. chh.	60 00
<i>Philadelphia</i> , Pa. Kensington sch. of 1st presb. chh. N. Liberties, 10; J. Kerr, 15; J. Wright, 5; a friend, 2;	32 00
<i>Plain</i> , Wood co. O. Chh. and cong. 95; mon. con. 5;	100 00
<i>Port Byron</i> , Ill. N. Belcher,	50
<i>Red Bank</i> , N. J. Cong.	20 25
<i>Rochester</i> , N. Y. Miss. asso. of sab. sch. in 1st presb. chh. for sch. at Madras, 50; Bethel chh. X. Y. Z. 20;	70 00
<i>Rocky Hill</i> , N. J. Dorcas so. for <i>James Vanderveer</i> , and <i>Joseph W. Barr</i> , Ceylon,	37 45
<i>Rogersville</i> , Av. of jew.	25
<i>Roxbury</i> , Ms. Eliot chh. and cong. 78,50; mon. con. in do. 19,45; a lady, 3;	100 95
<i>Southington</i> , Ct. Sab. sch. miss. asso. for <i>David Clark</i> , Ceylon,	30 00
<i>St. Johnsbury</i> , Vt. C. Hosmer, 4th pay. for <i>Harver Hosmer</i> , Ceylon,	25 00
<i>Stillwater</i> , N. Y.	88 00
<i>Troy</i> , N. Y., S. Wickes, to constitute Rev. <i>Thomas Wickes</i> an Hon. Mem.	50 00
<i>Uxbridge</i> , Ms. Rogerson Village, Mon. con.	7 28
<i>Walton</i> , N. Y. 1st presb. chh.	25 05
<i>Warsaw</i> , N. Y. Mrs. F. av. of jew.	5 00
<i>Washington Corner</i> , N. J. Fem. miss. so.	11 00
<i>Westford</i> , N. Y.	47 50
<i>West Hartwick</i> , N. Y. To constitute Rev. <i>John B. Fish</i> an Hon. Mem.	81 20
<i>Worcester</i> , N. Y.	18 00
<i>Unknown</i> , A friend,	20 00

\$16,068 48

LEGACIES.

<i>New Ipswich</i> , N. H. Mrs. Milia Ames, by Rev. S. Lee,	117 00
<i>Salem</i> , Ms. Miss Mary Lambert, by J. Punchard, Ex'r,	238 20
	\$355 20

Amount of donations and legacies acknowledged in the preceding lists, \$16,423 68. Total from August 1st, to March 31st, \$167,285 21.

DONATIONS IN CLOTHING, &c.

<i>Colerain</i> , Ms. A box, fr. la. benev. asso. for Sandw. Isl.	27 19
<i>East Bloomfield</i> , N. Y. Books, fr. chh. for Dr. Adams, Port Natal,	50 00
<i>Hamp. Chris. Depos. Mis.</i> Pillow cases, yarn and towels, fr. fem. asso. Cummington; blankets, fr. L. Wright, East Hampton; sheets and collars, fr. fem. sew. so. North Hadley, 13,83.	
<i>Jaffrey</i> , N. H. Writing paper and slates, fr. J. M. Melville,	26 50
<i>Killingly</i> , Ct. A box, fr. fem. benev. so. for Sandw. Isl.	
<i>Newburyport</i> , Ms. A box of window shades, fr. Sandw. Isl. so. for Sandw. Isl.	
<i>Pelham</i> , N. H., A bundle, fr. so. of misses, for Ind. chil.	
<i>Westminster</i> , Vt. E. par. A barrel, fr. la. cir. of industry,	41 44
James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.	
<i>Charleston</i> , Mon. con. in 3d presb. chh. 31,91; do. in 2d do. 98,68; do. in Circular chh. 44,42; united mon. con. 97,50; presb. chh. 138,38; do. male mem. 25; fem. do. 25; Mrs. Hannah Lanneau, 50; earnings of a lady, 50; S. E. W. for a child at Cape Palmas, 15; for African sch. at do. 30; Coll. by Rev. J. Winn, at different places, (\$100 of which is a legacy fr. C. R. Witherspoon, late of Sumpter, S. C. by J. E. Witherspoon, Ex'r), 1,959,82; Beach Isl. chh. 64,75; Mar's Bluff, for an African boy at Cape Palmas, 15,28; Fairfield dis. J. S. 5; Jackson Creek chh. 30,87; Sumpter, T. B. C. 1; a lady, 2,67; Concord chh. to constitute Rev. D. McQUEEN an Hon. Mem. 60; juv. miss. so. of Mt. Zion chh. for two hea. youths at Cape Palmas, 34; Decatur chh. 25,87; Columbia, Indiv. 65; Fem. collegiate ins. which constitutes Rev. I. L. BARTLETT an Hon. Mem. 50; Merriwether co. two boys, 1; Savannah, Mon. con. in 1st presb. chh. 111,66; St. Luke's par. J. Stoddard, 300; Washington, Young la. in Miss Brackett's sch. for Saiah W. Brackett, 20; Medway chh. miss. so. 46; Lexington, Charity box, 7; Knoxville, E. T. 2d presb. chh. 41,75; young la. of do. to constitute Rev. E. I. MONTGOMERY an Hon. Mem. 50; Pisgah chh. 13; Cedar Creek chh. 7,25; Hamburg chh. Greenville, 56; Eusebia, 40,25; Timber Ridge, 8,94; New Providence, 109,68; New Market, 9,85; Hopewell chh. 53,62; Mt. Carmel, 14,85; Rev. E. Carson, 2,15; Abington, 24,06; Paper-ville, 78,31; Salem, 8; Kingsport benev. so. 50; indiv. 27,75; Blountville chh. 73,60; Rev. R. G. 2; Hebron chh. Jonesboro', 110; Montgomery, Ala. Mon. con. in presb. chh. 20; Bryan co. Ga. Chh. to constitute I. I. MAXWELL an Hon. Mem. 100; W. King, 19,75; chh. 20; which and prev. dona. constitute Rev. JOHN WINN an Hon. Mem. Mt. Olivet chh. Wateree, 6; Winsboro', mon. con. 25; Athens, Fem. miss. asso. 27,41; for miss. to —, 5; for A. B. C. F. M. 30; less discount, etc. 29,48;	

4,408 55

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Southern India.

LETTER FROM MR. LAWRENCE, DATED
AT DINDEGAL, JULY 4, 1837.*Extortion of Papal Priests—Preaching
and Distribution of Tracts.*MR. Lawrence, having mentioned other facts
respecting the catholic population of Dindegai,
remarks—

You would be affected to see how these Roman guides do not spare their flocks. I visited three threshing-floors a few days since, in company with one of my brethren, and the catechist, who was presiding over the workmen of the first, in number forty or more, said they were all his servants. They were carrying the grain for deposit into the holds of the temple. I am told that they are required to give a tenth of "the first fruits" to their spiritual guides, and for the repairs of the temple.

The month of May is the season of the annual ingathering of taxes. As it brings great numbers of head-men from all the country round to our doors, we endeavored to make it our harvest season. Dindegai valley, extending seventy miles to the southwest, including many large towns, has all been represented. I could not state the number of respectable men who have been to us from the numerous towns of this widely extended district. Their first object was to procure the Almanac. This is a very useful book to them in their business with the people. They, however, sought specimens of all our tracts, and their solicitations were so repeated and urgent that it was impossible to resist them. I gave also many gospels.

Companies of five, ten, etc., up to forty and fifty, have come and sat down with me in our verandah and passed hours in reading and hearing the word and asking questions. They almost universally admitted the inefficacy of pilgrimages and the most faithful idol-worship to take away sin, and gave a cold assent to the doctrine of a crucified Savior. It was painfully interesting to see dignified and honorable men desirous of turning away from such a theme, to inquire after the form of the earth, the revolutions of the planets, and the like. These subjects I endeavored to illustrate by a small globe and what other facilities were within my reach, and God graciously gave me opportunity, in this connection, to show that He who made "the sun to know his going down," and all orbs to move in such perfect regularity, was both good and a friend of order. I read with them such tracts as the 'Spiritual Light,' which exhibits the folly of heathen ceremonies by quotations from their own poets, and 'The only Satisfactory Atonement for Sin,' 'The Judgment,' being a commentary on the words of our Savior, Matthew xxv, 31—46, and the one on 'Regeneration,' which confutes the doctrine of the transmigration of souls, and makes known the 'New Birth,' as taught by our Lord. By these some fundamental truth was placed before their minds, and not unfrequently very gratifying attention was given by these companies of men to the perusal of entire tracts.

Mercenary Motives of some Inquirers.

Nothing, however, is more manifest to the laborer, even in such an inviting field as this, than that the Holy Spirit, and he alone, can reclaim the heathen

world. I will mention one instance among many, where our hopes have been greatly encouraged, and how the case has thus far turned out. A tall, grey-headed chief, or head-man, came after the ingathering of customs was over, stated that he had been at my doors during that time in company with others, had become impressed with a sense of his need of the true religion, and wished to know more of the true "*vetham*." I took him into my study, we read together for several hours from Matthew, Isaiah, the Psalms, and from Proverbs. He quoted from eighteen poets, whose doctrines he said corresponded with what he read of the one true God. He knelt with me and left with a very solemn countenance. After a few days he came again and urged the interesting inquiry, Who is Jesus Christ? How can you say he is God, when there is but one God. I answered his queries by referring him at once to such passages as 1 Timothy, 3: 16; Hebrews, 1: 1—2; and his mind appeared convinced and satisfied. After a few days I saw him on one of my school visitations. The ashes were on his forehead. I asked him why he did it. He plead the customs of his people, and said he could not become a Christian all at once. In one or two weeks he came again, said his only desire was to attend to the affairs of his soul. He had an office in government, which gave him enough for the body, but his soul needed nourishment. He might die in a very few days, and unless God were his friend, he should be eternally miserable. He passed two or three hours again in searching the Scriptures; and on rising to go away, told me he had a younger brother, whom he wished might succeed him in his important office; that there was some doubt whether another candidate would not obtain it; and he therefore wished me to use my influence with the collector in securing his friend in the succession. When I told him I had nothing to do with such affairs, his hope seemed to flee; he left me with a dejected countenance, and I have not seen him since. In view of such facts as this I have felt assured that if Christians in America knew the amazing responsibility which their missions bring upon them to pray for the Holy Spirit to accompany his word, surely they would "strive together with us in their prayers for us." We must besiege the throne of grace day and night till the salvation of India come out of Zion.

The recent showers and cloudy days have so modified the heat that I have

found it safe to be out, as much as I considered my acquaintance with the language would justify. I have visited fifteen hamlets and towns within twenty miles of Dindegál, most of them within an hour's ride of home, where I have endeavored to speak the message of peace on earth good will to men. In many places I have had reason to hope that the seed fell into good soil; I mean, into such soil as if watered by the dews of the Holy Spirit, would bring forth fruit, thirty, sixty, and an hundred fold. But alas, who is there like Elijah to "pray again and the heavens shall give rain?"

The whole number of scholars in the ten out-schools is 527; 318 of whom are learning or have learned the commandments. We have here, as in Madura, two meetings monthly with the teachers, at which the Epitome of the Old and New Testament histories, including some of the doctrinal instructions of our Savior, is the chief reading. This exercise is attended by both Mr. Dwight and myself, is opened and closed with prayer, and often affords opportunity of solemnly and affectionately exhorting our teachers to be reconciled to God.

REPORT OF THE STATION AT DINDEGÁL, OCT. 4, 1837.

AFTER some general remarks respecting the affairs of the station, Mr. Lawrence, who writes the report, proceeds to notice the—

State of the Schools at Dindegál—Importance of Educating Females.

At the catholic school bungalows we have prayer and praise as well as reading and exhortation. Among these children, who appear as if they might yet be heirs of the kingdom, I have had some of my sweetest hours since leaving America. No other books but our own are used in these schools. One little boy, not yet seven years of age, who did not know a letter fourteen months ago, now repeats all the decalogue, catechism, extracts from the old sayings of Obvia, the poetess, portions of the Tamul poetical dictionary, and reads with considerable fluency in the New Testament. He says he wishes for a new heart, that he may be good and love the Bible. I might mention other very pleasing cases. The girls, thirty or thirty-five in number, have been accustomed to come to our house in the afternoon, daily for a while, afterward, on account of sickness and other interruptions, only at intervals, where they have committed hymns, prac-

tised singing, and learned to sew, receiving, as one inducement to come, some fruit or a little rice water. The facility with which they commit hymns has surprised me. Many of them are beginning to write and read very nicely, but the singing of the west does not easily suit their organs.

The parents of some of the children are attendants at our preaching, and sometimes, though rarely, at our family devotions. When the vesper bell of their prayer-houses rings, be they where they may they immediately appear lost to all around, and often with closed eyes and lips moving, cross their foreheads and breast with their fore-finger, or press the crucifix to their bosom. Many other customs might be mentioned whereby they draw nigh to God with their lips, but where manifestly the heart is far from him. At a late examination of one of their schools, I noted a lad too weak to stand during recitation. He had been sick of a fever. Two or three strings of beads, rosaries, amulets, etc., and a good sized olla book were suspended to his neck. To his right wrist was bound in a rag a copper coin, which he was to give in charity to the beggars. The book was a form of prayer or incantation. Slow must be the process by which this deep-seated and finished system of error shall be eradicated. Even while I have been preaching the boys have begun to cross themselves, and one of my laborers, a father of several children, who has been in my family now nearly two years, has recently marked the cross over the grave of his son, and put up earthen vessels to protect from the wind the lights which were to light the soul through the dark shadows of purgatory. We have sometimes hoped for this man, and he not unfrequently aids me much in interpreting and explaining my message to the people. Two of his children are among the most hopeful of our scholars.

This leads me to speak of another department of labor nearly allied. The training of children on our own premises and under our own inspection. My horse-keeper's family is of low caste, is not connected with my family nor in it, except at morning prayers; but for the last three or four months we have had three girls of good caste in our family who are more immediately under our watch. Mrs. L. and myself have at times heard their recitations, catechism, hymns, Scripture history, etc., and they have been taught to sew and are learning plain marking. We have been very much encouraged by their diligence, im-

provement, and mutual kind treatment. Often have I heard them, after they have gone to rest, teaching the old woman who slept near them their prayers and hymns. This old woman has since given up her crucifix, but I have no satisfactory evidence that she is born of the Spirit.

After it was known at Dindegal that we were willing to receive girls as boarders, our house was visited by parents who wished to sell us, or, if we would not buy, to give us, their children. Our number soon increased to ten, and our helpers told us we might have a hundred if we would. When I considered this, and remembered that Mr. Spaulding, of Jaffna, had once told me, that it would have been gain to the mission and to the cause of Christ, if, on entering upon his missionary work, he had hired a father of good caste to educate his own girls only, at full pay for a regular teacher; as it would have opened the door much sooner to effectual missionary effort among the higher classes; and, I think he stated, would have put them ten years in advance of what they are even now. When I saw a man of good caste, and one of the most influential in a town of one thousand inhabitants, bringing his girls to us so freely, and so many others coming as doves to their windows, my hopes and the hopes of my brother at this station were somewhat raised, and we began to speak with each other of a female boarding-school. We postponed any definite measures, however, till the next quarterly meeting of our mission, which convened here. On comparing notes and views, it was found necessary to turn off seven of the ten. It would have awakened no slight emotion in the bosom of benevolence to see those girls rise from their knees and go from the family altar to hide behind the pillars of our verandah and weep. Yes, they could not refrain: and what added to my sorrow was, that our Savior had said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. His word has been confirmed by his providence and grace at Oodooville. Not one girl has ever left that institution who did not profess attachment to Jesus. And who is it that forbids these? The disciples did it before, and it was not an enemy that forbid them now, else we could have borne it. But we had not wherewith to expend four rupees each upon them monthly, and to fit a school-room at a proper distance from the boys' boarding-school; and, therefore, they must go back

to those haunts of vice and superstition where the road leads down to hell. O my soul come not thou into their secret now; much less when they shall have grown into years of licentiousness and sin. If I had a voice that could reach half way round the globe, I would cry not only in behalf of the girls of Dindegál and Madura, but of Madras and Ceylon and Bombay and all Asia, Come over and help us; send us money, if you do not wish to come yourselves; send us money and give us christian books and teach us christian hymns. You say that your God perfects praise out of the mouths of babes. We are such, but we do not wish always to be infants of days. You say the silver and gold belong to your God. Our silver and gold have been carried from our streams and hills, and now we have it not, else we would buy that whose price is above rubies. Will you build us a school-house? Will you give us of your substance? We ask not for a tenth; for here a little shall turn to much, and when ye fail we will hasten to welcome you, with Jesus our friend, into everlasting habitations.

The dismissal of the female boarding pupils, in the painful circumstances referred to above, was occasioned, as the reader will probably understand, by the smallness of the amount of funds which could be appropriated to the mission.

Out-Schools, with Remarks on the Towns where located.

The following statistical account will give some view of the populousness, and the interesting character of the country in the vicinity of Dindegál, and the importance of the mission there.

Mr. Dwight and myself have recently gone into a very rigid and thorough inspection of our out-schools. The cholera has somewhat diminished the number of scholars, and has taken off one of our teachers. The famine still prevails, and has reduced so many families to feeding upon leaves, roots, etc., that probably the cholera is much more fatal than otherwise it would be. Notwithstanding these interruptions, we find the truths which our lessons inculcate gaining ground in community. I here add a list of the towns in which our free day schools have been kept, omitting Dindegál, where we have six, one of which contains fifteen or twenty brahmin boys, and is taught by a brahmin, which

is no common circumstance in the history of East India missions.

Verdasentura, a large town fifteen miles north of Dindegál, on the road to Coimbatoor. In the "Descriptive" of Dindegál district, deposited in the archives of government, it is said to be the grand rallying point of pilgrims from Tanjore, Tondiman, Rajahs, and Ramnad districts, on their way to Pulney, the sacred place of the Ghauts.

Ammahpurthy.—The Mother's town, composed of high caste catholics, amounting to about fifty families; having another village very near, composed of heathen, but who wish to enjoy the benefits of our school. The teacher has been in the habit of coming to us one or two days during the week to read the Scriptures and attend meetings. In two visits to the place I have been much interested in the appearance of the farms, watered as they are by a fine though small stream.

Kunnevandy, or Virgin Come. The seat of a zemindary once powerful in cavalry and fortifications; ten miles west of Dindegál, on the great road from Madura to Pulney. Every thing in this large town has a very ancient appearance. One of the high peaks of the Ghauts overlooks it from the west. Its ascent is seven miles, and the summit is crowned with a fortification, now useless. On three sides are a large number of hamlets. The zemindar has often expressed a desire to become acquainted with us, but the brahmins have interfered and prohibited it.

Artoor, The River City; consisting of two large towns said to contain 1,000 houses each, and five miles south of the last mentioned town; situated on both sides of a never-failing stream with rocky banks, and twelve miles southwest from Dindegál, at a little distance from any public road, and like Kunnevandy, under the mountains. Papacy is firmly seated here, and has one cathedral with quite an imposing tower or steeple. There are also several heathen temples. The country round is exceedingly rich in grains, but little fruit. The contiguous villages would probably double its population, thus making it a very desirable place for one if not two missionaries.

Battlagoondy.—A large and very rich town, twenty miles southwest from Dindegál, and thirty from Madura, on the great road to Pereakolum, at the point where the mountains from the north meet those from the west, and dividing their waters send them off to the south-

east into the Madura river and to the north into the Canvery. The surrounding territory is of exuberant fertility. The revenue of this place is said to be \$5,000 annually. Brahmins numerous and influential. The leading men in government service are friendly to us, and have aided us in our labors. The valley to the west of this town, till we come to Perekolum, beyond which it extends fifty miles further in a southerly direction, combines as much of the beautiful and grand in nature as I have ever witnessed. Extensive plains, covered with grain in every stage of growth, and bounded by the mountains, down which the streams were falling in beautiful cascades, groves, artificial lakes, waving land rising at length into hills and mountains, which lose their higher summits in the fogs and clouds, are all to be seen at one glance of the eye.—We have no means of ascertaining the probable amount of the vast population, which here, in the midst of nature's exuberance, is dying ignorant of nature's God. One town within five miles of Battlagooundu, contains 1,000, and another, which we have just seen, contains from 2,000 to 3,000 houses. Our tour was one of exceeding interest, though somewhat interrupted by swollen rivers.

Nella Cotta, The Fort of Firmness. A town formerly fortified, the seat of a government police, eighteen or twenty miles south of Dindegall, twenty miles or twenty-five from Madura, on the great avenue which leads from Madura to Battlagooundu and Perekolum. Our finest out-school is here. Brahminical influence is felt a little; and there is apparently a very fair opening for a station. This, with the towns or villages within two or three miles, gives a population of thousands. The shaded avenues exceed any thing of the kind in America. Banyans, tamarinds, and flowering-tulip trees line the road on either side, their branches mingling above, for the whole length of the road from Madura to Perekolum, with occasional interruptions from decay or a barren hillock.

Silkuvarpurty.—A town of some 300 or 400 houses, on the same road, and but three miles east of Nella Cotta. The streets are narrow, crowded, irregular, and dirty. The people are all of one caste, which is an important advantage, and of the catholic religion. Here Xavier's deeds and fame are celebrated. His image, three or four feet in height, has a book in one hand and a rosary or cross in the other, which a fish brought to him the day after his solitary escape

from shipwreck. His attitude is probably the same as when he preached his noted sermon to the whole shoal, as a recompense for his recovered rosary.

Sinnarlapurty. A town of probably 1,000 houses, midway between the mountains on the east and west. All these towns here described lie more on the borders of this same great valley. In a neighboring grove is a very large market once a week, the largest I have seen in India, as if it were the confluence of all the towns in the valley. It is eight miles south of Dindegall, and ten or twelve north of Nella Cotta. This and the town next mentioned are in a fine grazing country for sheep. Mutton of the finest quality, and coarse wool, much used for blankets by the natives, are the valuable products. One of these blankets sometimes constitutes nearly all the clothing and bedding of an individual.

Pungampurty, containing 200 houses five miles south of Dindegall. The population is catholic. The temple here, like all the others, is used only to stow away festival apparatus, or to light up and decorate once a year. This has never been opened. The village is one of those disaffected ones, which applied some three or four years since to protestant missionaries for relief from the thralldom of papal imposture and exactions. The head-man and the most influential teacher are ready to be rebaptised by us, having been much with us, and instructed by a Jaffna catechist stationed there.—There are several villages near. We hope to make this one of our permanent preaching places.

JOURNAL OF MR. WILLIAM TRACY, AT MADRAS AND MADURA.

AFTER his arrival in India, Mr. Tracy spent some months at Madras, previous to his removal to Madura.

Condition of the People—Bazaar at Black Town—Meeting of Schools.

April 24, 1837. Took an early walk this morning through the streets of Triplicane. Many of the people were still sleeping in their verandahs. Others had spread their mats in the street; while the cloth thrown around them during the day was the sole bed of many others. Such a scene of wretchedness I had scarcely imagined, and never had beheld before. It is stated by the superintendent of police that there are 80,000 persons in Madras who have no habitations. But what is all this to the deeper degradation and

misery of their moral condition? And, alas, their prospect of happiness in another world are no brighter than in this. In passing the mosque at which the nabob worships, many of the faithful followers of the prophet were bowing in adoration with their faces toward Mecca: but we were not allowed to enter even the gates of the sacred inclosure. The name of Christ has been named upon us, and this alone was sufficient to exclude us.

May 8. A young man called to-day in company with one of Mr. Winslow's native helpers. His mind is in an interesting state, and he seems almost persuaded to embrace Christianity. When I urged the importance of giving up all for Christ, he said he felt that he must do so; but the distress depicted on his countenance evinced that "giving up all for Christ" is a very different thing in India from what many in America consider it. Here it implies a literal abandonment of father and mother, brother and sister, houses and lands: and is it surprising that so few have the courage to break away from all that is held dear in this world? Would not the boasted love of many a professor of religion in America soon grow cold if exposed to such a trial? The Holy Spirit can make even a Hindoo willing to forsake all for Christ, and he alone can do it. How earnestly, then, should the church pray for those blessed influences, without which tracts and Bibles and schools and preaching in the market-places and from house to house will all be in vain.

19. After dismissing my moonshee at twelve, M., went to visit Mr. Winslow at Royapooram, a distance of about four miles. Returning we passed through the great bazaar in Blacktown. We stopped for a moment and were surrounded with beggars, some of whom were most disgusting and miserable in their appearance. Others were young and healthy; but being too indolent to work, adopted the easier, and here, scarcely less honorable life of beggars. The concourse of people in this bazaar was exceedingly great; and it was painful to think, as the eye swept over the immense living mass, that in all probability, in this great multitude, there was not one soul savingly acquainted with the way of life. It is supposed that there are at least 100,000 inhabitants within the walls of the town, yet there is not one missionary who resides in the place, nor is there one near who can consistently with other duties attempt any thing which would promise much good.

Having mentioned the holding of a meeting composed principally of the schoolmasters and their pupils, on the 7th of June, Mr. Tracy adds—

After I had preached from the words, "How long halt ye between two opinions," a young man, who has recently renounced idolatry, and has in consequence suffered some persecution from his friends, gave a brief account of his past life and present feelings. He said he had often opposed missionaries, tearing up tracts, etc., which had been given him; he had been a thief, a gambler, an adulterer, etc.; but, as a man pursued by a tiger rushes through briars and thorns without heeding them, so now he has been flying from his sins to the Lord Jesus Christ, who alone could save him. Every one present listened to the narrative with intense interest. On our asking those present how many of them were in the habit of morning and evening prayer, eight or ten rose to show that they were in the habit of doing so. We have reason to think many more offer daily prayer to the true God, though deterred by shame or fear from making it known.

Ceremony of Hook-swinging.

August 7th Mr. Tracy gives the fabulous history of the goddess who is regarded by the natives as presiding over the small-pox and cholera. Some of the ceremonies at the festival in honor of this goddess he witnessed, and among them the cruel and bloody torture described below, which it seems that all the light which Christianity has yet shed on India has not been able to abolish.

On the last day of the festival of this goddess, the cruel ceremony of *hook-swinging* took place, which I witnessed yesterday. When I reached the place I was almost stunned by the noise and confusion. Toys, confectionary, betel, etc., were exposed for sale on every side. Some were quarrelling, some laughing and shouting, some playing at various games, some beating on tom-toms; and to crown the discord, numbers of *sunyases*, covered with paint, ashes, and filth, were passing forward and backward through the crowd, beating upon brass plates resembling cymbals, and soliciting alms. The streets, and the roads through the rice fields were thronged with multitudes flocking to witness the festival. In front of the temple were remains of numerous fires where the inhabitants of the village had cooked the first new rice

of the year, and near them, upon the ground, was the blood of the sacrifices that had been offered in the morning. The sacrifices are usually a cock or a sheep, of which some hundred are sometimes offered at one festival. When a sheep is sacrificed, it is first washed clean by the *poosari*, or sacrificer, who then rubs some holy ashes upon its head, repeating at the same time various muntrums, and then with a single blow severs the head from the body. The head, with a small sum of money, is given to the *poosari*, and the body is taken to those who offer the sacrifice. Between the temple and the post for swinging, on a platform eight or ten feet high, was a shrine of the goddess before which one or two brahmins were burning incense.

I had not been long at the place before I saw a procession running with considerable rapidity across the fields, preceded by horns and tom-toms. As they passed near me I saw they were the persons who were to take the most conspicuous part in the ceremony. There were eight men and one small child, all of them crowned with flowers, and having garlands around their necks. Each of them had also a large ornamented piece of gold on their heads and various other jewels. In this way they were making the circuit of the village. The hooks, which were six or eight inches long, were inserted in the backs of the victims, for so I must call them, before leaving the temple, after the back had been smartly beaten for some time by a strong man. One hook was inserted on each side of the back bone, a little below the shoulders, and took up an inch and a half of flesh. After the hooks were inserted, they made a circuit around the pole, to be seen by the people. Several appeared to be under the influence of some intoxicating drug. As I stood near the pole I could observe every change of countenance. Some were evidently alarmed and suffered a good deal; others were perfectly reckless; one or two held with their hands by a rope which hung before them, nearly all the time they were swinging; while one or two others threw themselves loose, tossing about their legs and arms, as if desirous to show how little they suffered. While suspended in the air they scattered fruit and flowers over the heads of the people, who seized them as the most precious relics. One man in addition beat upon a tom-tom, and another fired off a musket several times as he made his circuit through the air. They were elevated

thirty or forty feet from the ground. No blood flowed, except in one instance, and this was considered by the people as a real miracle. Many people present evidently cared nothing for what was going forward; but it was very painful, in other cases, to see poor deluded creatures lifting up their hands and eyes in most devout supplications to these self-tormentors, who were now, in their estimation, become more holy. Alas, alas! how low has human nature been debased in sin! Man will worship any thing, even the vilest of his species, even a cow or a monkey,—but the living and true God he will not worship. He will fast and make costly sacrifices, and go on pilgrimage, or torture his own body to save his soul, but turns with scorn from the salvation purchased by the blood of the Lamb of God. Could Christians at home have been present at the scenes which have been witnessed in this neighborhood for two Sabbaths past, surely they would be incited to pray as they never prayed before, that the Lord of the harvest would send forth more laborers into this perishing harvest. Surely some who are withholding the tithes from the Lord's storehouse would be induced to pay them with interest; and some young men, who are withholding themselves from the work of preaching Christ to the heathen, would press into that work with a zeal which no ordinary difficulties could cool. And must the hundreds of thousands who have been flocking to these festivals, and the millions like them in this dark land,—must they perish for lack of knowledge? And their children!—must these follow in the steps of their parents? The church of Christ—individual Christians must answer the question. To you, beloved christian brethren, to you has the great and blessed Head of the Church, the Redeemer who bought you with his own blood, committed the glorious work of bringing these poor creatures to a knowledge of the truth and for the manner in which you perform this duty you must speedily give account at the judgment-seat of Christ. May you be enabled to render it with joy and not with grief.

Madras.

JOURNAL OF DOCT. SCUDDER, ON A TOUR
IN THE COUNTRY ADJACENT.

*Coonatoor—Sterembatoor—Importance of
distributing the Scriptures.*

June 22, 1837. *Coonatoor.*—Not long since the Madras Bible Society furnish-

ed me with 5,000 copies of the gospel of Luke, and the Madras Religious Tract Society with 10,000 tracts for distribution in the country. To these grants I have added 900 copies of the same, or other portions of the Scriptures, and a large number of tracts. With this supply I left home yesterday afternoon, and have commenced the distribution of them in Coonatoor. This is a village of a considerable size. I went out into its streets this morning, proclaiming, in all probability, at least to some, for the first time, the only name given under heaven by which they can be saved. Distributed a few tracts, sent out my three native helpers on the same business. Several persons have come to the bungalow and received portions of the Scriptures. A native catechist ought to be stationed here.

23. *Sterembatoor*.—Reached this place early this morning. Last night tarried at a small village called Amaramoor. There are several rest-houses at that place. Saw a large number both of cartmen and carts. Found but few persons who could read. Sterembatoor is quite a large town. Went through a considerable part of it this morning distributing tracts and portions of the Scriptures. Before leaving the government rest-house, I put a small tract, entitled "A Dialogue on Salvation," within the latter. I think it advisable always, when the gospel is first made known to the people, to give a tract of this description, with the portions of the word of life we distribute. It will enable them much better to understand what they are about to read. In cases where the Old Testament, either in whole or in part, is given, I consider this to be absolutely necessary. A heathen who shall take up the Old Testament, without having the New Testament at hand, would be much in the situation of the eunuch whom Philip met on his return from Jerusalem. He could scarcely find out the Messiah, even from those parts which speak most plainly of him.

While on this subject, I cannot forego the privilege of making a remark in this place. It is, that the case of the eunuch just mentioned has often been brought forward as a reason why the Scriptures should not be distributed, unless with note and comment. But do those who urge it, urge it upon legitimate grounds? I think not. If we give nothing but that part of it which the eunuch had, the reason has some degree of plausibility. But we give the New Testament at the same time, in which the plan of salvation

is so fully unfolded, that the way-faring man, though a fool, need not err therein. Call up the eunuch from his grave, and put him in the position in which Philip met him, with the gospel of Luke, for instance, in his hand, and let him read the discourses of our Savior, recorded by John, and then turn to the Acts of the Apostles and learn what they say of him,—and would he have any further occasion to ask who Jesus is? Would he need any Philip to tell him even of whom Isaiah spake? One more remark. It is, that the free distribution of the Scriptures among the heathen is scarcely countenanced by some, from the fact that a bad use is sometimes made of them. That a bad use of them is occasionally made I allow. But if this objection be valid, it may with equal propriety be urged against all we do, whether in the works of nature or of grace. The sower may refuse to sow, because some of his seeds fall by the way-side, and others rot in the ground, or are devoured by birds. The preacher of the gospel may refuse to preach because many whom he meets blaspheme and ridicule that blessed name by which he is called. Will it be urged that when a bad use is made of the Scriptures, the money it cost to print them is thrown away? And is not the money it costs to support the preacher of the gospel equally thrown away, when the messages of salvation he communicates are met with blasphemy and ridicule? It will not, I presume, be urged that a bad use is more frequently made of the written than of the oral word. If one individual to whom the missionary of the cross preaches the gospel, among ten thousand heathens, hears attentively, and lays to heart what he heard, does he not consider that he has received a large reward? And does he not for joy, almost forget the nine thousand nine hundred and ninety-nine cases in which it may be, he has been casting pearls before swine? The distributors of the Scriptures among the heathen of India have hitherto not labored in vain. I can bear my testimony to the truth of this assertion. I did bear it, if you recollect, at a late meeting of the Madras Auxiliary Bible Society, and in the last great day, if no other instance is afforded of the good done by this society, it will have received ample payment, though every other copy it may have distributed was destroyed. But there is other than my testimony, that the distributors of the Scriptures have not labored in vain. Let me adduce one instance. Some years ago Mr. Ward, a christian

missionary, in going through a village near Calcutta, left at a native shop, a Bengalee New Testament, that it might be read by any of the villagers. About a year afterwards, three or four of the most intelligent of the inhabitants came to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these one deserves particular notice. An old man named Juggunath, who had long been a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity that a rich man in Orissa was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he first removed his image of Krishnoo or Juggunath, which he had hitherto worshipped on a tree of his garden, and at length cut it up to boil his rice. He remained steadfast in his profession of Christianity till his death. Two others, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct was such as to secure them universal esteem. Here, more conversions were hopefully produced by a single New Testament, than many missionaries have been permitted to see, after years of labor in preaching the gospel.

Sterembatoor has lately lost a number of its inhabitants by the cholera. The reason assigned for it is, that the goddess Ammarl, who has a temple in this town, has been neglected for the last twenty years, and has been taking vengeance upon the people for this sin. For the last two days I am informed that she has ceased her work of destruction, in consequence of the vows they have made to give her her due. On the coming Sabbath their propitiatory offerings are to be made. Alas, how are these wretched beings taking captive at the will of the devil! May the ever blessed Spirit open the eyes of those who have this day been supplied with portions of the Scriptures and tracts, to see the vanity of their system, to clear away their refuges of lies, and lead them to the Savior.

Conjeveram—Maarvundoor—Carungooly.

27. *Conjeveram.*—Took a walk early this morning into the city, to see something of its dimensions. Found but little to recommend it as a place of residence for a missionary, except its population.

The city is wholly given up to idolatry. There are six different kinds of temples dedicated to Siva, Vishnu, Karli, etc. In this we see the worldly policy and craft, which actuated the framers of the present debased system. All is on the plan of the theatre. The same scenes of show and parade would become tiresome and cease to arrest attention.

28. Yesterday I referred to the craft of those who framed the system of faith embraced by this people. Last night I had an opportunity to witness the truth of what I then asserted. The cholera has lately made its appearance here, and those who have in charge the temple of Ammarl, have, of course, given out word, that she has sent it, and that the sine qua non of her removing the scourge, is money or other offerings. In order effectually to secure their object, they endeavor to make the people believe, and do actually make them believe, that the goddess comes down, enters certain of her votaries, and speaks through them. Such a visit, it appears, she has been making to night. The votary she entered has been parading through the streets with a large collection of flowers, resembling the hay-stack, upon his head. Incense was carried before him, and two persons with swords acted as his guard. He was also accompanied with drummers and dancers. When he reached the house opposite to the place where I now am, he stopped. One of his attendants spake for him. He declared that the goddess had not been honored as she should have been, and that offerings must be made at the approaching festival to appease her. I need hardly add that the people are so much afraid of this terrible goddess, that they will hardly dare to refuse the demand made upon them. A part of all that is given at such times goes to those who have charge of the temple; the people never for a moment thinking of the fraud which has been imposed upon them. This morning neither my native helpers nor myself went out among the people. We remained at the rest-house to attend to the multitudes which flocked to us for books and tracts.

July 3. *Maarvundoor.*—Yesterday being the Sabbath, of course I did not leave Chingleput. Indeed I could not with propriety have left it, had it been a week day, as my work was not done. My native helpers went out into the town in the morning, and to the two adjacent villages in the afternoon. I remained within doors, and had as much to do as I could well go through with. Independently of tracts, we distributed

above three hundred portions of the Scriptures to Roman Catholics, Moham-medans, and heathens. I had the unhappiness to witness a degree of boldness in wickedness, which those who have received the word of God have but seldom shown before me. A copy of the gospel was, with the exception of the cover, torn probably into a thousand pieces, and thrown into the bungalow where I was, through the window. About the same time, this person, or one of the same "baser sort," got into a quarrel with the man, whom I had stationed at the door to prevent the rush which otherwise would have been made within the bungalow. I kept the doors of the bungalow closed until about six o'clock, when I allowed the few visitors present to come in. Among these was an interesting man, seventy-five years of age. He said that he wished to know the truth, and he heard it from my lips. I also supplied him with truth in its inspired form. He expressed an uncommon degree of pleasure in having met with me.

4. *Carungooly*. In this village I came to a well's mouth, where some women were drawing water. I proclaimed the name of a Savior to them. It recalled to my recollection the time when the Lord Jesus addressed the woman of Samaria, while sitting on Jacob's well. Would that I could say that I had witnessed such results, as did the blessed Redeemer. Not a person I have met with since I left Madras is at all impressed, so far as I know, with the desire to embrace the offers I have made of mercy through him: and not a spiritual leader have I met, and yet we are told in one of the periodicals of one of our missionary societies, that idolatry is not long to be the religion of India. What is the ground for this assertion? Is it because a missionary is here and there scattered over an extent of some thousands of miles? Will one man storm a fort, or a dozen men subjugate a country? Again I ask, Is it because many of the temples are going to decay? And what is the reason of this? Is it not because the people have not their rich kings to keep them in repair?—Again I ask, Is it because the people are less mad upon their idols, than they were a hundred years ago? Not a particle as a general thing. Here and there, it is true, there may be an insulated case, in connection with missionary stations and surrounding the courts of pious civilians and others. Indeed there may be a considerable congregation of such cases; but the mass,

as a mass, is firm in its attachment to idolatry. Alas, that such sentiments as those to which allusion has now been made should find a place among the records of missionary societies. Let these be discarded at once, and I would say forever, until the church awakes from her slumbers. God is not going out of his usual course to turn the people. No miracle will be performed to effect it. The instrument by which it is mainly to be accomplished, is a preached gospel, and to preach it there is not, on an average, more than one missionary to a million of souls. If India is to be converted soon, we shall without delay see hundreds of these ambassadors of the cross flocking to her shores, whose grand object it will be, not merely to preach the gospel themselves, but to establish schools, which, through grace, shall become schools of the prophets; and send forth thousands of spiritual laborers into the harvest. Then will God put honor upon his own name, and India shall soon stretch out her hands unto God. "Them that honor me I will honor."

But even on the supposition that the statement above alluded to is true, and that idolatry has received such a shock, that it will soon crumble into ruins,—have we any reason to congratulate ourselves, while such a state of apathy and torpor overwhelm the churches at home? Suppose that the people were universally this day to throw down their idols, where are the means to teach them a different system; to teach them Christianity? Thus far in my journey, as I before said, I have met with no such persons, and with here and there an exception, the same dearth elsewhere prevails. And would there be no danger of a reaction? Might we not see, at least to a very considerable degree, such a scene of anarchy and confusion as characterised the revolutionary days of France?—a scene, at least in part, produced by banishing the Roman Catholic religion, and by setting up the goddess of reason. And might not this very scene in a short time constrain them to return to idolatry, as the confusion in France led to the re-establishment of the Roman Catholic faith, wretched as it was esteemed by those very persons who re-established it? If we cannot have those, who are able to direct an idolater to Jesus Christ, it may be well for him to remain in his heathenism until he has. To say the least, I should be afraid to remove him from his condition, awful and wretched as it is, when his last state might be worse than the first.

17. Yesterday morning I went out into the streets of Sadras, preaching the gospel and distributing the word of life. In the afternoon went to a village and told the people of a Savior. One man asked what wages I would give his son, if he should embrace Christianity. Excepting one copy, we have distributed the whole stock of our gospels.

19. Reached home this afternoon. Have seen but few villages since I left Tackatoor. Passed a very extensive bed of salt-pans about fifteen miles from Madras. If I am to judge from appearances, an immense quantity of salt is made from them. Gave away my last gospel last evening to a young seapoy, who is on his way to Trichinopoly.

The words of inspiration are now in the hands of 5,000 or more of the persons among whom I have for a month past been preaching the gospel. Most who have received them, have received them with great desire, though probably the desire proceeded, in a great majority of cases, from curiosity. But even though this may be the case, may we not hope that as Zaccheus's curiosity was instrumental in leading him to embrace the Savior, these may be equally blessed to them. Be this as it may, God is honored by the distribution of his word. I feel more and more impressed with the importance of giving the Scriptures to every individual who can read, throughout the districts which come within the sphere of the operations of the Madras Bible Society. Indeed, what are the immortal beings within these districts to do, unless we can put into their hands the directory to the kingdom of life—the only directory, I may say with regard to most of them. No voice are they destined to hear, proclaiming, "Behold the Lamb of God which taketh away the sin of the world." They grope the dark road to death, with all the lights of heaven extinguished upon their path, and the shades of eternal night now hang over their undying spirits. The Bible, and I would add the tract societies, of Madras have the destinies of many of the heathen, for heaven or for hell, suspended upon them. At least, we ought to judge so, when we remember how the ever blessed Spirit has honored his written word in the times that are past. And will not these societies go forward? Will they see the millions under their care, as it were, go down to the chambers of eternal torment, without giving them that light which may illuminate their path and lead them to heaven?

China.

JOURNAL OF MR. PARKER ON A VOYAGE TO JAPAN.

Object of the Voyage—Loo Choo Islands.

THE object of the voyage, of which some account is now to be given, and which was mentioned on pages 77 and 141, is thus stated by Mr. Parker.

Three Japanese sailors, the only survivors of a junk's crew of fourteen men, landed on Queen Charlotte's island, and were captured by the Indians, and afterwards redeemed by an English factor of the Hudson's Bay Company at the Columbia-river settlement. By him they were sent to England, and thence to Macao, where they were providentially placed in the family of the Rev. Charles Gutzlaff. Here they were employed in teaching him their language. Sometime in March last, four other men from the same country, who had been wrecked on Luconia, arrived from Manilla. With the benevolent object of restoring these shipwrecked mariners to their country, the house of Olyphant and Co. despatched the ship Morrison, captain D. Ingersoll, for Yedo, the residence of the emperor of Japan.

Besides the ship's company there were on board the Morrison, Mr. King, partner in the house named above, accompanied by Mrs. King, also Mr. Parker and Mr. Williams of the mission. Mr. Gutzlaff being at that time at the Loo Choo islands, and his presence in the expedition being important, on account of the knowledge he had acquired of the Japanese language, the Morrison proceeded first to that group to take him on board.

The vessel carried no armament, and only a small assortment of such articles of trade as it was supposed might be in demand in the Japan market, in case the people should be disposed to engage in trade. An assortment of medicines, together with such surgical instruments as might be most useful, if intercourse should be allowed with the inhabitants, were also taken. Thus furnished for her benevolent errand the Morrison sailed from Macao on the 3d of July, 1838, directing her course for Napa keang, the principal harbor on the southwest Loo Choo, where she arrived safely on the 12th.

Of the appearance of the island in the vicinity of this harbor, Mr. Parker remarks—

The distant appearance was beautiful, and the nearer view still more so. As

we approached the island the sandy beach and the waters near were covered with fishermen. From the shore the land rises by gentle acclivities to high lands of a thousand feet. The bright shining tombs were seen afar off, and at first were mistaken for houses. Barren spots here and there interrupted the more verdant and cultivated plateaux. Clusters of pines, with dense foliage, were dispersed over the acclivities and summits of the hills.

Junks from Japan and various other nations were lying in the harbor; and many of the people were seen on the house-tops and highlands looking at the strange visitors. Some hours elapsed before any came to inquire who they were or on what errand they had come; but at length two or three boats visited the ship in a friendly manner, bringing water and other refreshments.

Shortly afterwards a company from the ship, including Mr. Parker, went on shore. They were received in a friendly manner by the people, who gazed upon them with wonder. After a while a number of petty officers approached, who desired the company to return to their boat, which they did, followed by a crowd of people. They rowed along the shore, the natives still treating them with kindness rather than hostility. On the next day the company landed again, and afterwards proceeded about two miles up the estuary of a river emptying into the harbor, the native officers still endeavoring to persuade them to desist, but employing no violence. On the 15th another visit was made to the shore, and a quantity of the vaccine virus left with a native physician, with ample instruction respecting the manner of using it.

Origin, Character, Language, and Manner of Life.

Respecting the population at Napa keang, Mr. Parker remarks—

The aborigines of the islands, the true Loo Chooans, are of a light dull copper color. Some of the young men were fair. The hair was uniformly black, and not so smooth and straight as the Chinese. Their eyes, for the most part, are of a dark grey color. They are not stout or corpulent generally, and are below a medium stature. Gentleness and natural simplicity characterised them all. Among the aged were some who would not be distinguished from Malays, had they been seen in a Malay country. Those whom I designate as aborigines are the

most numerous. But a stranger could not fail to recognise a mixed population, embracing the Loo Chooans, Tartars, and Japanese. The subordination in which the people are held to their foreign rulers, the Japanese, is similar to what obtains in China. The foreign population comprises the officers from the highest to the lowest grade, both Chinese and Japanese. The females, as in all heathen countries are depressed. All those we saw appeared to be Loo Chooans. Not a female was seen who resembled the Tartar ladies of China. They are fully equal to the men in stature, and were generally very tidy.

The houses were generally very poor, some of them not equalling a European sheep-cote, and many not exceeding ten feet square and six or seven in height. The sides are made of thatched straw, which also constituted their bed. Some were surrounded by a low wall of coral stone; while others had four stone pillars at the corners, with tiled roof, terminating in a point, the whole house containing but one room, without doors, windows, or fire-place.

The court dialect of China is spoken by the officers, and read and written with tolerable facility; though not one in ten of the plebeians knows a Chinese character. The language of the country is similar to the Japanese.

The productions are rice, sugar, millet, melons, sweet potatoes, egg-plant, etc. Scarcely a dog, cat, or animal of any kind was seen, except a cow grazing on the hills and a few goats and pigs, with some small horses and bullocks.

The policy of the government is to conceal information respecting their country and laws. They cheerfully furnish the vessels of foreigners with such refreshments as they can afford, but will receive no remuneration. The simplicity and urbanity of the people were very noticable. Never have I seen an uncivilized people for whom I felt such a sympathy; and thrice happy will be the man who shall reside among them and impart to them the gospel.

Approach to Japan—Repulse from Yedo.

Having obtained what information they could, which they deemed important, at Loo Choo, the company sailed again for Japan, and on the 29th of July descried Cape Izon, the most southern point of the principal island. Of the appearance of the coast Mr. Parker remarks—

The land rises by steep acclivities, hill beyond hill appearing, each file ris-

ing a little above the one to the south of it, till at the distance of forty miles in the interior, the cloud and snow-capped summits of Mount Fusi, the loftiest eminence of Japan, rears its majestic head. The sea appears to be navigable very near to the shore. The face of the country wears the aspect of fertility. Some of the hills are nearly perpendicular, and their denuded declivities descend to the water. Some forests were seen between the mountains. In the afternoon, approaching nearer to Mount Fusi, the whole summit from this view was exactly the shape of the roof of a temple, sloping on four sides, but the length greater than the breadth, and as even as a roof of slate. Our feelings had suggested that we were in the neighborhood of snow, before it was visible. The mountain is estimated to be 10,000 or 12,000 feet high; and as it is now mid-summer, we infer that the snow upon it is perpetual.

Early on the morning of the 31st, the ship entered the large bay, at the head of which *Yedo*, the capital of the Japanese empire, stands. Many fishing-boats came around, those in them making signs and conducting in a friendly manner. The Japanese sailors on board the *Morrison* were greatly delighted at seeing their native land again, and the thought of being shortly restored to their friends. But these hopes were soon most painfully blasted.

At eleven o'clock, A. M., we heard cannon, as we supposed, a signal from the capital that a foreign ship had arrived. The heavy fogs and clouds which hung over the land prevented our seeing the place of firing. We continued beating up for the harbor which the Japanese had pointed out to us as safe, till at length the weather became fair, and we saw the fortification at *Aura Gawa*, and the smoke of the cannon, and soon after, to our discomfiture, the balls falling into the water a half a league distant. The ship was then directed towards the land on the west, and came to anchor. Fishing boats soon came to us from all parts of the harbor. They were timid at first, but gradually approached as we beckoned them to the gangway. An old man of sixty came on board crouching servilely. As he led the way, the deck was soon covered with natives. Some of them carefully surveyed the magnitude of the vessel, and stood aghast, as they looked up to the top of the mast. Many others came on board in the course of the afternoon, but no person who ap-

peared to be an officer; nor could one be brought on board, though we repeatedly requested it, and sent cards containing this request, written both in Chinese and Japanese, by those who visited us.

The same healthy appearance characterised the Japanese, as that of the *Loo Chooans*. They are above the common stature of Chinese and Europeans, with complexions much fairer than the former. They have high, broad foreheads, with a full and muscular frame, giving them an athletic appearance. Their deportment was characterised by urbanity rather than the want of it. They bore marks of poverty, and some of them of extreme penury.

After the last of our visitors were gone all was quiet, and we fondly hoped that our papers might reach head-quarters, and that an officer would wait on us next morning.

July 31. At six, A. M., the delusion in which we had reposed the last evening was broken up. Instead of going early on shore, as had been determined, we were looking about us for personal safety. During the night cannon had been brought from the fort and planted on the shore opposite, from whence they commenced firing as soon as they could well see the ship. Orders were immediately given to weigh anchor, presuming that they would be satisfied when they should see us getting under way. A white flag was hoisted to no purpose. They fired faster than before. Unaccustomed to hearing the whizzing of cannon balls, ourselves being the target, the effect upon our company is not easily described. The balls flew fiercely around us, fell into the water a few lengths of the ship short of us, passed over and beyond us, through the rigging, and one perforated a port hole about mid-ship, pierced two deck plank, glanced, and passed through the thick sides of the long boat, and bounded into the water. While working the windlass, a ball passed in a range with the men, so near that they felt the wind of it, and had they not at that moment been falling back on their levers, it might have disabled or killed many of them. When the anchor was home and the ship under sail, a ball was shot over us well aimed to take our masts, but it fell a few feet to the larboard.

Thus were we mercifully delivered from a government whose hospitality is hostility. A momentary panic ensued, on the captain exclaiming, We are becalmed! It was only for a moment, for all sails were soon full again, and the

shore rapidly receded. As we escaped the reach of the guns on shore, a few rounds from a boat anchored in the direction of the fort were fired upon us. In a little time three gun-boats pursued us out to sea. Immediately on getting out of the harbor the ship was hove to; and having thrown overboard, before we left the harbor, a canvass, on which was written a request for an officer and also for water, which we saw taken up by fishermen, we waited for the government boats to come up, but in vain. Their determination not to communicate with us was not to be shaken. In this dilemma our only alternative was to put out to sea.

Approach to Satsuma and second Repulse.

The Japanese sailors on board the *Morrison* were filled with disappointment and indignation at the proceedings of their countrymen on shore, and nearly all their hopes of being restored to their country and friends were extinguished. It was, however, determined to make another attempt, and the ship put away for Satsuma, a more southern port. On approaching that place, Mr. Parker remarks—

No villages were visible upon the coast or fishing boats. The shore is less bold than is usual for Japan. A casual observer might pronounce the hills clothed with the richest verdure. A tolerably even range of mountains runs parallel with the coast. The summits, for some distance down the declivity, are merely covered with a greensward, and resemble pastures closely fed, and are as smooth as a new-shorn lamb, no stones or hillocks being visible upon them. The most interesting features of the landscape were the long and gently curved ravines, covered by a dense and deeply verdant coppice. These glens seemed too dense to be passable, even for a sportsman, and were as even as a hawthorn hedge just clipped. Probably the summits are too sterile for cultivation, as the jungle extends up every niche where there is sufficient soil for trees to grow.

On the 10th of August the ship entered Kagosima bay, and a boat having been sent on shore for a pilot, a native boat came along side with an officer on board, the interview with whom Mr. Parker thus describes—

He was obliging, and had brought a pilot to conduct us to a temporary anchorage until communication could be

had with the higher authorities, when they would conduct us to a safe harbor. He said the country belonged to the prince of Satsuma, and that a boat had already been despatched to Kagosima. He took Mr. King's despatches for the prince, including those prepared for the emperor at Yedo, and said a return would be received in three days. At two, P. M., another officer returned the communications delivered in the morning, which we hoped had been forwarded to Kagosima, the capital of Satsuma, saying a messenger had been despatched to the prince; that a high officer would visit us the next day, and that he had brought another pilot to conduct us to a harbor for the night. Two boats with large cisterns of water were sent off immediately, but a squall prevented our taking it in. Fruits, etc., were to come the next day, though a recent famine in Japan rendered all provisions scarce. The people informed the men who returned, that in the seventh month of the last year, (July 1836) they had a gale of thirteen days, destroying all their crops. Ewaketchy, one of the Japanese sailors on board the *Morrison*, went on shore, and said that he was received with as much hospitality by the magistrate as he could be by his own family. He attributed our failure at Yedo to not letting him and his companions communicate with their countrymen.

The Japanese, in conversation with their countrymen, were informed that the empire was in a state of general rebellion; that decapitation was the order of the day at Yedo; and that Asacca, the third city of Japan, had been nearly reduced to ashes by the insurgents. Doubtless there must be some foundation for these statements. They seem to have been given as the news of the day to those who, having been absent a number of years, wished to know the condition of their country.

Mr. Parker represents the natural scenery around the bay of Kagosima as being extremely varied and beautiful, consisting of hill and valley, forest and open land, cultivated grounds and lawns, where nature and art had combined to give delight to the eye of the beholder. A few villages were in sight around and near the bay. The officers who came on board knew no foreign flag, except the Chinese, and said that no European vessel had been seen there before.

No change of conduct or feeling was manifested by the officers or people on shore till the morning of August 12th, when the great man-

darin, according to promise, was to visit the ship. He did not, however, make his appearance, nor was there any communication received from the shore. The journal proceeds—

At half past seven in the morning, a fishing-boat with half a dozen men came off, and at some distance told the Japanese on board that the ship had better put to sea, and said something of the officers firing upon us. Immediately warlike preparations were seen on the shore. Objects were seen to which a better name cannot, perhaps, be given, than *portable forts*. These were four or five rods long and as many feet high. Two of these were at first discovered north of the village of Choorgormutzu, and a yellow flag hoisted within. The men were very busy within the forts. Soon a similar preparation was made on the south of the village. Our Japanese believe that these forts were capable of turning musket shot and even cannon-balls. They recognized them as the accompaniments of war. However, the idea that what we saw was only the preparation for the high officer somewhat diminished our apprehensions of hostilities being renewed against us, especially when we were in the place to which they had conducted us officially, and as we had repeatedly assured them we only wished to know that it was their pleasure, and we would depart immediately. But, with the exception of what was said by the fishermen, we had received no intimation that such was their desire. All doubt of their design was soon expelled, when we saw a band of some hundred soldiers in full speed upon the beach, making for a defile in the high bank, through which they ascended to the shelter of one of the forts. No sooner were they behind the fort, than they commenced a promiscuous fire of musketry and artillery. Our situation at that moment is not easily realized. Anchored in a small bay, with seventy-five fathom of heavy chain cable to be taken in, nearly becalmed, and the little wind we had being directly against our going out. The captain, with his usual presence of mind, made his arrangements; but even the little breeze we had soon failed and left us scarcely enough to steer the ship, so that as she loosed from her moorings, she drifted towards the shore. But by means of the boats which were lowered, we succeeded in keeping off. The firing from the shore continued. Not only the wind, but the tide also, was unfavorable. Soon a squall arose which raised our hopes of being speedily extricated; but

in a few minutes we were perfectly becalmed again; and to our great annoyance, we discovered that they had opened their artillery upon us from the opposite side, and the current was setting the ship under the guns; and as we were in fifty fathoms water, it was not easy, especially in such a current, to anchor. The calm was momentary. Baffling winds sprang up. Standing towards the place from which we started, we found the heaviest guns transported to a headland outside the harbor, whence they renewed their fire upon us, whenever we were on the tack in that direction. Thus we were for eighteen long hours between two fires, one on each side of the bay, which is from three to five miles broad, where flight was our only way of escape, having purposely left the ship's armor in China.

As this was the third day after our arrival, the period first stated to be necessary to receive an answer from Kagosima, there is no doubt that the firing was according to the orders of the prince. It was too apparent that the desire of the officers was not merely to drive away a foreign ship, for when they saw the sails unfurled, they bestirred themselves as though they feared the golden opportunity of gaining laurels would soon be past.

The ship having escaped from the bay of Kagosima without loss of life or serious damage, the party on board her relinquished the hope of accomplishing the object of their voyage, and proceeded on their return to Canton, where they arrived on the 29th of August. The Japanese sailors, unwilling to be set on shore to be exposed to the suspicions and treachery of their countrymen, were, at their own request, taken back in the Morrison to Canton.

Brief Account of the Papal Mission to this Empire.

The expedition of which an account is given above, is probably the only serious attempt to introduce the christian religion into Japan, which has been made since the expulsion of the Jesuits about two centuries ago. Previous to that event Christianity had had a foothold in the empire for more than three quarters of a century. The plan of subjecting the empire of Japan to the pope seems to have been formed by some Portuguese priests about the year 1542; though it does not appear that any thing was accomplished until the celebrated Francis Xavier, a Spanish Jesuit, with two associates, entered the empire in 1549, and was followed by other priests from Spain and Portugal.

They labored with much success in a number of the principal cities, and before forty years had elapsed the christian religion prevailed extensively among all classes of the population. A number of the princes, and some of the royal family are said to have been baptised; by whom embassies were repeatedly sent to the court of Rome. But the work did not proceed without opposition. About 1580 a persecution arose, in which five of the priests suffered martyrdom. The spirit of persecution raged again from 1613 to 1624, during which period great numbers suffered martyrdom; and again from 1628 to 1630. Nor, during the intervening periods, were the missionaries or their converts altogether unmolested. The jealousy felt by the pagans in view of the success of the new religion, the haughtiness and ambition of the priests, and the interference of other christian nations, which could not contentedly see the Spaniards and Portuguese in possession of these new sources of wealth and power, laid the foundation of constant hostility, on the part of those who favored the old religion of the empire, towards the foreign priests and their adherents, and caused the death of some millions of the people. Such was the hatred or the fear of Christianity as taught and exemplified by the Jesuits, that an inquisitorial tribunal was established in all the principal places of the empire, the object of which was to search out and destroy those who favored the christian religion. Its investigations were to be renewed every year.

About 1675 the Dutch East India Company sent ambassadors to the Japanese court, for the purpose of opening a trade with the empire; and trading colonies were soon after established there. When the Jesuits were expelled, the Dutch, by declaring that they had a different religion, were allowed to continue their trade, on condition of their treading the crucifix, the almost idolized badge of the Catholics, under their feet, and complying with other severe and humiliating terms; to which they assented.

The English made attempts to obtain foothold in Japan in the year 1613, and again in 1673, but without much success.

Some Portuguese Jesuits, some years after their expulsion, attempted to renew the mission there, calling themselves Dutchmen, and hoping thus to pass unnoticed. But they had scarcely set their feet on the land before they were presented with the crucifix, as all strangers entering the empire were, and required to trample upon it, to indicate their contempt of Christianity; and refusing to do this, they were at once detected, and together with their attendants, amounting in all to 46 persons were crucified.

Southern Africa.

JOURNAL OF MR. CHAMPION AT GINANI.

THE extracts from the journal of Mr. Champion, concluded at p. 187 of the last volume, furnish an account of the commencement of the station at Port Natal, and of his labors till June 8th, 1838. Immediately after that date, he made a second visit to the capital of Dingaan, when arrangements were made for commencing a station at Ginani. What follows relates to his journeys and labors subsequently to his removal.

Departure from Natal and arrival at Ginani.

August 30, 1836. Mr. Grout with myself and wife left our dear friends and home at Natal, for our contemplated work among the people of Dingaan. The children of the school, and some of the people accompanied us to the foot of the hill on which we have dwelt, and it was affecting to part, especially with Doct. and Mrs. Adams, the companions of our pilgrimage since we left our native shores. The friendly natives each took our hands with tears in their eyes, and kissed them, as their testimony of affection. Our wagons were each heavily laden, and drawn by sixteen bullocks. A journey of seventy or eighty miles lay before us, to be paced over probably at the rate of ten or twelve miles per day. The first day we crossed the sandy Natal flats, a distance of perhaps eight miles.

The Sabbath found us still twenty miles from the Zulu boundary. It was the country where Chakka once reigned, the terror and scourge of these nations. A stream beautifully fringed with green bushes wound around the place where we halted. We could but spend the day in our own spiritual improvement, and that of our little company of twelve. I ascended a hill for prayer and meditation. A wide country lay before me with its hills marked as the sites of many kraals formerly inhabited, and in view of the very trees, under whose shade, as report says, the above named despot was murdered. I thought of the thousands who have gone down to death from this land of late years, all without the gospel. In all probability Chakka would have received missionaries, as he had an exalted opinion of the white man.

Some white traders with a company of Kaffers having encamped near, Mr. C. thus describes the scene which followed.

The Kaffers built separate fires at short distances from each other, and the evening exhibited a busy scene of conversation, shouting, and gormandizing *bok* or buffalo meat. The natives usually consume their whole quantity of meat, be it great or small. On one occasion I recollect a good sized wild hog was killed. Some five or six natives were with us. They began their work at evening, and before they slept the whole animal was devoured, except the two hams we had reserved to bring home; and the next day, had they found him, they would have eaten another. They cut the meat in strips, and lay it across the blazing fire. As soon as the juices begin to fry out, one takes a knife and one end of a strip, and offering it to his neighbor cuts off a mouthful from his end, then to the next, and so on till the company is served. A Zulu knows not how to eat alone. If another is present, he will share with him his last morsel. It further bespeaks the filthy habits of this people, that there are some parts of the inwards of a beef that they eat raw, seizing them as soon as they can come to them after slaughtering the animal. We had to interrupt our new comers, and having collected them, they listened attentively to the story of Jesus.

The next day we came in sight of six lions and three troops of buffaloes not far from the path. The former walked off very deliberately in a row, now and then, however, stopping to gaze at us. The latter fled at once to the bush. A herd of African buffaloes at a distance give one an idea of a drove of stout black oxen, except that their huge depending horns convince him of the difference. The herds that we saw contained some tens, perhaps an hundred. The skin is covered with very sparse bristly hairs, and is from a half to three fourths of an inch in thickness. It can well be constructed into admirable draft-ropes for the ox-wagon.

Arrived at the Togela, we heard that a woman of rank had recently died; that chiefs and people had been to the capital to mourn with the king, and consequently all business had been suspended. But now the wailing was over, and the people were returning.

On the 8th of September we pitched our tent in the Zulu country where Mrs. C. and myself remained, while Mr. Grout took a journey to Umgunglovu to

ascertain from the king the place in the district where he would have us settle. We dismissed our wagons to return for a new load of goods, and were left without an interpreter in this land of strange savages. But nothing untoward occurred. The people manifested the greatest friendliness, bringing abundance of milk and other fare, and seemed pleased with the thought that we had come to reside among them. Our nights only occasioned us some anxiety. The wolf, the jack-all, and the wild dog paid us many a visit, and often did we fear an invasion through our cloth abode, for the sake of a taste of the slaughtered buffalo. I was necessitated to cut down all the thorn-bushes in our vicinity, that had served us for a shade, and barricade my house. They used to frequent us as soon as it was dark; we afterwards sat in patience and heard the growls and champing of the contentious party around our door. The weather at this time has become oppressively warm in the middle of the day, and we much need the shade of our mimosa bushes.

Sept. 16. To-day Mr. G. returned with the news of our selected location and the order that all Hlominhlheni must come to school. The place assigned is apparently the best of any that we have seen on our routes to and from the king. Mr. Grout found the king quite inquisitive about what "the book says." He had remembered us, and sent a message respecting where he wished us to be located. The idea that dead folks live again, and that he will yet see them, startled him. Perhaps he thinks of some of his great captains, who have been recently killed for tardiness in the war against Sobuza. Numbers of people, consisting of their under captains and dependents, have been also killed, and the cattle of all have gone up to the king.

18. Sabbath. A rainy day. Had made an appointment, but the rain prevented. Went, however, to a small kraal in the vicinity, and found a few women. They listened with wonder and repeated my words. It was truly pleasant to feel that now all restriction is removed, and that we can publish to this waiting people the glad news of salvation. My hearers, with their accustomed ignorance and proneness to flattery, praised my words, said they loved God, and should not forget him.

19. Rode to-day to the district where Dingaan wishes us to settle. The country pleased us much. It is at the foot of a verdant, mountainous region, from which various smaller streams collecting

themselves into rivers, (African rivers I mean) after a distance of ten or twenty miles, empty themselves into the sea. On the Umsunduzi, one of these rivers, we chose a site, a little elevated above the valley of the stream, where we propose, if prospered, to build a habitation for our God. We could not but say in our hearts, Happy are the natives of these numerous villages, that now the glad tidings of a Savior's love are brought to their eyes, while perhaps hosts of others in this wide land must perish before my fellow Christians will conclude to send them the bread of life.

Early Incidents and Proceedings at the Station.

25. Some of our goods were yesterday left in the open field at the place above mentioned to await our arrival. A by-stander was asked if any one would steal them. At first he did not comprehend. Afterwards he said with surprise, "Steal? no! if any man steals in the king's country, he eats no more corn."

30. Yesterday we had a severe blow of some minutes' duration. It had been extremely hot during the day. At evening we heard a sound like that of a heavy wind rushing through a forest. But no forest is near. It came upon our cloth abode all at once, and had it not been firmly tied, it would have been swept away. As it was, it rent the canvass and some of the strings. It was accompanied with a few drops of rain, and followed by a blast of air, as warm almost as if coming from the mouth of an oven. In these days it is to us excessively hot from morning till night.

A vast cloud of locusts has been passing over our heads for an hour. It seemed much like a snow-storm for some miles around us in the mountains.

Oct. 9. This morning dawned our second Sabbath on this spot. The people made several excuses. Some said we should keep them all day. Others would wait till they saw their neighbors coming, etc. At length perhaps a hundred came. They listened, meanwhile conversing, smiling, taking snuff, and retiring from the audience. Evidently they scarce knew why they had come. The breaking up of our meeting was quite a noisy scene. However, we hope before long to see all the regularity and attention of a christian audience. May God bless his word. One inquired if it was right for him to go and see the doctor to-day. A woman came early to ask

if it were proper to dig. She went and advertised her neighbors, and to-day we have seen but one or two of these female gardeners about us. Thus is God producing an impression in favor of his holy day.

After mentioning that Dingaan had insisted upon their giving him some coarse blankets which had attracted his attention, and for which he, in return promised to give the missionaries some cows, Mr. Champion proceeds—

Nov. 7. Yesterday, after a delay of a week or two, the king, in accordance with his own suggestion, sent us a few cows in lieu of our blankets. They are but a picture of Pharaoh's lean ones. It seems as if it were to furnish a reason for some more exorbitant demands. To refuse his presents has seemed to be impossible; and to accept them places us in an unpleasant attitude. The messengers came with such shouting and praising of their king, that all things rang again. They were as usual very insolent, and full of liberties, demanding some things on their own account, and some for their master. We are glad to see that the king regards his word, and that we are still on peaceable terms. We need great prudence and discretion at this stage of our work, for many little circumstances might occur that would result in our dismissal from the country. The Lord in mercy grant such wisdom as we need.

Yesterday too was our Sabbath. A few assembled and were attentive listeners to an explanation of the ten commandments. A captain asked, after the meeting, "Who is our neighbor?" This gave opportunity to repeat Christ's answer to the same question, which interested them much. A village not far off, had sent to ask when the praying-day was, and yesterday they came. None were seen laboring. It seems as if God were thus impressing it on them respecting the day of rest. We would be grateful and persevere in our labors.

9. Our hopes revive a little. Yesterday Kogela our captain came direct from the king, with a message to obtain laborers for us, and to require the children to attend school. He seemed very friendly, and has not been as we feared, plotting against the Lord's cause. Now there seems to be a way open for us to instruct the heathen. May we in all our teachings be taught of God, and honor the Savior among this benighted people. Thus while Dingaan is enraged against others, there is hope that he is beginning

to view us with a different eye, and that the mission has a firmer footing than we had feared. Rumors are afloat. They at Natal fear an attack on account of the Zulu refugees that are found there.

14. We are just now moved to our house. It consists of three rooms ten feet by eight each. One room only is as yet thatched, and that even leaks badly. The other rooms are covered with our wagon canvass. Doors and windows we have none, and are obliged to substitute mats and reeds. The floor is of ant-hills, not even yet perfectly dry from the operation of being prepared. These were brought in large lumps full of ants. Then buckets of scalding water were thrown on them to destroy the animals. Some were destroyed, and some found refuge in the wall and elsewhere. Then the material is pounded fine, and by water brought to the consistency of mud, when it is levelled and left to dry. While drying the women come with their upper mill-stone (one about as large as the two fists) and pound till it becomes hard.

15. To-day Kogela came on, with his tall form wrapped in a shaggy blanket, followed by eight boys, that he might see what we did to them when we taught them. He seemed highly pleased with the experiment, and began learning himself. But it was with the greatest difficulty that we could induce him to say they should come regularly. He said he only brought them to see if they could learn.

Speaking of the ideas which the Zulus entertain about diseases and remedies, Mr. C. says—

Dec. 31. If they have had a bruise or wound in the days of their childhood even, they imagine that its evil influences continue with them, to make them sick at times through life. The wound, perhaps, has been rudely hacked, after the native mode of bleeding, which in ordinary cases enhances the difficulty. Numbers come with these their "*izilalo*," and if nothing can be done, they still tease and insist, till, to get rid of them, we are obliged to give them something. To pepper they attach great healing qualities, and often ask for it, be their ailment what it may. They eat it as greedily as they would sweetmeats.

For the last month I have had some time for study; and at length, through God's goodness, am enabled from notes to speak to the people about the things of his kingdom. To him be the praise.

Meanwhile we hear of the steady progress of the cause at Natal, and this puts joy into our hearts. Our school, however, still is not. Kogela is tardy, full of excuses, and seems unwilling to aid us.

Great Dances at the Capital—Instances of Oppression and Superstition.

The people are now all going up to the capital to celebrate the yearly dance at the eating of green corn. The king must eat the first, and then it is lawful for his people. They have been passing by us lately in numbers, all arrayed cap-a-pie for their senseless mummary. Sometimes they drive a bullock or two on before them, to serve for meat on the road. To-day a captain and his attendants came directly past the house, and we had an opportunity of examining his dress. When approaching, he reminded me of a picture of an Indian sachem that I have seen. A long white wing-feather of some large bird was placed upright in the otter band which passed around his forehead. A large bunch of smaller feathers was stuck in the top of his head. Strips of monkey's skin, so twisted as to resemble an animal's tail with hair on all sides, were hung over one shoulder and under the other arm, so as to cover the upper part of the body entirely. Skins of the wild-cat, prepared in the same way, were suspended from his hips, and reached near the knees. Beads or strips of skin were fastened around the ancles. The large brass bangle was on the fore right arm, while with the other he held his bunch of spears and his shield; which last was nearly as tall as himself, and much wider. Thus the whole country goes up to eat the king's meat, to dance in his presence, and to praise him.

This evening a circumstance occurred that gave me no little pain. A boy appeared, and said he wished to serve me. On inquiry I found that he had fled from Umgungbhlovu for fear of being put to death. He and another boy had by accident slept on something containing a dress of one of the king's women. His companion was killed; he heard of it and fled. But the Togela was full, and he could not flee out of the country. We told him what was our proper work, and why we could not harbor him, as the king had charged us specially on the subject. On hearing about God, and being happy after death, he instantly said, "I love him and will serve him with all my heart." When told that by staying he would endanger us and himself, by

soon becoming known, he went out of the house, but cast a despairing look around, saying, "Where shall I go? I must go to the mountains and be eaten up by the wolves!" I believe there is a cry of oppression going up from this land, long and loud to heaven.

Jan. 2, 1837. We found a snake in the house to-day. Two or three have already thus invaded us. As I went to kill it, some Zulus, who were in the house, ran out with all possible speed, as if I had been doing some deed of darkness. I brought it out dead. "There you have killed a man," said they. It was an *ihlozi*, the spirit of some of their fathers that had come to my house to ask for meat. I should have killed an ox and let these poor folks eat it, and I would have been a great man, and the spirit's hunger would have been appeased, and he would have gone away. They consider them as harmless, and suffer them to go where they choose. I threw the animal away. One in going home made a long circuit, lest he should come into the animal's precincts.

Feb. 24. One of the captains in our vicinity has returned from the king's, having been there to testify in the case of a poor man accused of bewitching in our vicinity. The gross charge was that the man was seen with a bug under his arm. Other reports made him out as having converse with the owls. Five or six men were sent by the king's order to kill him. He and his two sons defended themselves so bravely that he made out to flee and lay his case before his king, with the defence that he did not bewitch. In some cases where they appeal to him, he pardons them. But not so here. Dingaan sent for his accusers, and having heard the case, delivered the poor man over to his smelling doctors, who accordingly smelled him to be a witch, and he and one son were executed.

The case of Umhambi, the runaway boy, I had not concluded. He was soon taken after leaving us, and kept in such cruel confinement, bound fast and starved, that death was a release to him. This came by an order from Dingaan with this interrogatory, "Why? why did you not kill him at once?"

I was asking about the doctors to-night; where do they get their knowledge? They plunge into the water with a fire-brand burning in one hand and come up with some snakes in the other, and the fire is not put out, and the snakes do not bite him. But how do they hold the snakes? "By their necks."

"And," said my respondent, "he can smell the witches and feel them." If one is bewitching, the doctor is sick and is not well till the man is killed.

27. To-day the news is they are killing a cow at a near village to appease the *ihlozi*. "The spirit," they say, "dwells in the fences and gutters, and in the thatch of the houses." To-night the meat is hung up in a house and the boys sleep there. In the morning it can be seen where the spirit in the night has been cutting off pieces all over the meat. "But do not the people come from all the villages and eat up the meat?" "Oh no! they only beg a little of the spirit." I asked why they did not watch to see the spirit eat the meat? "Oh, they were afraid. The being has assagays and goes about to kill men." This was all said with such an appearance of incredulity, that it seems to be of a kindred nature with some of the hobgoblin stories I used to hear in childhood.

I was asked by one to-day, Where do people go when they die? I told him we believed men lived. "Oh," said he, "we die, we are no more: our bodies are thrown away to the wolves, and that's the end of us." Said I, Is it pleasant to think of that? "Oh no!" was the answer. It seems that the men who go to throw away a dead body, live apart by themselves for some time, then are washed, and if the dead man had cattle, receive a cow. The property of the deceased with his wives, and perhaps children, go to his older brother. If the brother is not of sufficient age for marriage, he takes the wives, calls them his mothers, and they plant his gardens.

March 6. Yesterday was indeed a Sabbath among heathen. But few present. In one quarter a captain's wife was just killed by the king's order for no reason, apparently, except that she was once the wife of a great man who sometime ago was killed by the direction of Dingaan. She heard the sentence, and submitted without a word, only that she expressed some reluctance at parting with her little child. The husband had to send two of his men to do the deed of death. They took a long strap or rein, and going with her to some unfrequented place, passed the strap around her neck, and with one standing at each end strangled and left her. They sent this as an excuse why they could not come to meeting. And also for some weeks, now, the soldiers, that is the majority of the people, have been absent at their head-quarters to learn new dances. These dances are composed and taught

to them by those whom they consider masters in the art, whom the king rewards with cows. The king has his own favorite regiment at this time under his training at Umgunghlovu. The king, of course, composes the best dances. The art consists in making out an *igam* or song, and fitting to it the *imikuba* or motions of the arms and body corresponding. In teaching a company of soldiers, they seem to be as particular as professors of the art at home.—I began with the meeting. Assembling as we do in the open air, the least circumstance attracts attention, or excites laughter. Sometimes we are interrupted by the cackling fowls, sometimes by the barking dogs, at others by Zulus singing as they come to meeting. Singing and praying were services so new and strange to them at first, that they always excited laughter, though they were often charged on the subject. To a stranger just from a christian land, our audience would seem assembled for almost any other purpose, than for religious worship. When will they learn of Jesus! But he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Visit of the Mission Family to the King.

About a week previous to the next date, Mr. Champion and all the members of the mission family at Ginani, went to visit the king at Umgunghlovu, and while there, had opportunity to witness the dances before referred to, which were still going on.

April 4. The hum of the *umjada*, or dance, is sounding at no great distance from the mimosa-tree under which our wagon stands. At the place of parade the grass is worn entirely off by the constant treading of the dancers. When dancing they aim to stand in a circle. This circle is in some places four deep. The king's place is on the lower side. The great captains, with brazen necks and arms, perhaps a hundred in all, stand behind him. On each side of these stand the *amapakati*, petty captains, with rings on the neck only. The rest of the circle is filled up by boys or young soldiers, distinguished by their unshaved heads. One hundred and fifty of the king's women occupy the centre, and perform a sort of chorus, accompanied with clapping of hands. To convey on paper any tolerable idea of the unearthly sounds and the various antics and manœuvres of the dance is to me impossi-

ble. I have watched them till the shades of evening had set, growing so enthusiastic in the repetition of their warlike ditty, that it seemed as if they knew it not; and while the cloud of dust from their stamping rendered the atmosphere very dubious, and the one thousand dancers, by their irregular jumping and confused shouting, attempted to imitate the waving of the sea, and the awkward movements of their bodies and motions of their sticks in the air, were magnified by the darkness, I could imagine myself for the moment in another world than this. The dance seems to have no other object except that of repeating the praises of their king, and exciting the performers to deeds of war and bloodshed.

5. To-day we have spent considerable time with the king. He wishes every process that we describe, such as weaving, making soap, etc., to be done before him. He was delighted with some needle-work, and must needs have one of his girls instructed a little. He took occasion to lead us all over his *isigohlo*, palace, harem, or whatever you please to call it. It consists of apartments surrounded by high fences, each containing houses, and covering in the whole an acre or two of ground. He had the vanity, as on other occasions, to lead us into the apartments that had but one door, as if we had lost ourselves in the labyrinth. He showed us a dozen or more of his women, with their clothing of beads. These must have been fifteen or twenty pounds in weight—so heavy they could not take a quick step. Their heads and faces were also covered with the royal sort of beads.

9. The adieu. It has been rainy nearly all day. As we expect the usual confusion on the morrow, we thought best to go and take leave of the king that we might be ready to start early. This evening we have been up to the high place. A man stood not far from the great house, full of praise, shouting at the top of his voice, and calling Dingaan, the elephant's calf, the black one, the conqueror of all lands, etc. He waited a little for the monarch to hear his flattery, and at length the servant whose post is at the gate told us, he wanted to see us. He wished to hear the particulars of our business, and seemed favorably inclined in all respects. He said that Kogela, our captain had deceived us, and he sent particular instructions to all the great captains of our district, that is Hlominhleni. A message was to be sent charging them to aid

us in various ways in our work. He then began to converse with us freely to an extent we have not before seen. Among other things he still wished to be taught to read, and in answer to a question, said we must send over the ocean for a teacher to come and live with him. While conversing on religious subjects, he broke out, saying with great emphasis, "God ought not to have said in his book that men must die," an idea exactly coincident with his vain-glorious and ambitious feelings. He wished to know what God did in answer to prayer, if he would make it rain or not.

14. Returned in four days from Umgungghlovu, partly by a new and shorter route. Arrived at home, and found every thing safe with several evidences of the trustiness of the Zulus whom we had left in charge. The people seem very glad that we have returned, and come to-day from all quarters, to say *Sakubona*, (good day.) Some are so glad that a three-fold salutation is not enough. God has been emphatically good to us during our absence. Truly the king's heart is in the hand of the Lord.

19. Our religious services are now attended with more interest and in greater numbers. We have seen some of the captains. They are, as usual, full of promises. A class of girls, however, in consequence of the king's order, has been collected for the purpose of learning to sew and read. They seem highly pleased as well as their parents. The naked things take not a little enjoyment these cold mornings when they come to school, in wearing the dresses made for them by some kind christian friends at home. To inspirit them they have commenced piecing a quilt which is to go to the king.

May 4. The people are returning from their two months' dancing, having concluded it by a trial of skill, one regiment with another.

An eclipse of the moon occurred about the 20th ult. As soon as observed at the great place, they all rushed out of the village-gate with fire-brands, and threw them up in the air, shouting and making confusion. Some of the fire returned on the heads of the multitude, and burnt them not a little. On all ordinary occasions it is unlawful to carry fire about, unless in some broken dish or other receptacle.

The school increases in numbers and interest. The fathers and mothers often come along with their implements of la-

bor, and look in upon the children with delight.

6. A messenger arrived here late this evening, excessively tired, having outrun his companions, to say that the king was sick and wanted some of the white man's medicine. It seemed like a call of Providence, and may be a means of good to that man and his poor people. The messenger has come from Umgungghlovu in a day and a half. He lost his way in the dark and obtained a guide. He would not tell his errand till his guide was dismissed. The king hates to have it known that he can be sick and die like others.

7. This has seemed to me more like a Sabbath, than any I have yet spent on these shores. It was partly because of some little resemblance to things at home. We have a new building of reeds for a school-house partly finished, in which we assembled. In the morning and afternoon we had religious service in Zulu, and a Sabbath school in the intermission. Small indeed was the number of children, but we must not despise the smallness of Jacob. The people were quite inquisitive to be certain that they understood me. The Lord be praised.

17. The king says he is tired with the way his captains treat us, and will himself send us children and people to learn. Two of his servants came with Mr. G. for this purpose. He wishes, especially, to have them learn to write, and to make the drawing apparatus of his cart. Fearing that the white men were coming, he had them detained, and a letter written to them asking who they were, their names, business, etc.? He was surprized as well as delighted that the paper could tell their names, etc., as well as if they were present. He is beginning to see that paper messengers tell no lies, and after they had left some time, sent for the interpreter back to write another letter for him.

23. Commenced making new bricks for the house. The people wonder at every new instance of our skill. An expression very frequent is, "The white men have fingers." Good stones for building are difficult to be obtained, and to get a small load of indifferent timber, the distance is such that it occupies a whole day. Future stations may not in this respect be so unpleasantly situated.

24. To-day seven girls came from the king to be taught all kinds of work, as the messenger said.

Preparations for War—Forms and Prevalence of Oaths.

June 8. The warriors are leaving their homes for the king's and thence for the scene of slaughter. Where it is to be they know not, nor even are they at liberty to conjecture. Some, I could almost fancy, were sad in view of the dangers before them.

A few days since, the 21st ult., we experienced what we here call cold weather, thermometer being at 53°—56° all day. We were obliged to put on our thick clothing and get around the fire. It was the Sabbath. We saw one or two faces only. Our sphere of usefulness seemed to lie with our families and our own hearts. On such days it is a thankless task to go abroad. The missionary does it at the expense of his eyes, finding all the people in their low huts, shivering over a fire in the centre, and the house as full of smoke as one for curing meat at home.

9. All day long on one hand and the other are the warriors directing their course towards the capital. They follow each other in Indian file with their large oval black and white shields, held at their left side, their bodies adorned with ox-tails, and their heads covered with feathers. The war-dress of a captain has been described. It makes us reflect that we are in a savage land. Those who at other times have frequented our houses, and seemed very mild, when arrayed with the large otter-band over their forehead, the *ishloho*, or bunch of feathers, on their head, and the strips of ox-skin covering their chest, and their hands full of the instruments of death, appear like savage Indians. All seem to be in haste to-day. They pass our house, but none loiter as usual. They seldom even stop to say a *sakubona*. A boy who is at work for us, and is a soldier, can scarce contain himself, as he sees his fellows on the move. He says he must go. Thus are the young trained to delight in destruction. It is the spirit of the nation. The lame, the sick, the women and children only are left. The country seems desolate. I asked some if they were not sad that their friends should thus leave them alone? "Sad? No, when they return they will bring many cattle." They usually slaughter a beef and eat it previous to starting; and if they have them, take one or two with them for food on the way. The king gives them cattle to kill on their way to the enemy. The night previous to attack they throw away all their food, and

must conquer or starve. They are exposed to many injuries in the feet and much suffering from the cold.

10. Took a walk to inform the villagers that tomorrow is God's day. They have no habit of counting more than two or three days forward, and frequently come a day too soon or too late. They seemed glad of the intelligence. We have recently erected a flag-staff, which answers a tolerable purpose for those who are near, but need very much a better signal. I found few at the villages but women. These, however, have been by far our most regular hearers. When told of the things of the kingdom, they laud every word, and profess attachment to Him of whom we speak.

Swearing is one of the most common evils that comes under our notice. A man expresses some doubt about the truth of another's assertion. "Chakka, Vezi," utters the other, in a deep under tone. Vezi is one of the king's names. One asks another, as if to say, Is it so? "Dingaan," is perhaps all the answer. At Natal they swear by Farewell, or Fakku. One of Dingaan's names often thus used is "Redeemer." That its tendency is bad we know, for as soon as they learn that God is higher than the highest, they point upwards, and speak his name in vain. It shows the utter want of veracity among this people, that on the most trivial occasions a man is obliged to call for an oath, before he can arrive at any degree of certainty respecting the assertions of his neighbor. To the most trivial subject, reckless whether true or not, they swear. In fact in common conversation, where they are at all interested, "Dingaan!" "Chakka!" "Vezi!" are uttered at every breath. Promises also they break without any compunctions. At first they supposed us like one of them, and would trust us in nothing. Now they consider our word as good as money.

26. Had an unexpected increase of school-children. They come voluntarily quite a distance, in all forty in number. It is good to be sought to for instruction.

July 16. We have met for the first time in this land of the Zulus around the communion table, only three of us in number. It was a sweet season with Christ within the doors. When shall many, redeemed from this people, celebrate with us this feast?

Shields—Tour among the Villages.

29. At the capital. Near the king's dwelling they are manufacturing shields

A good ox's skin is split in the middle, and suffices for two shields. After being dried by stretching it out on the ground with pins, it is pounded with small round stones. It is then cut into its oval shape, by the king's shield-maker. Then a stick is laid along it length-wise, and on each side of it, parallel with the short diameter, slits are cut for the insertion of leathers, which make the stick fast to the shield. This wood protrudes a little above the top, and is adorned with a piece of cat-skin. A loop is in the centre for the insertion of the left hand.

As a spot for missionary efforts this region is most desirable. It is the grand central point for the whole Zulu country. Five or six large military villages are within a few miles distance, at which, during some parts of the year, are assembled the flower of the country. Nombamba, however, and perhaps others, are not merely places of rendezvous, they have permanent inhabitants. There are also a number of other villages in the vicinity, well inhabited. The gravelly and arid soil of this vicinity is, however, a slight objection.

Aug. 2. According to a previous design, I obtained a guide from the king and started for the village of Unghlela, situate upon the Togela. Following a southwest course by compass, I reached the Intsuze river, a few miles from the Togela, the first day at evening. The path lay through a tolerably level country, and I saw some twenty villages. Their cattle-folds of stone, reed fences surrounding each house in some places, and the houses thatched with new white mats, gave an air of neatness to these villages, such as I have observed in no other parts of the country. Not a trace of wood was observed in some parts. Heaps of cow-dung lay about the villages, dried for fuel. Towards evening we ascended some high land covered with patches of good timber. After walking along a flat, we came to its termination, and an almost perpendicular descent was before me, of some thousands of feet. Tired as I was it took me forty minutes to descend the steep. After I had descended a good piece, and hoped it was not far from the bottom, by a turn of the path I caught a view of the beautiful Intsuze, winding about among the hills.

The next day I passed through an interesting country. Much of it is watered by the above named river, which falls into the Togela near Unghlela's large village. I passed numerous villages.

The soil appeared good and crops abundant. Timber could be easily obtained for building, and many places could be found where the land could be irrigated. Stones for building, and for lime also can be found. Unghlela is the greatest man in the country, next to the king. A wagon road may probably be discovered in this direction which will facilitate communication with Umgungghlovu.

13. Sabbath. Preached on the meekness of Christ, from Luke 9: 51—56. An old and half blind woman present asked if they did not do well to come and hear. On my replying, she asked, How can we walk in the way to heaven? She is not an uninteresting object of our instructions, and may through the prayers of God's people, be born again. The thought seemed to strike them, that if God should for a little while cease thinking of us, his sun would not shine, his rain not descend, and we all should perish.

20. Sabbath. As many as a hundred people, mostly women, came to-day from a new district of country seven or eight miles distant. They listened very attentively to some general account of the great God and the plan of salvation. A particular description of one interview this afternoon, at one of the villages, may not be amiss. "Sakubona, Champion," said one who met me at the gate, and immediately all the villagers heard it, and echoed the greeting. These consisted of some fifteen women. "Well, what have you come for?" To tell you the *indaba* (the message.) They gathered around me, and I rehearsed the story to them of the deliverance of God's people from Egypt in a few particulars. They professed much love, but I fear their hearts go after their covetousness. Just at concluding one began to admire the button-holes of my coat.

JOURNAL OF MR. VENABLE IN THE COUNTRY OF DINGAAN.

Sabbath at Natal—Visit to Dingaan's Capital.

MR. Venable, it will be remembered, was a member of the mission which was commenced in the country of Moselekatsi, and which he and his associates were compelled to abandon in January 1837. Volume xxxiii, p. 416. They then proceeded across the country to join the mission in the country of Dingaan, and arrived at Port Natal, on their way, on the 27th of July. The first paragraph relates to the Sabbath which Mr. V. spent at Port Natal, previous to his entering his new field of labor.

July 30, 1837. Sabbath. Mr. Lindley spoke to a respectable congregation of natives in the morning. The service was held under the shade of a tree, as the school-house will hardly contain the children who came out on the Sabbath. Doct. Adams has here, I think, a very encouraging field of labor. The people give good attention for the time they have had the gospel amongst them. After the service for the natives, which was conducted through an interpreter, I preached to the Hottentots in Dutch; several of the white residents were present.

Aug. 30. The road to the king's residence is difficult for a wagon, and requires twice as long a time to be traveled in that way, as on horseback. We preferred to take the latter method, having horses which we brought with us. About eleven, A. M., Messrs. Champion and Wilson and myself, with our interpreter, set off for the king's residence, attended by the king's servant, who brought the message for us, and a party of natives to carry our presents to Dingaan and our own baggage. The last consists of a mat and blanket for each, as well as an iron spoon and a tin dish, and a small stock of beads to purchase provisions on the way. Those who are on the king's business take food where they find it, and none dare refuse them; and the servant who attends us would be bound to supply us without charge on the road, but we prefer always to remunerate those from whom we get any thing. We rode two hours, then halted for an hour at a village or kraal, and obtained some sour milk, which is very refreshing when one is warm and fatigued. Except the head quarters, the towns are generally small, and are built after the same fashion as are those of Moselekatsi's country; though the common towns are generally less than they are there. This is also the case in Caffreland, the towns there corresponding in size to those here.

31. Yesterday, as we travelled along we were in view of towns occasionally. The country was broken, but the soil pretty good generally. This morning it was three hours from where we slept to the next town. The country becomes rugged, and the soil is thin and rather sandy. We saw much timber, and some of it large, but growing in deep ravines, and very difficult of access. The burning the grass off annually, has probably done much to make timber scarce in this country. That in the deep and stony ravines, being better protected than that on the plains, suffers less from these

great conflagrations. The course of our route is nearly north.

Having stopped at the first town we came to, to get refreshments and let our horses graze, we proceeded, and in the afternoon reached Maguaza, a district of country which our brethren have been thinking of as suitable for a station. The object of taking our present route, instead of the one usually traveled by wagons, was to see this place. It is a high and hilly district of country, well watered and well timbered, with a pretty good soil. Almost every ravine seemed to have a stream of water, and for several miles along our way, large trees, without underwood, were growing over hills and valleys, making a forest somewhat resembling the wood pastures of Kentucky. Many of the trees were from one to two feet in diameter, with straight trunks from fifteen to thirty-five feet high. Such particular notices of timber may appear strange, should they come under the eye of a backwoodsman; but let him come to Africa, and it will do him good to meet with such timber as in the land of his nativity he would reject as unfit for any other purpose than fuel. When a missionary can find, within two days' journey with a wagon, timber sufficient for the purposes of a station, he may congratulate himself as fortunate. The population of Maguaza, within a distance convenient for a station, is considerable. The supposed distance to the king's principal residence is fifteen miles.

On the first of September, having reached Umgunghlovu, and their arrival having been announced to Dingaan, he soon sent for them to meet him. Of the interview Mr. Venable writes—

On entering the narrow door of the isigohlo, we saw the king looking out at the door of his house, near which he was lounging on the floor, with a blanket loosely thrown over him. A band of various colored beads passing across his forehead, constituted the only ornament I saw about his person. The habiliments of civilized men he does not deign to wear. His countenance indicated nothing of that cruelty by which his name has become a terror to all around him. He directed the presents to be put within his house, and then that we must enter. Having entered, we sat upon the floor near him. He continued to recline, and at a respectful distance across the house sat some half dozen women, all corpulent enough. Whenever they or their servants came in or went out, while

within, they moved along on their knees. Dingaana is tall and corpulent. He appeared in a pleasant mood, and did not put himself on his dignity on this occasion.

Sept. 2. We rode out to visit some of the military towns in the vicinity of the capital, and returned about noon. We visited several large places which are the head-quarters of regiments. When the soldiers are assembled on any occasion, these places have an abundance of people; but now, when the men are gone to war, there are but few people at them. The instability of the population is a serious objection to the vicinity of the capital as a field for missionary labor. It is, however, desirable to have a direct and favorable influence exerted on the king and his influential men.

The soil in this vicinity is poor, and the country broken. It is now the dry season, the grass is dead, and the country presents a dreary aspect, which is heightened by the absence of the inhabitants, who for a few months in the year, occupy the large towns. Some places in the vicinity have a permanent population.

3. Sabbath. We thought of requesting the king to allow us to hold a public service; but his attention is absorbed by the reports from his army. In our hut we sought the presence and blessing of Him who has promised to meet where two or three are gathered together in his name.

About noon as Doct. Wilson and myself were sitting without the gate under the shade of a tree, a party of some thirty men, who had been sent forward from the army, brought in some twenty head of cattle, as a specimen of the booty. As soon as this party came in sight, a doctor, as he is called, came out of the town with a bowl of water, having some herb immersed in it, and with a bunch of twigs in his hand. On meeting the party with the cattle, the doctor sprinkled each of the animals, dipping the twigs into the bowl of water. It is a superstitious rite, of which I know not the meaning.

New Station selected at Hlangezoa.

4. At an early hour, while the king was sitting, as is usual in the morning, at the head of the central area, in a large chair, we had an interview with him. His first inquiry was, where did we wish to go. We remarked that we had been gratified to learn his wish to have his people instructed, and that we were desirous to confer with him as to the place of our residence. He immediately named

Congela, a military town twenty or twenty-five miles this side of Ginani, on the wagon road to this place. We replied that we had been informed that captain G. had promised to supply that place. The king then named Hlangezoa, another military town, according to his representation, ten miles from Congela. Mr. Champion had been informed that the vicinity of the place last named by the king was very populous, and a desirable site for a station. We replied to the king that we would visit the place and examine it. He asked whether we desired only to teach the people to read or to work also. We answered that we wished to teach them every thing we could. He called a servant, bade him conduct us to Hlangezoa, find us milk on the road, and then slaughter a cow for us, and tell the people they must come to us to be taught. We returned to our hut with our hearts much lightened, and united in thanksgiving to the God of all our mercies, and supplicated his blessing on our way. We soon set off to visit the place, which was probably to be the home of some of us. We rode about thirty miles, in a southeastern direction, over a hilly country, though not so rugged as we saw on our journey to the capital. In the direction we traveled we think a wagon could pass without serious difficulty.

5. We started early, and held the course we did yesterday. About noon we entered an extensive valley, with a black soil. After riding an hour we came in view of Hlangezoa. It lay across the valley, on rising ground, at the distance of two or three miles. Having crossed a small stream of water, half a mile from the town, we made a gradual ascent to it. During the last three hours' ride we saw twelve or fifteen towns, not far distant from our path.

Being head-quarters, we found Hlangezoa to be a pretty large town, but now almost deserted. Some of the houses are much out of repair. While our horses were grazing, I walked a few hundred yards to a stream, which heads at the foot of a hill east of the town, and runs northward.

The country to the east of Hlangezoa (an Englishman or American would at first spell it Thlangezoa) is hilly, and there is a high peak on the south, rising between two valleys.

After resting awhile, we left Hlangezoa, and pursued a course to the westward, along the valley, for five miles, when we stopped for the night, having passed several towns.

6. Mr. Champion left Mr. Wilson and myself to examine the country, and set off for home. We slept near the Umhlatusi river. After riding some four or five miles, and crossing a valley in a bend of the river, we came to it, at a point about five miles south of Hlangezoa. We ascended an adjacent hill and counted ten towns in the valley we had crossed, and nine others on the opposite side and not far distant. Directing our course to Hlangezoa, we ascended a line of hills separating the valley of the river from another running parallel with it towards the ocean. Across this valley the high peak noticed yesterday, intercepted the view of Hlangezoa. We found a rather large town directly in our way, where we stopped to get some refreshment. In the valley we had just crossed, we saw seven towns, and in the one where we slept last night five others, making more than thirty which we have seen to-day. The soil every where is black and rather gravelly. There is an abundance of bushy mimosa over the valleys, but only fit for firewood, even in this country. The mimosa is now budding out afresh, and gives the country a fine appearance.

As far as we can judge, Hlangezoa is a central point to the most populous region we have seen in Dingaan's country, having reference to a permanent population. The place as a residence does not have a great deal to take one's fancy, but it is as good as any other point we have seen in the vicinity. We regard our direction to this place as providential. We had been thinking of other places.

GENERAL LETTER FROM THE MISSION,
DATED AT GINANI, AUG. 22, 1837.

Selection of a new Station—Labors and Prospects of the Mission.

ONE object of the meeting of the missionaries, which gave rise to this letter, was to confer on the location of the brethren who had just arrived from the country of Moselekatsi. It was decided that it would be expedient for one of them, Mr. Lindley, to commence a station near Port Natal, while Doct. Wilson and Mr. Venable should enter the country of Dingaan and labor at such a place as divine providence should seem to indicate. After mentioning one important place for a missionary near Natal, the brethren proceed—

Down the coast, about twelve miles from Umlazi, is a community of people,

of perhaps more than a thousand in number, and all living near together. The soil is good and there is an abundance of good water, and both the natives and the white people, concerned either with the soil or people, are desirous of having a station there. We consider both the above mentioned sites as being eligible places for stations; and on some important accounts it is desirable that they should both be occupied immediately. The people, both black and white, are not only perfectly accessible, but all desire missionary labor. So desirous are the children to obtain instruction, and their parents that they may be educated, that children come five and six miles to attend school at Umlazi; and such advances have a few already made, that they now read, imperfectly indeed, in the English Testament, and before this, would have read better in their own language, if they could have been furnished with books. It may be said of all the natives of Port Natal, that they not only are willing to be taught, but manifest a desire for it that is seldom seen in uncivilized people.

The schools suffer much for the want of books in the vernacular language of the pupils; but as the mission has a press, and Messrs. Adams and Lindley have some knowledge of the art of printing, it is hoped that this difficulty will, in part, be remedied without great delay.

Our station at Port Natal, we think, has evidently been prospered. The average number attending services on the Sabbath at Umlazi would perhaps be not far from four hundred, men, women, and children. Much of the time during the year, in the morning a Bible class has been attended with the grown persons, at which portions of Scripture would be read, and such an exposition given as appeared adapted to their understanding, and questions put respecting the subject of the preceding Sabbath. At the same hour a Sabbath school exercise has been conducted by Mrs. Adams with the children. This arrangement being understood, almost all the people who expected to attend the usual service, would be present at the first. And such has been the interest on the part of the children, that they would begin to assemble soon after sunrise. After the Bible and Sabbath-school class, a discourse is delivered to the people collectively. Some of the white people are regular attendants upon these services.

In addition to the above, there is a regular daily exercise at evening, when

the Scriptures are read, explained, and various questions put, calculated to impress and enforce the subject. This exercise, which is a devotional one, is seldom attended by any except such as are upon the station. To say the least, much light and knowledge of the Bible has been gained by the people. Many of them pray in form, at least, and religious services are attended in some families. Whether any are indeed sanctified we cannot yet say.

The day school has been so far successful that a few natives read imperfectly both in English and Zulu; and in both languages can spell the names of common things.

During the year pastoral visits and occasional meetings at the villages of the people have received a due share of attention, and have been attended with happy results. Our congregation at Ginani varies from one to two hundred. The people on every side of the station abstain from labor upon the Sabbath. The most that we can say of our station at Ginani is that we have good evidence that some of the obstacles that were before us are disappearing; that we are gradually coming into confidence with Dingaan and his people; and we labor and pray that Christ's kingdom may soon come with power, and that pride and war may soon have an end among this people, that they may become a people to the praise and glory of God.

Western Africa.

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, AUG. 16, 1837.

Opening for a Mission in the Interior.

THE desirableness of establishing a mission at some point in the interior of West Africa, removed from the unhealthy climate and the unfavorable moral influences which prevail on the coast, has often been mentioned in the communications of Mr. Wilson. The providence of God seems now to be opening the way and furnishing facilities for such an undertaking, by means of some commercial arrangements which are expected to be carried into effect on the river Niger, by the West-Africa Company of London. The mouth of the Niger, it will be remembered, the course and termination of which were first discovered by Messrs. Richard and John Lander, in the year 1830, is near Cape Formosa, in north latitude about 4 deg. 20 min., and near the sixth degree of east longitude. Rabba, the large interior town mentioned by

Mr. Wilson as being probably a favorable location for a mission, is on the east bank of the Niger, near the ninth parallel of north latitude, and about six and a half degrees of east longitude, being situated north of that extensive range of highlands called the Kong Mountains. Considering its distance from the coast, as stated by Mr. Wilson below, and the intercourse which it must readily have with a wide and populous country around, a mission there must, of course, be of great importance in its bearings on the tribes in the heart of that continent.

Respecting the opening now presented, Mr. Wilson remarks—

In preparing the last communication which was forwarded to you, it escaped my recollection to mention that we were visited about four months ago by Doct. O., the superintendent of the affairs of the company that was organized in London for navigating the Niger. He resides at Fernando Po, and had charge of the steam-boat at the time that Lander was murdered. Doct. O. spent several months in the boat at Rabba, and had a favorable opportunity to become acquainted with the country and people. Rabba is situated more than one thousand miles from the sea coast, and has a pleasant and healthful climate. The inhabitants are also represented as much more humane and kind than the maritime tribes; and it is the opinion of Doct. O. that the people would receive christian teachers and preachers with much cordiality. It will be the policy of the Company hereafter, in ascending the river, to have their steamboat pass as rapidly as possible through that portion of the country which is thought to be insalubrious, and perform their trading in parts more healthful. If they should adhere to this, their boats would be desirable means of conveyance to missionaries; and I am authorized by Doct. O. to say that the Company would cheerfully aid the efforts of any missionary society in sending missionaries to the interior of the country. It seems to me that it would be highly desirable that the Committee should send as soon as possible some missionaries to examine the country with reference to commencing a mission station on the Niger. They would be able to get passage in the steam-boats that will ascend the river, at least twice every year; and they would likewise be sure of the medical aid of an English surgeon. Two white men, at least, ought to be engaged for this work, and they could procure by touching at either of the colonies, American negroes

to accompany them as attendants and nurses in case of sickness.

Meetings—Schools—Printing.

On the 18th of August, Mr. Wilson thus writes respecting the state and prospects of the station at Cape Palmas—

The surrounding tribe is numerous, and may justly be considered as an interesting and promising people; and there is reason to believe, I think, that considerable has already been done towards enlightening their minds and preparing their hearts for the reception of the gospel. The attendance at church is generally from fifty to one hundred, chiefly men. Of late we have succeeded in securing the regular attendance of a few families. Besides one service on the Sabbath in the church, I have a meeting in a village half a mile distant, in which all the instruction communicated is done in a colloquial and familiar style. The people are drawn out to make remarks and inquiries, and in this way I am enabled to get hold of their views and feelings, and can, in consequence, suit my discourse better to their wants. How far their hearts may have been affected I am not able to judge; but they are generally orderly in their behavior and attentive to what is said; and I have the satisfaction to know that in many cases they understand what they hear, and in some, are afterwards able to relate it. Indeed some few phrases that have been made prominent in preaching, have become bye words in the mouths of all classes. I still employ an interpreter, but we have substituted of late a few Greybo hymns, and these we hope will exert their share of influence.

The day schools have all been suspended during the period of harvesting of rice, and the teachers are here to acquire more proficiency in their own education. We hope in the course of two months to resume the three which have already been in operation, and to commence a new one thirty miles in the interior, at Bolobo. This one will be taught by Waser Baker. He has been there frequently; the people are partial to him, and have desired him to locate himself among them as a teacher. The school at Rock Town will be resumed by a colored man who came out with Mr. White, and who has been in our school for some time, qualifying himself for this business.

The foregoing statement respecting the schools was written more than four months previously to the paragraph inserted at p. 188 of the last number, giving the painful intelligence that want of funds had compelled him to discontinue most of his schools.

August 31. Most of our boys have returned and others will be added as soon as the house is finished which they are to occupy. The number of females will amount to twelve or fifteen. We have now resolved to receive into our school such as may have been sold or betrothed to their future husbands. The only one we have yet received bearing this relation is one who belongs or is betrothed to the king of Cavally. In procuring this class of female children we shall have much less difficulty than in procuring those who are free from all incumbrances; and it may be an effectual means of elevating all classes of families. Mrs. Wilson has recently commenced a weekly religious meeting exclusively for married females; and although it has not been in operation long enough to give decided proofs of its effects, the beginning has been promising and we cannot but expect beneficial results.

On the 8th of September Mr. Wilson writes again—

Mr. James has it in expectation to open a school for adults on Monday next, with a view of teaching them to read their own language. Since his return from Monrovia he has finished printing the vocabulary he had on hand previously. He has also about finished printing a small Scripture tract, and next week will commence printing a small collection of Greybo hymns.

Syria and the Holy Land.

JOINT LETTER FROM MESSRS. WHITING
AND LANNEAU, DATED AT JERUSALEM,
SEPT. 25, 1837.

Labors and Prospects of the Mission.

DURING the past summer our acquaintance and intercourse with the people have been considerably extended, and we think our influence has proportionably increased. We have had many opportunities for conversing and reading the Scriptures with individuals, although we cannot speak of any special seriousness among them. There is also an increasing demand for our books, both in

Jerusalem and in some of the neighboring villages.

In the month of June we employed a native Christian as an assistant in our work. A portion of the time he is engaged as teacher of Arabic to some of our number, and a portion of it as scribe or assistant translator. He is a member of the Latin church, but he has long been in the practice of reading the Scriptures and other books circulated by our missionaries, and has become much enlightened. He has now no sympathy with his own church. He is a man of good sense and seriousness of character, and is much interested in the cause of the gospel. His name is Tannoos Keren. He is a native of Nazareth, but he has lived some years in Safet, where his house was destroyed by the earthquake in January last, and his wife and three children buried in its ruins. Since he came to Jerusalem he has formed many acquaintances, and seems likely to exert a good influence in this community.

We have succeeded, partly through the influence of our friend Tannoos, in gathering an interesting little congregation, who meet regularly on the Lord's day and unite with us in divine worship. In these meetings we read the Scriptures, with expository and practical remarks and prayer. The number of persons attending varies from ten to twenty-five. In addition to the exercises just mentioned, we have now commenced that of regular preaching, with which arrangement our congregation seems gratified. We hope and pray that no man may be able to shut the door of usefulness thus graciously opened before us. As yet, no opposition, so far as we know, has been made to our little meeting; still, knowing the character of those who bear sway in ecclesiastical matters here, we should not be surprised at any moment to see such a storm arise, as should frighten all our hearers away.

The female school has been continued, under the instruction of Miss Tilden. The number of scholars, however, has been small. Mrs. Whiting has also kept up her Sabbath school, except when prevented by ill health.

We have once more been enabled to commence a school for boys, with rather encouraging prospects. It is taught by a native, a member of the Greek church. How long it will escape persecution we cannot foretell.

During the latter part of June and the early part of July, our city was visited by the cholera, which, in the space of three or four weeks, carried off not far

from four hundred of its inhabitants. The people were thrown into great consternation. For a time business was nearly suspended. The shops were shut and the streets deserted. Our little missionary circle were mercifully preserved, and we were enabled to do something for the relief of the sufferers around us. For several weeks we laid aside our ordinary studies and labors, and devoted our whole time and strength to the sick and afflicted. While thus employed in doing good to their bodies, a wide door was opened for giving instruction suited to benefit their souls. In almost every instance the sick and dying, with their friends and neighbors, listened with respectful attention to the spiritual instruction that was given, and appeared thankful for it. How much of what they heard is remembered we cannot say; but during the season of sickness our acquaintance was extended, and we have much evidence that a favorable impression was made upon the community generally. Some who before were cold and distant now treat us as friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many to be a strange thing. They are not accustomed to receive, and do not expect, even from the ministers of religion, those visits of mercy which in our country are always and justly expected in seasons of affliction. They often remarked, while the cholera was prevailing, that their own bishops and priests, instead of ministering to the sick, shut themselves up in their convents.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR.
GOODELL.

Greek College at Halki—Hostility of Greek Hermits and Priests.

March 9, 1837. At Halki, one of the Princes' Islands in the neighborhood of Constantinople, there has been for three years past a Greek high school, or college, under the direction of Mr. A., the former teacher of the high school at Smyrna. Several professors are associated with him, and various languages, together with the sciences, are taught. An old Greek convent is occupied for the accommodation of the seminary; a valuable philosophical apparatus has been procured; and the institution is altogether a very important one. But the Greek priesthood are determined to break it up.

Indeed they seem maddened to desperation, and are resolved, in the strength of all the saints, to leave nothing standing, which imparts, or can impart, the least glimmer of light. Some of the charges they bring against it are, that they are excluded, while protestant ministers are admitted; and that all the youth have become, or will become, protestants, etc. But in order that too much odium may not fall upon themselves in the business, they have sent to the mountains, deserts, or caves of the earth, and brought from thence three hermits, half naked, half starved, and self-starved wretches, to come and hear the confessions of the people during lent. The design is to work especially on the minds of mothers. The hermits are very particular in asking where their children attend school; and, if a son is reported to be at this college, they break forth into the wildest exclamations of horror, declaring that the school is a perfect brothel; and that, unless the child be immediately withdrawn, not only the child but the whole family also will go to perdition. Now, as the members of this school are in general from some of the most respectable Greek families, and as the fathers have in many instances quite as much infidelity, as the mothers have of superstition, the result is, as might be expected, some very serious family quarrels.

One of these hermits ventured to go down in order to confess Mr. A. and all his hundred boys. He began with the former, and prescribed as a penance in order to forgiveness and salvation, that he should kneel down and rise up in quick succession five hundred times before he went to bed every night all the rest of his life. Mr. A. plead off; said that the requisition was unreasonable, outrageous, and what the muscles of his limbs would never endure. But all his pleas were of no avail. The confessor remained inexorable. Mr. A. afterwards besought him to remit something of what he had laid upon the students, and in this he was more successful. But such a penance as this seems to the Greeks themselves to be like the dark ages.

This school has been supported by some of the principal Greek merchants of Constantinople, and has been above the control of the priesthood, or even of the high ecclesiastical commission. One of the principal supporters declares that if the school be put down, and he be not permitted to educate his sons here under his own eye and care, he will send them to England, France, or America, and

they may become protestants or whatever they like.

13. Some time last week one of the hermits put up a paper on the door of the Greek church in Pera, calling on all the people to rise and utterly exterminate the corrupter of their youth and the destroyer of their religion. One of the principal citizens passing by, saw it, and informed the bishop, in order that it might immediately be taken down; for, said he, should it come to the ears of the sultan, as no individual is specified, he will very naturally think himself intended. But, though the paper was forthwith removed, yet it produced so much sensation, that many protected Greeks went to church on Sunday prepared, in case priest E. should denounce any individual as a heretic, to drag the preacher from the pulpit, and turn him into the street. The sublime porte, also, subsequently took cognizance of the paper, interpreting it, of course, in the very natural way suggested above; and the Greek patriarch found it very difficult to give a satisfactory account of the business. Some of the Greeks were for accusing our own quiet selves as the authors of the paper, but no one dared to do it openly and formally.

We feel it to be a matter of devout thankfulness that we have never been drawn aside to engage in any controversy with the Greeks. Notwithstanding all the books which have been published against us and our operations, we have never written one syllable, nor said one word in reply. We have had enough else to do; and we have kept about our own work, as though nothing had been said or written against us, leaving them to fight on alone, "As one that beateth the air."

17. Met in the street an Armenian teacher, who occasionally visited us last summer, and who had so much to say against superfluous worship. He asked whether our high school had commenced since the plague. I told him that our school no longer existed, but that there would be another and better one at Has Koy. He expressed surprise, and asked me to explain myself. As he appeared to be perfectly ignorant of all that had transpired, I began by saying, You are doubtless aware that the chief men of the nation became a little alarmed about our high school, not knowing what might grow out of it, and therefore—"Aman! Aman!" he interrupted, "I understand it

* A Turkish word signifying about the same as *Oh mercy!*

all—Aman! Aman!" But stop a moment, said I, and you will see that it is all ordered right, and has turned out well. You do not underst—"Aman! Aman!" he again interrupted, "I understand it all. My worst fears are realized—Aman! Aman!" And thus he left me, crying, as long as I could hear him, "Aman! Aman!" Which, for ought I know, he is repeating to this day.

24. Was informed to-day that the vicar of the Armenian patriarch, who has recently distinguished himself in his opposition to us, was turned out of office; that our friend, the amiable and enlightened bishop B., of R., had been appointed bishop of Smyrna; that M. Aga, the founder and supporter of the evangelical high school at Has Koy, had given orders to have 150 boys and 275 girls of the school clothed at his own expense; and that our christian brother Hohannes, who is at the head of the school, had fifty-seven carpenters at work from day to day, in making the necessary repairs for such an establishment. I thought if the prophet Zechariah was shown in vision but "four carpenters" to build up all "Judah, Israel, and Jerusalem," what may we not hope, with the blessing of God, may be built up by these fifty-seven!

April 4. Being in the city to-day, a beggar, sitting by the way-side, asked charity for the sake of the "mediation of Christ." I do not recollect of ever hearing a beggar use this plea before. If Christians, they generally ask for the sake of the virgin, or some of the saints. In the present instance, the poor man's plea was not in vain: for I stopped at once, and gave him something; and I resolved to give something, if in my power, to every beggar who asked in the name of Christ, recollecting that blessed promise of his, that whatsoever we ask in his name, it shall be given us. And if his name had influence with me, how much more influence does it have in heaven! I treat it with some respect; but in heaven it is regarded and treated according to its infinite worthiness.

10. The Greek bishop of Pera preached again to-day, and he preached to the acceptance of all the serious minded. His subject was prayer; and he said distinctly, that Christ Jesus was the great mediator, in whose name our prayers must be offered.

Lancasterian School at Pera—Progress of Evangelical Views.

13. Priest E., not daring to come again to Pera, sent over one of his col-

leagues, with the only remaining hermit, to visit the Lancasterian school at Pera. The design was to pick a quarrel with the teacher, who has recently been placed there without receiving his commission from them. They looked at every book; examined even the boys' pockets; and picked up every scrap of paper to see if they could not trace out some heresy. Observing the old Lancasterian cards still hanging about the room, they exclaimed, "What! are these hanging here yet? Did you not know, that they had been removed from every school in Constantinople?"

Teacher. "I found them hanging here, just as they now are, and I have received no orders to remove them."

Their eyes then caught the picture of a certain saint, which had been sent by the holy synod to be put up in the school, which had been so placed as to face the wrong way. They stood before it, and groaned and wept and beat their breasts and bemoaned its unhappy condition in being obliged to face the wrong way: then turning to the teacher, sobbed aloud, crying, "Alas! is this the way you teach the children to treat the saints?"

Teacher. "Its position is just as I found it, and I have received no orders to make any change."

They then called on the bishop; and, after reproving him for his remissness and inattention to the state of the church, went to make their report to the synod. As soon as they were gone, the bishop called them hypocrites, whited sepulchres, generation of vipers, and every other hard name he could think of.

16. Heard to-day, that our Armenian friend, H. Tchelebi, the banker of the grand vizier, now calls his family together every evening, reads the New Testament, and prays with them.

May 9. S., who is at the head of the Greek branch of our high school, continues to be in an inquiring state of mind. He now comes every day to read the Scriptures with Mr. P., my translator; and at times really seems like one just coming from darkness into light.

10. Our christian brother Hohannes called to request our particular prayers in reference to the high school at Hass Koy, at the head of which he is placed, and in reference to the marriage connection he is about to form,—each being very important on account of the great influence it seems destined to exert on the cause of evangelical piety. He says that the sister of S., our christian brother, who is employed by Mr. Adger at Smyrna as corrector of the press, ap-

pears to be truly pious, and that she is doing much good by reading the Scriptures to her heavenly minded mother, and to other females in the neighborhood. Oh that such Priscillas might be greatly multiplied.

He says, also, that his own sister appears well, daily reading the Holy Scriptures, and growing by the sincere milk of the word. She has recently lost a child. At the funeral many of their acquaintance and several priests were present, among whom was the head priest of all. As usual on such occasions, ardent spirit was on the table. One man, who had already helped himself, rose to take some more, and turning to this head priest said, "Pardon me." The priest, immediately glancing his eye at H., said in a tone so loud that all might hear, "Who can forgive sins but God only?" "And truly," replied H., "our high priest needeth not daily, as those high priests, to offer up sacrifices, first for his own sin, and then for the people's; for this he did once for all, when he offered up himself."

The conversation thus begun was continued for some time; and it was found that there were others present whose minds had been enlightened by the truth, but who were previously unknown to each other. Such interesting discoveries are often made here, showing clearly that this work is not of man, but that it is of the holy omnipresent Spirit, "dividing to every man severally as he will" in all parts of Constantinople.

H. says, that Der K., that godly-minded active priest, seldom takes his evening meal at home, being almost always invited out, in the different families, where he does a great deal of good by reading the New Testament to them, and conversing on the great things of the kingdom of God. This priest once remarked, that "whoever follows the gospel, becomes a very sweet man," and he certainly has become a *very sweet man himself*, being universally beloved for his meekness and charity.

12. Yesterday Mr. P., my translator, went to see the high school at Hass Koy, and came back overjoyed, saying, "They are all evangelical there." As our friend, the enlightened bishop B., happened to be there at the time, Mr. P., who has long been a trusty evangelical man himself, had the unspeakable pleasure of seeing, all together, the evangelical bishop, the evangelical priest, the evangelical teacher, and the evangelical directors and bankers, all talking evangelically togeth-

er, in that great high evangelical school. Such an evangelical sight he had never before witnessed, and his heart was greatly refreshed.

July 22. I have been visited at different times lately by our Armenian friends, who come to comfort us concerning our sister, Mrs. Dwight, lately deceased. This gives me an opportunity of speaking to them of him who is the "resurrection and the life;" and the seasons have been very profitable. We hope the providence will be sanctified to many; and indeed it appears to be so already. And thus, "whether we be afflicted, or whether we be comforted, it is for their sakes." And thus may "all things be for their sakes, that the abundant grace may, through the thanksgiving of many, redound to the glory of God!"

Day of Confession for the Pupils of the High School.—Sickness and Death of Izar.

Aug. 23. Our christian brother H. called and told me that this being a great week with the Armenians, on account of some religious festival, it was customary for all the people to confess, and for the children of the school to go to the church in a body, and all confess at the same time, each one to his own particular priest. In order, therefore, that the season might not be an unprofitable one, but that, on the contrary, it might be turned to good account, H. sent for the head priest, and spoke to him as follows: "It is necessary that the pupils should be taught, not only what pertains to science, but what pertains also to morality and religion. The former devolves on me in a peculiar sense, and the latter on you. This week you know it is customary for them all to confess. Now you must, in the first place, call all the priests together, and instruct them in their duty. Tell them what kind of instructions to give the scholars. They must teach them all the duties they owe to God and man. They must enjoin it upon them to love one another, to obey their parents, to tell no lies, to call no bad names, to keep holy the Sabbath day, and to obey all the commandments of Christ." The priest replied, that all this was very important, and that he would instruct the priests in their duty on this occasion. "Very well," continued H.; "and then, after the priests shall have admonished the children and youth privately, you must preach to them publicly, explaining and enforcing the same

things." The priest said that some such thing would be very good, but that, instead of preaching himself, it might be better for Der K. (the evangelical priest) to preach. "As you think best," replied H., "you are the head priest, and have a right to appoint whom you please." And so this evangelical and truly godly-minded priest gave them a public sermon in the church. And not only did the head priest, but H. also, go round from priest to priest at confession, instructing them what to say to the pupils. Some of the priests said, "But we do not practise these virtues ourselves, and how can we teach others." They, however, attempted to do their duty for once; and such a confession was never known before in Constantinople, "and in all the coasts thereof." H., on taking the boys back from church to school, preached to them another whole hour; and thus nearly the whole day was devoted to religious instruction. H. generally spends about one hour every day in school, in speaking to them on the great subject of salvation.

29. I went to see Izar, the instructress of a small Armenian school for girls in Constantinople. She was able to speak only in a whisper, being far gone in a consumption, and apparently very near her end. In conversing with her about Christ and heaven, her countenance brightened up, and she spake aloud, "Oh I want to go there." I told her that when the aged patriarch Jacob saw the wagons, which his beloved son Joseph had sent to bring him into Egypt, "his spirit revived;" and thus, when we see the carriages which our beloved Lord sends, or rather comes in himself, to bring us to his own blessed world, our hearts should be filled with confidence and joy and thankfulness.

Several times I rose to come away, lest I should fatigue her by so much conversation; but she entreated me to stay longer, and converse with her still more. She appeared to drink in every thing I said; and she revived as much as though she had been taking cordials. Her mother and brothers and sisters and other relatives were present and wept most of the time; and much of the conversation I addressed to them.

30. I went for our christian brother H. to go with me to converse with the dying Izar. We found her too weak and low to be able to converse herself; but she simply remarked that she was not afraid to die. She was panting for breath, and her distress was great; but,

as she intimated that it did not fatigue her to hear us converse, we said many things to her, and also to her friends. Her mother, in the midst of the conversation, turned upon me and asked if I had ever lost a child. I told her I had not.—She then said that all my suggestions in regard to afflictions and divine consolations should go for nothing, for that I knew nothing about it. I was at a loss what to answer, and thought, Perhaps God will now send afflictions into my family, in order that the people may no longer be able to say I know nothing by experience. But H. replied that my missionary brethren, who had been both of them very deeply afflicted, still talked just in the same way I did; and that all God's people in ancient and modern times did the same.

Sept. 2. This morning our young sister, the intelligent Izar, died. She had her reason and was able to converse until the last, and died in the triumphs of faith. She sent her christian love to Mrs. Goodell and myself, also to Mr. Senakerim and others; told her friends not to weep for her, but to be prepared to follow her; kissed them all, bade them farewell, and departed, as we trust, to "be forever with the Lord." She had an ardent thirst for knowledge, and used to weep to have her brother instruct her. And oh what blessed instructions she may have received, and what glorious attainments she may have already made, during the few hours this morning, in which she has been "absent from the body!" The last time she was at my house, she sat by the side of our beloved sister Dwight, both of them pale and feeble, neither of them enjoying one day of health afterwards, and both of them soon removed to that blessed world, where "the inhabitants never say, I am sick."

25. On account of the embarrassments of the Board, we have now given up two of our schools entirely, and greatly reduced two others. But we believe good, and not evil, will be the result; and, instead of desponding, we "thank God, and take courage." The people have more to do themselves, and they are compelled to feel that the favors we have bestowed upon them are worth something.

Oct. 14. Sold all our philosophical apparatus, except what pertains to the chemical department, to the Evangelical High School at Hass Koy; and sold it, too, at an advance on the original cost sufficient to cover all the expenses for

freight, insurance, etc. It has answered us an exceedingly valuable purpose, but we have no further use for it, and we are thankful that we can now do a little something towards relieving the public treasury by selling it, and that we also have it in our power to dispose of it where it will be still doing good. We pray that it may ever be used for God, and that the divine blessing may continue ever to attend it.

20. S. Aga, the interesting young Armenian banker, called this morning, and sat two good hours with me "in heavenly places in Christ Jesus." He has a most lovely countenance. His face is always like the face of an angel; and he is, I doubt not, one of those who will hereafter be "equal to the angels." A bone of controversy he never touches; but "the sincere milk of the word" he drinks in as though he could never be satisfied.

Nov. 7. Our christian brother H., with S. Aga, came and spent the night with me. Both of them appear to be daily going on from strength to strength. It is certainly wonderful how the Lord preserves and blesses these his servants. Many watch for their halting, and it requires more than human wisdom and discretion to enable them to walk uprightly; but "the grace of God is exceedingly abundant towards them;" and as in the case of Joseph, "whatsoever they do, the Lord maketh it prosper."

15. To-day I removed from the house I have occupied the last three years, to another I have secured for two years to come. In no other house, since I left America, fifteen years ago, have I lived so long, or enjoyed so many comforts, or felt to such a degree, "the powers of the world to come," as I have in this. In removing, (and I have already removed some dozen of times) I always find that a great deal of rubbish has accumulated, which is not worth carrying away, and is fit only to be burned. And when we take our last remove, I fear we shall find that a great deal, which we called religion, and which we were at the trouble of lugging about with us through our whole pilgrimage, is perfectly worthless, fit only to be burned; and shall never think of taking it with us to the other world. Oh that we might no longer burden ourselves with such wretched furniture! but might empty ourselves entirely, and trust to our blessed Lord to make all the necessary preparation for us in those mansions above.

China.

JOURNAL OF MR. DICKINSON ON A MISSIONARY VOYAGE.

[Continued from p. 179.]

THE object of the voyage, and the results of Mr. Dickinson's inquiries till his departure from Celebes, were given in the last number.

Approach to the Moluccas—Scenery about Ternati.

March 11, 1837. The wind has been fair and strong since we left Bontain. In the morning we passed the island of Cambyna. We are now, at five, P. M., sailing beautifully along the southeast coast of Butung, four or five miles from the shore. The island rises to the height of 1,500 or 2,000 feet. There is now in sight a native campong pleasantly situated on the mountain's side, more than a thousand feet above the sea. A few other scattered houses present themselves to our view as we pass on. At Makassar we saw some of the natives of Butung, and were informed that they are very ferocious. The appearance of those whom we saw was not prepossessing. They are Mohammedans.

17. A fair wind from the west and northwest all day. The Xulla Isles in plain sight. There are four islands of considerable size,—Talyabo, Mangola, Bessy, and Lissamatula. The first two are each fifty miles or more in length. The land is rather high, from one to two thousand feet. Our course carried us near the south end of Xulla Bessy, but we saw no dwellings. These islands are subject to the sultan of Ternati. The Dutch have a small fortress on Xulla Bessy.

22. Ternati bearing northeast, and Makian bearing east, with two other lofty peaks distinctly visible, the same that have been seen at times for two days past. The appearance of these four islands, one of which, Tidore, forms a perfect cone, while the others are cones a little truncated, is very striking. Once seen, they will not be forgotten.

25. At mid-day we were moving forward with the gentle sea-breeze, Ternati on the left, and Tidore on the right, towering sublimely above us. On their sloping sides were fields of grass, beautiful groves, patches of sugar-cane and maize, many houses, some of them shaded by large trees, and others surrounded

by grass plots or fruit trees, the whole presenting an extensive landscape of great beauty and richness. The distance between the two islands does not exceed three miles, and nearly the half of this narrow passage is taken up by a small island, which is an object of much interest, though surrounded by scenery so far surpassing it. This island like its elder brethren, Ternati and Tidore, has the form of a regular cone; and it is cultivated to the very top, which is some 1,500 feet in height. Passing this island, we rounded the southern extremity of Ternati, upon which is a small fort, and then standing to the north two miles, we anchored in fourteen fathoms water, about three hundred yards from the beach. The resident's house is directly in front of us, and the larger fort a mile to the north. An English whale-ship, a Dutch bark, and a small schooner are the only vessels in port. The harbor is a good one, land-locked on all sides, and having two entrances, one from the south, and the other from the north. On the south, at the distance of three or four miles, is Tidore with its perfectly conical peak, rising to a height of not less than 5,000 feet, and with five smaller peaks of one third the height, growing up by its side. Toward the east is Gillolo, eight or ten miles distant, the shores of which are rather high, and covered with the same luxuriant verdure which we see on all sides. Turning to the north and northeast, the eye is delighted with another view of Gillolo, distant in this direction from fifteen to twenty miles, and presenting a succession of high mountains rising one beyond the other, till in the dim distance land and sky meet together. Toward the east is Ternati, most interesting and imposing of all, because more near. Who can look without enthusiasm upon these rich groves, these smiling fields and cottages, this sublime mountain piercing the clouds, and showing its blue summit in grandeur above them. It would be easy to imagine we had found the fabulous "isles of the blest." Eden itself was not more beautiful; and then there is the sublimity in addition. It was most refreshing to cast anchor in front of this neat and quiet town, and in the midst of such noble scenery. We were soon on shore, and as the resident was not yet to be seen, we walked toward the north, along the shore, passing pleasantly situated houses and gardens, till we came to the bazar, and then to the Chinese campong. The neatness of the houses and streets drew from us expressions of approbation,

and every thing we saw wore an aspect so pleasing, that had we been altogether ignorant of the human heart, we might have concluded that we had discovered in these far off and unfrequented seas the land of happiness. The bazar was well supplied with fruits, the durian and mangosteen, the king and queen of fruits, among them. When we inquired if the fruits were good and cheap, we were told "Ternati is the land of fruits." Found a Chinaman, who could understand my imperfect Hokkien, from whom, and from some others, something was learned respecting the Chinese who are living here.

26. Sabbath. At half past eight, A. M., we attended the Dutch church. Much gratified to see a congregation so large and so respectable in appearance. The number was nearly 120, a larger number by considerable than we usually see in Singapore. About fifty were females, who occupied the middle of the church. The singing, though rather harsh, was devotional. The preaching and all the services were in Dutch. The church is ancient and clumsy, but sufficiently large and commodious, and is in good keeping with the circumstances of the people. A christian congregation offering up prayer and praise, and listening to the tidings of salvation is any where a goodly sight, and in these ends of the earth it is peculiarly interesting. We left the church with most pleasant reflections. In the afternoon we had service on board.

Excursions about the Town—Sangir Islands.

27. Rose at four o'clock. The moon was shining beautifully upon the mountains, and on the calm sea. Started a little before sunrise for a walk toward the north. We passed first the Dutch part of the town, then the Chinese campong, next the house of the sultan, a brick building, the largest and the best upon the island; next the fort, and then through a long campong inhabited by Ternatians, the streets, houses, and grounds of which were more neat and comfortable in their appearance than is common among the natives of the Archipelago. The fences are made of bamboos about three inches in diameter, stuck into the ground, and so thick as to touch each other. One or two cross pieces are tied to these bamboo poles, and the fruit and shade trees which are stationed at suitable distances are made to answer in some measure as posts to

support the whole. The houses have their sides made of bamboo slats running up and down. The floor, instead of being elevated from the ground, according to the common, though not universal fashion of Malay houses, is the ground itself. In this respect, though in no other, the Ternatian house is inferior to the houses of the Malays. The roofs are of atap, that is, a kind of thatch made of palm leaves, the same that is used almost every where in this part of the world. The houses were surrounded with shrubbery and trees innumerable, and of every size, from the coffee-shrub to the tree of the forest. We passed three mosques, one large one, and two of smaller dimensions. They are constructed, like the houses, of cheap materials, but their high pyramidal roofs, at a distance, have an appearance somewhat imposing. We proceeded in our walk beyond the town to a small fort upon a point of land, over a mile from the large fort, and more than two miles from the anchorage. In the afternoon rode on horse-back to the southwestern part of the island. For the first two or three miles the road is sufficiently broad and smooth for a carriage; it afterwards contracts till it becomes an indifferent foot-path. We came at the end of our ride, to a small lake which we looked down upon from a height of two hundred feet nearly perpendicular, and then descending to the water, we looked upwards upon its lofty banks, the mountain itself on one side forming the bank. The scenery was wild and grand. We descended to the sea beach through a narrow passage in the bank, cut by the Portuguese, as we were informed, either with a view to draining the lake, or for the purpose of obtaining water power for machinery. In the evening we met at the resident's, Mr. Jungmichel, the former minister of the station, who on account of ill health is unable to preach, and now lives upon a pension of \$360 per annum.

28. Mr. J. is a Moravian, and came out first as a missionary. He has visited the Sangir Islands, and also Sio and Tagolanda. The Sangir Islands are about two hundred miles northwest from Ternati, and consist of one island not far from thirty miles in length, and several smaller ones. Sio and Tagolanda are a little south of the Sangirs, and the whole form one chain of islets extending from Manado in Celebes northward a distance of two degrees. Mr. J. visited the islands for the purpose of baptising the children, the people being all nominal

Christians. He baptised two hundred, he says, at one time. As he refused to baptise adults, on account of their gross ignorance, many called themselves children and entreated for baptism. He estimates the population of the Sangir Islands at 20,000, of Sio at 2,000, of Tagolanda at still less. More than a century ago the inhabitants of all these islands were reckoned to be 28,768. This is probably about the number now. They are claimed by the Dutch, but at present there are no agents of the government on any of the islands. In the Sangirs there are twelve towns or campongs, and three rajas. In Sio there are two towns. The inhabitants of this group are said to be harmless. I could learn nothing satisfactory respecting their language. Mr. Hofker, the government chaplain here, is to write immediately to the Netherlands Society to send a missionary to these islands, and if they decline doing so, he is to let us know at Singapore, that one may be sent from America, should it be thought best to occupy so small a field.

Ascent of the Mountain—Volcano.

29. Rose at half past three o'clock, and at five we were on our way to the mountain, attended by twenty Ternatians, furnished by the sultan. A walk of two miles through fine fields and groves, gradually ascending, brought us to a country house of the sultan. We had been lighted on our way at first by the moon, but now we had day-light. We halted for a few minutes to refresh ourselves with the pure water brought us by our guides, and with a view of the lovely landscape stretched out below us. Here one of our party being too much fatigued to proceed, left us and returned. After leaving this first landing place, we began in good earnest to ascend the mountain. It was very steep, but the road was better than we had expected to find it. About 1,800 feet above the sea, at the last habitation, we took our breakfast. Never did breakfast taste better, or do me more good, though we had neither plate, knife, fork, table, or chair, and only one little cup for the whole twenty-three. Thus strengthened, on our way we went with a light heart. Noble trees, rare and beautiful plants, fields of Indian corn and sugar-cane we passed on each side of our path. Trees of three feet in diameter were growing half way up the mountain. Mr. Lay found several things which were new and interesting

to him as a botanist. Wherever the rock protruded itself, care was taken to break off a piece. All was trap, either in its ordinary state, or partially fused. The last thousand feet, which from the base of the mountain appears as if clothed with delicate grass, we found to be thickly covered with wild cane fifteen feet in height. I know not how many scores of times I stopped to take breath. Often I inquired as to the distance, and received the same discouraging answer, "*jar lagi*," still distant; and it was long after the answer had been changed to "*sudah hampir*," almost done, before we reached the top. We had obtained from the vessel a long, stout rope, at the suggestion of the resident, who told us we were to be pulled up the difficult places by the natives who attended us. No use, however, was made of it. They needed our help as much as we needed theirs.

After reaching what we had supposed to be the summit, we found there were two other summits and two intervening valleys beyond us. We passed through one valley and up the second peak, and here our guides told us we must stop, as they did not think it safe to go further. There was still between us and the crater the highest peak of all, a huge black mass of cinders. At length we reached the top of this also, which we found to be the highest pinnacle of the mountain. We were now on the margin of the crater, which was sending up its smoke at our feet. The summit of the mountain is formed by four parallel ridges running from east to west. The third, measuring from the south, was the one upon which we were standing, and between this and the fourth, or most northerly one, which is a little less elevated, is the crater. The distance of the crater across from peak to peak may be a hundred yards, and its length twice as far; the depth is perhaps fifty yards. The quantity of smoke emitted is some of the time not much more than comes from a large chimney, but several times during the hour that we were watching it, the smoke filled a considerable portion of the crater. The height of the mountain, as measured by the barometer some years since, is 5,060 feet.

Much of the time we were surrounded by clouds, which cut off the view below. At times for a few minutes we were able to see the ocean, the large island of Gilolo, and some of the smaller islands. Our best prospects, however, were from the sides of the mountain as we were descending. Some of the time the sun was

shining in its strength, so as to blister my skin, yet the mercury fell to 73°. At night it is said to descend to 52°. Our guides were afraid of the volcano, and therefore were constantly urging our return. Partly to please them, and partly to ensure our getting back in one day, we yielded to their wishes. The descent was difficult and fatiguing, but far less so than the ascent. And our labor was now well rewarded by the magnificent prospects of land and sea which were here and there opening before us, and by the consciousness of having gone safely through labors which the strongest might be proud of. At four o'clock, eleven hours after our departure in the morning, we were again in the streets of Ternati. We went prepared to spend the night on the mountain, as we were told that only one European had ever ascended and returned in one day. The ascent occupied six hours and the descent three. We were fatigued of course, but were strong enough to go out in the evening. It is by far the greatest day's work I have ever performed. The labor of ascending Table Mountain, at the Cape of Good Hope, was little more than half as great. I am becoming sceptical in regard to the doctrine that Europeans and Americans under the equator must not walk, nor allow the sun to shine upon them. The latitude of the peak of Ternati is forty-eight miles north, longitude 127°, 13' east.

30. In the afternoon we went in the boat of the Himmaleh, accompanied by Mr. Duivenbode, an intelligent and communicative resident, to the north end of the island, to look at a place where lava has run down from the mountain into the sea. The stream of lava is about half a mile broad, and its course may be easily traced by the eye, from the sea, up the mountain's side to the crater. Such a scene of desolation as is presented by this mass of broken and half melted rocks, tumbled together in the greatest confusion, and destitute of vegetation, I never before saw. There must have been an earthquake succeeding the eruption, to break up the rocks, or else a local boiling up of the rocks from the crater down to the sea. The time of this great convulsion is unknown. The books speak of a violent eruption in 1693, and of severe earthquakes in 1770. Some of the older residents speak of earthquakes of which they themselves have been witnesses. I am not aware of any record or tradition of loss of life from earthquakes or eruptions.

Visit to the Sultan—Population, Name, and Language.

31. At half past four, P. M., the resident took Mr. Lay, Mr. Duivenbode, and myself in his carriage, and proceeded to the palace. The sultan having had previous notice, all was done in court style. From the gate to the house we passed between ranks of soldiers, some dressed in the native style, and others in Dutch uniform. A few wore hemlets, breast-plates, and shields, all of brass. We halted at the foot of a long flight of stone steps, and were received by his highness, attended by four of his chief officers, in Dutch uniform all of them. A band of music was playing while we ascended the steps, and at intervals during the whole visit. We were soon seated in a large room, some sixty feet by forty, furnished in the European style, with chairs, sofas, tables chandeliers, lamps, and pictures. After a little conversation, tea, coffee, and sweetmeats were brought, and then we were invited to walk upon a small battery near the house, which serves well as a promenade, the view from it being beautiful. When the sultan spoke to any of us, it was in Malay, but to his officers and servants he used the language of the island. The conversation of the company was thus carried on in four languages: Malay, Ternati, Dutch, and English.

The situation of the sultan's house is peculiarly well chosen. From the verandah there is one of the finest prospects which the island affords. On the right, toward the south, he has a full view of the dominions of his rival, the sultan of Tidore. In front and on the left he looks forth upon his own dominions in Gillolo. The northern and larger portion of Gillolo is subject to the sultan of Ternati, the southern portion to the sultan of Tidore. Gillolo is fertile, and capable of sustaining a large population, but is almost a wilderness, having a population of only 30,000, although the island is more than two hundred miles long. The name given to it by the natives is not Gillolo, but Halmahera, (great land.) Those who first visited the island landed at a small town called Gillolo, which name they mistook for that of the whole island. Halmahera has six or seven different languages, but those tribes subject to Ternati can to a considerable extent speak the Ternatian language in addition to their own. The inhabitants of the southern part of the island are Mohammedans. Those of the northern part are mostly pagans. It is

said the sultan of Ternati is unwilling to have them converted to either Islamism or Christianity, because he supposes they would be less industrious. He derives this inference from the fact that his subjects in Gillolo are more industrious than the few hundred christian Malays under the Dutch, or his own Ternatians, all of whom are Mohammedans. Saw several of the people of Gillolo about the grounds of the sultan. They were nearly naked. The two sultans of Ternati and Tidore receive each 14,000 rupees annually, about 5,500 dollars, from the Dutch, on condition that they destroy all the spices in their dominions. They have faithfully adhered to this condition, unnatural as it is. Of late the prohibition has been removed; but as no one can sell except to government, at the government prices, there is not sufficient encouragement to undertake the culture. Formerly when the Moluccas proper, that is Ternati, Tidore, Motir, Makian, and Batchian, produced the clove and nutmeg, it was only in the wild state, and yet so well adapted is the soil to this species of production, that these small islands easily supplied the whole world. Amboyna was selected for the clove, and Banda for the nutmeg, chiefly, it is probable, because the government, having exclusive control of these islands, could more easily prevent smuggling, while a set of men called "extirpators" were sent through the other islands capable of producing spices, thus securing to Amboyna and the Bandas a monopoly. When this monopoly shall have been broken up, (and it cannot always continue) the Moluccas proper will doubtless become as important, at least, as they were in the days of Milton, and we shall again hear

"Of Ternate and Tidore whence merchants bring
Their spicy drugs."

Milton's pronunciation is different from that of the natives, who give to each of these names three syllables.

The population of the island of Ternati, including 900 European and native subjects of the Dutch, is 5,000, and that of Tidore is about 6,000. The authority of the sultan of Ternati extends over Motir, Makian, a part of Gillolo as already noticed, the Xulla Islands, and a part of the north of Celebes. He can muster from fifty to one hundred war-prows, and is regarded as one of the most powerful chiefs in the Archipelago. His authority in Gillolo and the Xullas is greater than in Ternati, because here the Dutch government is a check upon him. The sultan of Tidore is less pow-

erful, having for his possessions only his own island, a part of Gillolo, and two or three very small islands. He has not in all more than 20,000 subjects, whereas his neighbor must have four or five times as many. The two are on good terms with each other ostensibly, but they are supposed to hate each other. The small island in the passage between Tidore and Ternati is called Mytara, and belongs to Tidore. The island just north of Ternati, called Hiri, and not Kiri, as laid down in the charts, belongs to Ternati.

The term Moluccas Mr. Duivenbode has never been able to learn the meaning or origin of, though he has made repeated inquiries among the natives. Strictly speaking, it is applied only to the islands east of Celebes and north of Oby Major, including the last mentioned island. Amboyna and Banda are included in the Moluccas only when the term is used in a wider or less proper sense. The languages of Ternati and Tidore, are very much alike, and are quite different from the Malay. The Arabs have reduced these languages to writing, introducing, as they do always when it is possible, their own alphabet. There are eight Arabs in Ternati, and two in Tidore. They claim, as usual, to be descendants of the Prophet, and in consequence exert much influence. Each of the sultans has a secretary who writes the annals of the kingdom. Neither of these languages are spoken by more than 10,000 people. The natives of the Moluccas and of the Timorian chain, have, according to Mr. Hofker, in each island a language of their own, which the missionary must learn. The Malay is used only for purposes of trade. Speak to the people on religious subjects in Malay, and they will not understand. Amboyna is the only island where Malay has driven out the original language. The aborigines of all the islands east of Borneo and Java, and west of New Guinea, are most of them pagans, and are called by the Dutch, Alfoors. Sometimes they limit this term to the pagan aborigines. The Ternatians are sometimes called Alfoors, although they embraced the Mohammedan religion as early as 1495, in the reign of Zainalabdin, who was the first Mussulman king. The term is used rather indefinitely.

The dress of the Ternatians consists of two garments, trowsers and a kind of frock descending nearly to the knees, resembling somewhat the European shirt. At a distance this dress resembles a little that of the Chinese, but differs from

it in being less full. They wear no kris or other war-like weapon in time of peace. In size and complexion they are much like the Malays, but have rather better features. They appear to be a more harmless race than the Malays.

April 1. An early walk to the sultan's country house. Took my breakfast under a mangosteen tree. Saw many durian trees. The tree is as majestic as the fruit is delicious. One of the trees which I saw was equal in size to the largest elms of America, and the fruit, half as large as one's head, was hanging by hundreds and thousands from its wide spreading branches.

2. Sabbath. At church in the morning, service in Malay. Every Sabbath afternoon, and once a month in the morning, I believe there is a Malay service. Number present not so large as before.

Schools—Classes of Inhabitants—Dutch Missions in the Archipelago.

3. Carried on shore and left with Mr. Hofker a few Chinese tracts and gospels, a few Malay tracts in the Arabic character, with thirty testaments and five Bibles in the Roman character. Those in the Roman character are the only ones he thinks he shall want. When I asked permission of the resident to carry books on shore, his reply was that a box of Chinese Bibles was sent hither from Amboyna and sent back again, because there are no persons here that want them. Mr. Hofker reminds me almost every time I see him, that the government are much opposed to all interference with the religion of the Mohammedans.

There is a Dutch school here taught by a master from Holland, who receives about 700 dollars per annum. A part of this sum is paid by the government, and the remainder by the parents of the children. Pupils forty-five. There is a Malay school taught by a native, having eighty-three pupils. Only the Roman character is used in the Malay school. This remark applies to all christian, or more properly speaking, government Malays, throughout Netherlands India. The Dutch missionaries have little or nothing to do with the Arabic character. The number of Malays here, nominally Christian, is about 700. A few of them may be pious, but the mass are far otherwise. The number of persons who are Dutch or part Dutch, is from one to two hundred. In the fort there are fifty European soldiers. The number of Chinese is 130, all of whom speak the Hokkien. About

thirty of them were born in China. They have a small school. The Chinese captain is rich, and his daughter is married to Mr. Duivenbode. The number of Chinese in all the Dutch islands east of Java and Borneo, probably does not exceed 3,000. They may be estimated as follows: Makassar 1,000, Amboyna 300, Ternati 130, Manado 100, all the other Moluccas including Banda 150, Timor 200. This would leave over 1,100 out of the 3,000 for the smaller places. They are nearly all traders; a few are mechanics. They are on good terms with the natives. Their influence, except in the way of commerce, is inconsiderable.

The Moluccas, beautiful and interesting as they are, cannot at present be considered important to the missionary; first, because their population probably does not exceed 200,000, while the languages spoken are not less than twelve; next, it will be almost impossible to obtain permission for a missionary to reside here; and if permission were once obtained, he would find himself hampered on all sides.

Mr. Hofker has furnished me with the following list of the missionaries and stations of the Netherlands Society in Dutch India: In Sumatra two, one at Bencoolen and the other at Padang, at Rhio one, near Batavia one, at Timor Coupang one, at Makisser one, at Litty two, at Moa one, at Amboyna two, at Saparooa near Amboyna one, at Banda one, at and near Manado five; in all eighteen missionaries. The five missionaries in the district of Manado in Celebes are said to be very successful. Conversions to nominal Christianity have been numerous. The natives of that part of Celebes are pagans. The German missionaries at Banjermassing in Borneo have no connection with the Netherlands Society.

Sandwich Islands.

LETTERS FROM MR. THURSTON, DATED AT KAILUA, ON HAWAII.

UNDER date of April 24th, 1837, Mr. Thurston gives the following statement respecting—

Additions to the Church—Schools—Contributions from the People.

Since I wrote in October last, no great changes have occurred in the state of feeling among the people. There has been a pleasing attention to religion during most of the year, or since our last general meeting. There have been, we

trust, some conversions to God. In November last thirteen were admitted to the church by profession, and on the first Sabbath in February sixteen more; making in all twenty-nine that have been received to the church since our last communication. These, however, were not from those who we hope have been converted this year. Most of them have appeared well for a much longer time. The church members generally appear well, and most of them give increasing evidence that they are born of God and are growing in grace. Some are more than usually engaged in religion.

It has been our custom, since the formation of a church at this place, to meet the members once a week, on Saturday evening, for the purpose of religious conference and prayer. Since February last I have, besides this meeting, set apart one half day in each week for the purpose of a more personal conversation with the members of the church than I could have at a general meeting of the whole. I therefore divided the church into four parts, and one of these divisions come to my house on each week, so that during a month I can see and converse with all the members of the church, that is, all, except those who may be ill, or absent at the time on a journey, or for some other sufficient reason. I have endeavored on these occasions to ascertain the state of their minds and to arouse their souls to thought, to feeling, and to action. These opportunities of familiar conversation with the members of the church I have enjoyed much myself. It has been one of the most interesting parts of my labors for three months past, and I am well persuaded it has had a happy influence on the church generally. There is certainly more tenderness of conscience, more union of feeling, and more brotherly love, than I have known before for many years. There have been, however, a few cases of discipline. Five have been suspended from the communion for a season, four of whom have been restored.

Besides those received on examination, three have been received by letter from other churches since last November; making an addition of thirty-two in all to the church. Six have been dismissed to other churches. There are now in regular standing 158 members. Two remain suspended, and one remains excommunicated. Death has made ravages among the members of our church. Seven have deceased since our last general meeting.

The number of children that have been baptised since our last letter is twenty-three; the whole number that have been baptised at Kailua since 1828, is ninety-five; of which number six have died.

Some of our schools for adults have been revived a little. An increasing interest has been manifested in them. Calls for books have been more numerous and pressing, especially for the New Testament. Our proportion of the 10,000 copies that have been printed, has not half supplied the people with that book.

Our six teachers, graduates of the high school at Lahainaluna, are doing very well with the children whom they have collected into their schools. At our last examination the first of this month, there were about 700 children in all the schools, including the school for girls at Kailua. Four of these teachers are members of the church, and the other two give some evidence of piety. The influence of these teachers on the people of the villages where they are stationed is good; and they are becoming more attentive to schools and religious instruction. The prospect of good to the rising generation is becoming brighter, and we hope at no distant period, that the children and youth of these islands will, as a general thing, be brought under a course of physical, mental, moral, and religious instruction.

Our monthly maternal and paternal meetings have been regularly kept up to the present time, and we think they have had a good influence on the minds of parents. It is manifest that parents are becoming better informed respecting their duty to their children. There is, however, a great deal of heathenism still remaining, and it shows itself in the manner in which parents manage their children. There are a few christian families in which the children are regarded with much solicitude, and are managed with considerable skill and judgment. But such families are very rare among us. The example of those will, however, have influence in bringing about a better state of things; and it is gratifying to observe a gradual improvement in this respect. Young parents manage their children much better than did their fathers before them.

Since our new meeting-house was dedicated, on the 4th of February, our congregation has been considerably enlarged. This is owing principally to the fact, that no meetings have been had at our two out-stations since that time. A great proportion, however, of the people,

who were accustomed to attend at these places, do not now attend at Kailua. The more serious portion only of the people of those parts attend, and the distance is too great to expect a regular attendance of the inhabitants generally.

Much more preaching needs to be performed, than can be done by one man, unless he could be entirely devoted to it, and spend a considerable part of his time in pastoral visiting and preaching among the people. I have set apart one half day in a week to receive at my house those who wish to come for the purpose of conversing on the great concerns of their soul's salvation.

It seems from the statement below that the people about Kailua are beginning to manifest some christian public spirit, and a willingness to make effort to maintain schools and religious institutions among themselves.

For two or three months past the members of the church and others so disposed have contributed in wood to the value of seven or eight dollars a month. This, though a small monthly contribution, may, in the course of time, amount to considerable, should it be continued, and I trust it will, or something of a similar kind. The avails of this is to be applied to the support of native teachers, and for building and furnishing school-houses. I think we may expect that the churches and people will do more hereafter for the support of their teachers, their schools, and their religious institutions. We believe that the cause of our Redeemer is gradually advancing, not only here, but through the island. Pray for us, that we may have more faith in God. Pray for our children that they may all be converted to God and be fitted to become missionaries of the Lord Jesus.

Writing again, October 30th, Mr. Thurston remarks upon the—

Teachers and Number of Pupils—Clothing—Further Enlargement of the Church.

The schools in this part of Kona are on the whole prosperous, and we think some advances have been made, especially in the schools for children. Some of the larger boys and girls have made considerable improvement in mental arithmetic, and in the study of geography. We have two additional teachers from the seminary, now engaged in schools for children, which makes eight in all

who have enjoyed the privilege of that institution, and two others which are not much inferior in point of intelligence to those who have spent four years at the seminary. Of these ten teachers, eight are members of the church and appear to exert a good influence over their scholars, and over the people generally in the neighborhood of their schools. In these schools there are about eight hundred children, from the ages of five or six years to sixteen or seventeen. Our adult schools remain about stationary. They generally meet once a week for reading. In our Sabbath school there are about five hundred scholars on the verse-a-day system. Doct. Andrews has just commenced a Sabbath school consisting of ten classes, ten in each class, and ten teachers, of whom he is the superintendent. The book from which lessons are given out, is the "*Huliano*," similar to Bible class books used in America. Mrs. Thurston and Persis have each a Bible class of girls, whom they meet on the Sabbath, and those in most of the schools are instructed more or less on the Sabbath from this Bible class book. Since July last, the girls' school at Kailua has been laid aside, or rather the children, male and female, have been divided into three schools instructed by native teachers, two of them from the seminary, and one other. These schools contain between seventy and eighty scholars each, male and female. Our school-house, where the girls were taught and where most of our weekly meetings were held, has fallen, and in consequence some of our meetings have been laid aside for the present. The people are collecting materials for a stone-house, which we trust will be of a more permanent nature than the former one.

Since I wrote you last, the governor has put up a stone building, seventy feet by thirty, designed for the manufacture of cloth, if he can obtain a competent teacher for the purpose, which, it is presumed, he will be able to do from Miss Brown's school at Wailuku, in case she does not come herself. The governor is very desirous that the manufacture of cloth should be commenced on this island, and we hope he will not be disappointed in his expectation of obtaining a teacher or teachers for this purpose. I mention this as a subject interesting to us here, and doubtless will be so to you.

The first Sabbath in this month nineteen were admitted to the church by profession, and one by letter from the church in the seminary at Lahainaluna.

There have been no new instances of discipline. The members of the church generally appear well. There are some of whose piety I still doubt, but the greater part appear to be decidedly on the Lord's side, and are humble, active, engaged Christians. The church, with those who profess to be on the side of piety and good morals, continue their monthly contributions in wood, which amount to about two cords a month. I spend one half day every week in particular conversation with the members of the church, as stated in my last letter, which I find to be very useful, as a means of stirring up their minds by way of remembrance.

The state of the people generally is interesting. There are new instances of seriousness occurring among them, but there is not what would be termed a revival of religion. Of those lately received to the church, eleven became hopefully pious during the last year. There are some others who appear well, and may be admitted hereafter, should they continue to give evidence of a change of heart. I never feel so much the need of wisdom and counsel, and the weight of my responsibility, as when I select individuals to be received to the church. Pray that I may be guided by heavenly wisdom and heavenly love in this great concern, that none may be received to the church but the real followers of the Lamb; and that none may be kept out of it who have been born of the Spirit.

LETTER FROM MR. BISHOP, DATED AT
EWA, OAHU, OCT. 20, 1837.

Church enlarged—Schools revived—Progress generally.

WITHIN a year past our chapel, previously begun, has been finished. It was dedicated on the 15th of February, at which time we held a protracted meeting of one week. It was an interesting time with the people of Ewa, the blessed effects of which are felt to this day, and will be, I trust, to eternity. Since our public worship has been held in the new chapel we have had it filled to overflowing every Sabbath, and a growing attention among the people has been manifested towards the duties of religion. Our morning prayer meetings and weekly lectures have been well attended, and about one hundred persons are in the habit of calling upon me every Wednesday to converse on the concerns of their salvation. Twenty-seven persons have

been admitted to the church since I first came here and as many more give pleasing evidence of spiritual life, who will in due time be received.

The people of this district are much behind those of the older stations in religious knowledge, and consequently are more liable to imbibe erroneous views of their spiritual state, than those who have been more fully taught. But the church members continue to appear well, are united and harmonious, and are becoming valuable helpers to me in the work, going out into the remote and destitute neighborhoods around us to collect and exhort the people. Our chapel is already too small for the congregation which assembles on the Sabbath, and must be enlarged as soon as the people shall be able to bear the expense. The number of hearers who now assemble amounts to a thousand, and would doubtless be much larger, were there more room in the house.

The schools of Ewa are rising again from their former prostration. Quarterly examinations are held, and teachers are encouraged by donations of books and other small gratuities to make frequent effort to instruct the district schools, which, for several years after the death of Kaahumanu, were in a sadly neglected state on this island.

For several years past the cause for which we are here laboring has been upon a steady advance throughout the islands, and seems to be taking deeper and deeper hold upon the minds of the people. I doubt whether it would be very easy, at the present time, for any power on the island to cause such a sudden reaction now in the feelings of the nation as was effected here some years ago. Our plans of operation are intended to embrace the whole islands, and bring up the nation, as a body, to the light and blessings of Christianity. We are fully satisfied that any aim short of this, with all the contracting influences which are at work, would leave us liable to failure in the principal object of our labors.

RECENT INTELLIGENCE.

PERSIA.—Mr. Merrick was at Sheshawan, the village where the prince Malek Kassim Meerza has opened his school, on the 29th of November, having gone there from Ooroomiah, by invitation of the prince, who wished him to spend the winter with him as his tutor. It was, however, uncertain whether he would long remain there. The school of the prince was not in a flourishing condition.

TREBIZOND.—During the last summer and autumn the plague raged in Trebizond and the adjacent villages, forty or fifty persons dying daily. The mission families were somewhat exposed, but were preserved from taking the disease. Early in December they opened a small school of five boys. The intercourse of the missionaries with the people, especially the Armenians, was rather increasing.

CONSTANTINOPLE.—On the 6th of January Mr. Dwight wrote—

The school at Hass Koy prospers wonderfully. They have no room to receive more scholars. Our two christian brethren, Hohannes and Der Kevork, the teachers, appear more humble, spiritual, and devoted to the work of the Lord. The former spends an hour each day in giving religious instruction to sixty of the oldest scholars. The director of the school also appears like a truly pious man. The more I go among the Armenians, the more evidence I see that the work of the Lord has taken deep root in the nation. There are, however, many watchful adversaries.

BROOSA.—Mr. Schneider writes on the 16th of December, that Mrs. S. had been afflicted with a severe and protracted sickness, which had very much interrupted their labors for nearly three months. She was then convalescent, and likely to be fully restored. For two months previous to the illness of Mrs. Schneider the plague had driven them from Broosa to a country village three miles distant, and cut them off from nearly all intercourse with the people.—Two young men, who have been in the family and under the instruction of Mr. Powers more than a year, are improving in knowledge and character, and both give evidence of having been renewed by the Spirit of God.

GREECE.—The school at Argos contains about one hundred pupils, but the prospect of extensive and permanent usefulness there seems to be rather diminishing than increasing, on account of the removal of the people to other places.—Mr. Riggs, while at Smyrna in October last, visited the neighboring village of Boujah on the Sabbath, with the intention of attending an English service there; but on receiving an intimation from some Greeks belonging to the Greek and papal churches, that they should like to have preaching in Greek, he preached to them in that language in the afternoon, when the place of assembling was filled.

Mr. King, at Athens, writes January 20th, that the call for books was as great as ever, and he had put in circulation 38,379 copies of the Scriptures, school-books, and tracts, and could have distributed many more, had they

been on hand. The attendance on his Sabbath services was much as usual.

JANUARY 3d Mr. Houston writes from Areopolis, in Mani, the station commenced by himself and Mr. Leyburn, in April of last year, that their school had been opened with fifty pupils, most of them of a very promising character. A well qualified teacher had been secured. Much scriptural knowledge was imparted.

BEYROOT.—Mr. Smith, after having spent more than a year at Smyrna in preparing, in connection with Mr. Hallock of the Smyrna press, a new and improved fount of Arabic type, writes on the 14th of January that he was about leaving Smyrna for Alexandria in Egypt, where he expected in February to join Prof. Robinson, of the New-York Theological Seminary, and proceed with him to Mount Sinai and Petra, thence to Jerusalem, and subsequently to visit various important places in Palestine and Syria. He hoped to be able to perform, while on this tour, a good deal of the labor appropriate to the traveling missionary, and at the same time obtain a more thorough knowledge of the countries and people, and improve his health.

CEYLON.—Mrs. Cherry, wife of the Rev. Henry Cherry, died on the fourth of November. Her disease was a pulmonary affection, which began to develop itself before she left her native country.

INDIAN ARCHIPELAGO.—Mr. Arms, from the mission on Borneo, arrived at Salem, in the ship Governor Endicott, from Singapore, on the 28th of April.

Mr. Ennis, whose visit to Sumatra was mentioned at p. 188, returned in safety to Batavia in December.

SANDWICH ISLANDS.—Interesting communications have just been received from the missionaries, giving accounts of revivals which had been experienced or were in progress at a number of the stations, and numerous additions to the churches. Copious extracts will be given next month.

Mr. Dibble and his two orphan children arrived at Fairhaven, in the ship Charles Drew, on the 28th of April. An attack of hemorrhage had much impaired his strength before leaving the islands; and another attack on the passage home nearly deprived him of life. His health is again comfortable.

CHEROKEES.—There have recently been printed at the mission press at Park Hill, 500 copies of an Almanac in the Cherokee language, with an astronomical calendar prepared

for that latitude and longitude, containing 24 pages; also 1,500 copies of a tract on intemperance, entitled *The Evils of Intoxicating Liquor, and the Remedy*, embracing 12 pages; also a small Catechism of eight pages.

OJIBWAS.—The Gospel by John, and the Acts of the Apostles, in the language of the Ojibwa Indians, have lately been printed at Boston, the former containing eighty-three pages, and the latter 108; and 1,000 copies of each struck off. The former was from the translation of Peter Jones, a native preacher of that tribe, connected with the Methodist mission, having been revised and written so as to conform to a different orthography. The latter was translated by Mr. Hall, aided by an Ojibwa assistant.

INDIANS WEST OF THE ROCKY MOUNTAINS.—On the 18th of March, the instructions of the Prudential Committee were delivered by one of the Secretaries of the Board, to Rev. Messrs. Elkanah Walker, and Mrs. Walker, from the state of Maine, Cushing Eells and Mrs. Eells from Massachusetts, and Asa B. Smith from Vermont, and Mrs. Smith from Massachusetts, and Mr. William H. Gray and Mrs. Gray from the state of New York. These families are destined to the Indian tribes on the Columbia river, Mr. Gray having previously spent a year in connection with the mission there, from which he returned last autumn. The services on the occasion were held in the Brick Church in the city of New York. Besides the instructions and appropriate devotional exercises, an address was delivered by the Rev. Dr. Spring.

DONATION FROM A MISSIONARY.—One of the missionaries of the Board recently wrote as follows to the treasurer—

For some time after myself and Mrs. ——— engaged in the missionary life, we thought all that was required of us, was to devote ourselves, our time, our strength and our hearts to the work of the Lord; and that we might retain as a provision for time of need, the little patrimony that had come into our hands. But of late we have felt it our duty to do more, and especially at this time of unusual pressure.

We have two children to educate; but we hope by the aid of their own industry to be able to do that, and to spare something to aid in making known the gospel to the millions of our fellow men who are living without God and without hope. Inclosed is an order for \$100 for the A. B. C. F. M. We believe it is the surest investment we can make in these treacherous times. If all those who have money and who profess to love our Lord and Savior, were willing to trust him with a portion of their substance, there would be no want of funds to sustain the great and noble objects of christian benevolence.

Donations,

RECEIVED IN APRIL.

<i>Central Board of Foreign Missions,</i>	
G. L. Sampson, Richmond, Va. Tr.	
1,700; less discount, 76,50;	1,623 50
<i>Boston and vic. Ms. Aux. So. C. Stod-</i>	
dard, Tr.	1,000 00
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Keene, A. Blake,	10 00
Marlborough, Mon. con. in Trin. chh.	7 90
Rindge, Mon. con.	52 00—69 90
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Linebrook, Mon. con. 9,52; la. 4,62; 14 14	
Newburyport, Quar. coll. in Mr.	
Stearn's so.	45 11—59 25
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Danvers, S. so. Gent. 87; la. (of	
which for <i>George Cowles</i> and	
<i>H. G. Park</i> , Ceylon, 40; 75,72;	
mon. con. 20;	182 72
Topsfield, Gent. in Mr. McEwen's	
so. 32,98; la. 50,46; mon. con.	
16,82;	100 26
	282 98
Less discount,	1 78—281 20
<i>Geneva and vic. N. Y. by C. A. Cook, Agent,</i>	
Adams, Coll. 51,91; mon. con. 37,40; 89 31	
Camden, Mon. con. and coll.	
27,63; fem. miss. so. 21; H. I.	
M. and Co. 10; J. H. G. 1; Dr.	
T. 1;	60 63
Campbell, Presb. chh.	10 00
Carroll, Rev. J. S. Emery,	10 00
Champion, S. Calkin,	2 00
Fulton, Mon. con.	30 00
Geneva, A lady, 10; presb. chh.	
P. Bronson, 25; M. Hall, 10; D.	
O. Crane, 5;	50 00
Jasper,	2 00
Martinsburgh,	4 79
Mexicoville, Mon. con.	9 23
Oswego, 1st presb. chh. mon. con.	
39,91; coll. 45,84; sab. sch. for	
child in Ceylon, 20; juv. misses	
sew. so. for <i>Robert W. Condit</i> ,	
Ceylon, 20; Mrs. Condit, for	
<i>Elisha D. Whittelsey</i> , Ceylon,	
20; Miss L. Park, for <i>Louisa</i>	
<i>Park</i> , Ceylon, 20; 2d presb. chh.	
mon. con. and coll. 34,25;	200 00
Penn Yan, Aux. so. for miss. be-	
yond Rocky m.	44 00
Prattsville, Mon. con.	13 16
Pulaski,	11 50
Sacket's Harbor, Coll. 56,41; s. s.	
m. so. for chil. in Siam, 8;	64 41
South Port, Presb. chh.	28 00
Watertown, 1st chh. to constitute	
Rev. ISAAC BRAYTON, an Hon.	
Mem. 73,55; 2d chh. 57;	130 55—759 58
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Lexington, Mon. con. in presb. chh.	10 00
West Durham, Rev. L. H. Fellows,	1 12—11 12
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Hartford, Part of sub. ack. in Oct.	700 00
<i>Merrimack co. N. H. Aux. So. Rev. D.</i>	
Kimball, Tr.	4 00
Henniker, Gent. 84,52; la. 49,48;	
mon. con. 41; young la. Mah-	
ratta so. for <i>Mary E. Darling</i> ,	
Bombay, 14;	189 00
Hopkinton, Gent. 27,60; la. 18;	
mon. con. 15,81; sab. sch. in	
cong. so. for sab. sch. Constant-	
inople, 10; Rev. Mr. Kimball,	
5; less dis. 75c.	75 66—268 66
<i>Michigan aux. so. E. Bingham, Tr.</i>	
Bloomfield, Chh. and so. 5; Brooklyn, do.	
1,19; Detroit, G. C. M. 5; a lady, 5; W.	

C. V. 2; Farmington, Chh. and so. 12;	
Flat Rock, do. 10; Franklin, do. 12;	
Lyons, do. 14,25; Marshall, pr Rev. C.	
Clark, 51,61; pr L. W. Hart, 33; Mon-	
roe, W. Lawrence, 50; mon. con. 41,35;	
Mount Clements, Mon. con. 16,28;	
Mishawaka, Ia. do. 20; Northville, H.	
D. Bradley, 10; Pontiac, Mrs. V. 5;	
Rochester, Chh. and so. 7; M. Adams,	
30; St. Clair, Chh. and so. 6,50; Stoney	
Creek, do. 5; Troy, do. 4; Verona,	
A lady, 2; indiv. 5,48; ear rings, 75c.	
Webster, Chh. and so. 7; Wheatland,	
do. 6; White Pigeon, do. 7; Ypsilanti,	
do. 43,50;	417 91
<i>Middlesex North and vic. Ms. Char. Asso.</i>	
J. S. Adams, Tr.	
Ashby, Gent. 11,16; Miss Sarah Taylor,	
dec'd, 5;	16 16
<i>Middlesex South Confer. of chhs. Ms.</i>	
P. Johnson, Tr.	
Framingham, 11; less. dis. 40c.	10 60
Lincoln, Mon. con. 11,75; coll. 8,05; 19 80	
Sherburne, Juv. so. for sch. in	
Ceylon,	17 00—47 49
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
Albion, Juv. so. for <i>Gilbert Craw-</i>	
<i>ford</i> , Ceylon,	20 00
Carlisle, Presb. chh.	8 75
Gainsville, Do. 37; fem. miss. so.	
11,75;	48 75
Lakeville, Miss Betsy Sanger,	5 00
Lyme, Presb. chh. 29,67; fem.	
miss. so. 9;	38 67
Moscow, Mrs. Tracy,	2 00
Ogden, Presb. chh.	67 00
Pembroke, Do.	19 74
Perrinton, 1st cong. chh.	22 51
Perry, 1st presb. chh.	50 00
Pike, Cong. chh.	25 00
Pittsford, Presb. chh.	64 00
Portage, 1st presb. chh.	7 00
Rochester, 1st presb. chh. 10;	
mon. con. in do. 16,66; sab. sch.	
in 3d presb. chh. 20; young la.	
of do. 2,75; a friend, for miss.	
beyond Rocky m. 5;	54 41
Sweden, Presb. chh. 12; fem.	
benev. so. 5;	17 00
West Bloomfield, La. of 1st cong.	18 00—467 83
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
New Haven, Centre chh. and cong. 220,20;	
mon. con. in 1st and united so. 24,93;	
do. in 3d chh. 13,39; do. in Yale coll.	
10,10;	268 62
<i>New Haven co. Ct. West Concociation,</i>	
A. Townsend, Jr. Tr.	
Woodbridge, Mon. con.	7 56
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	
(Of which fr. Bowery and Pearl-st. chhs.	
10; \$100 from Carmine-st. chh. prev.	
ackn. constitutes Mrs. ELIZA DOWNER	
an Hon. Mem.)	1,456 96
<i>Northampton and neighboring towns, Ms.</i>	
Aux. So. J. D. Whitney, Tr.	
Chesterfield, A friend,	1 00
Cummington, Fem. benev. so. 3,05;	
Mrs. A. Briggs, 10;	13 05
Goshen, Gent. 20,17; la. 20; mon.	
con. 6;	46 17
Hadley North, La. so. (which and	
prev. dona. constitute Rev.	
EBENEZER BROWN an Hon.	
Mem.)	20 55
Hatfield, Mon. con.	25 00
Middlefield, Dorcas so.	3 00
Northampton, 1st par. benev. so.	
123,28; Edwards chh. benev. so.	
22; mon. con. 74,08; la. 76c.	220 12
Norwich, Mon. con.	5 31
Southampton, Do.	10 06
South Hadley Canal, Do. 45,50;	
1st par. do. 37;	82 50
Westhampton, Gent.	1 00
Whately, Mon. con. 45; gent. 17;	
la. 20;	82 00—509 76

<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Fairfield,	27 50
Ridgefield, Mon. con.	9 00
Sherburne, \$50 prev. ack. fr.	
L. Lathrop, constitutes Rev.	
GEORGE G. DELAVAN an Hon.	
Mem.	
Utica, La. of 1st presb. chh. for	
sch. in Persia established by	
Prince M. K. M.	50 00—86 50
<i>Orange co. Vt. Aux. So. J. W. Smith, Tr.</i>	
Chelsea, Mrs. A. Hale, to constitute	
HARRY HALE an Hon. Mem.	100 00
<i>Pilgrim Aux. So. Ms. By Rev. A. Jackson,</i>	2 00
<i>Windham co. Vt. Aux. So. N. B. Williston, Tr.</i>	
Bradleboro', E. Vill. Sab. sch.	2 21
Dummerston, Cong. so. 12,12;	
sub. sch. 30c.	12 42
Halifax, Mon. con.	19 21
Marlboro', Do.	6 00
Townsend, Cong. so.	16 00
Wilmington, A lady,	60—56 44
<i>Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.</i>	
Oxford, La. for miss. beyond Rocky m.	
(of which to constitute Rev. ASA B.	
SMITH an Hon. Mem. 50; 80; mon. con.	
63,28;	143 28
<i>Total from the above sources,</i>	\$8,353 63

VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H. Mon. con. in cong. so. 5;</i>	
Sally McPherson, 10;	15 00
<i>Adams, N. Y. 1st cong. chh.</i>	10 25
<i>Albany, N. Y. Dep. by Mrs. E. M. Dayton,</i>	
20; mon. con. in 2d presb. chh. 3;	23 00
<i>Alfred, Me. Cong. chh. and so. coll. 32;</i>	
mon. con. in do. 30;	62 00
<i>Allentown, N. J. Juv. mite so. for Mr.</i>	
Spaulding, Wallawalla,	5 00
<i>Almond, N. Y. Presb. chh.</i>	5 00
<i>Alton, Ill. Presb. chh. mon. con. 20,58; sub.</i>	
in part, 51.77;	72 35
<i>Amsterdam, N. Y. Mater. asso. for Halsey A.</i>	
Wood, Ceylon,	20 00
<i>Andover, Ms. Students in Phillips acad.</i>	32 00
<i>Athens, Ga. D. H. Ely, 5; c. box in Mr.</i>	
Hoyt's chh. 5;	10 00
<i>Attleboro', Ms. Mr. Ober's so.</i>	19 50
<i>Bloomfield, N. J. Miss so. in fem. sem. for</i>	
Harriet B. Cooke, Maria H. Cooke, and	
Mary Seymour, Ceylon,	60 00
<i>Boston, Ms. Old South so. 200; M. A. 20;</i>	
central sab. sch. of Old South chh. for	
Samuel H. Stearns, Ceylon, 20; a friend,	
10; coll. by Mrs. M. Cooper, for Ind. chil. 5,	255 00
<i>Bridgeton, N. J., L. Q. C. Elmer,</i>	10 00
<i>Brighton, Ms. Fem. miss. so.</i>	18 00
<i>Brimfield, Ms. Ladies, by J. H.</i>	7 68
<i>Bristol, R. I. La. miss. so.</i>	5 00
<i>Brookline, Ms. Mrs. L. Pierce,</i>	10 00
<i>Buffalo, N. Y. 1st presb. chh. 73,54; mon.</i>	
con. in Pearl-st. presb. chh. 19,29;	92 83
<i>Burton, N. Y. Mon. con. in presb. chh.</i>	8 85
<i>Byron, N. Y. Fem. miss. so.</i>	2 31
<i>Calais, Me. Mrs. J. Darling, for Joshua Dar-</i>	
ling, Ceylon,	20 00
<i>Carlisle, Pa. 1st presb. cong.</i>	100 00
<i>Chambersburgh, Pa. Presb. cong.</i>	40 00
<i>Charleston, S. C. Juv. miss. asso. of 3d presb.</i>	
chh. to constitute HENRY M. BRUNS, an	
Hon. Mem.	100 00
<i>Chester, N. H., E. par. Mon. con.</i>	42 25
<i>Chesterville, Me. Mon. con.</i>	24 00
<i>Chichester, N. H. Do.</i>	10 21
<i>Constantinople, Coll. in chil. miss. box, 13;</i>	
J. Cartwright, 10;	23 00
<i>Danville, Pa. Mrs. Montgomery,</i>	10 00
<i>Derby, Ct. 1st cong. chh. for Harry Johnson,</i>	
Ceylon,	20 00
<i>East Whitehall, N. Y. Cong. so.</i>	32 00
<i>East Windsor, Ct. Theolog. sem. 46; mon.</i>	
con. in do. 42,40; juv. so. 60c.	89 00
<i>Enosburgh, Vt. Gent. asso. 45,66; la. asso. 15;</i>	60 66
<i>Exeter, N. Y. Chh. and cong.</i>	
Fairlee, Vt. Miss Bliss, dec'd,	108 68
<i>Fishkill, N. Y. La. of presb. chh.</i>	4 00
<i>Fresh Pond, N. Y. Presb. chh.</i>	23 62
<i>Friendship, N. Y. Do.</i>	8 00
<i>Garland, Me. Chh. mon. con.</i>	5 00
<i>Georgia, By Rev. D. Abeel,</i>	14 48
<i>Greenfield, N. Y.</i>	35 00
<i>Greenwich, Ct. Rev. Dr. Lewis,</i>	6 00
<i>Hagerstown, Md. Sewing so. of presb. chh.</i>	20 00
for Matthew L. Fullerton, Ceylon,	
<i>Hallowell, Me. R. K. Page, 500; ded. am't</i>	25 00
ack. in Sept. 250;	250 00
<i>Hardwick, Vt. T. Tolman,</i>	10 00
<i>Harrisburgh, Pa. Presb. cong. 231,50; mon.</i>	
con. 36;	267 50
<i>Harwich, Ms. Mon. con.</i>	11 80
<i>Hudson, N. Y. Gent. asso.</i>	50 00
<i>Ipswich, Ms. Mackinaw so. in fem. sem.</i>	
18,43; mon. con. in do. 12,57; an indiv. 3;	34 00
<i>Jamaica, N. Y. Presb. chh. mon. con.</i>	5 00
<i>Kranzburg, Me. Mon. con.</i>	11 00
<i>Kingsboro', N. Y., M. Burlingame, 10; P.</i>	
Mead, 10; a friend, 10; E. B. 5; A. J. 5;	
S. W. C. 5; C. P. 5; I. P. 5; indiv. 67,23;	
less dis. 1,45;	120 78
<i>Leacock, Pa. J. Johnson,</i>	20 00
<i>Leacock and Middle Octorara, New Castle</i>	
Presbytery, Balance for Mr. Schneider,	9 12
<i>Lenox, N. Y. Presb. chh. 48; W. Colton, 10;</i>	58 00
<i>Le Roy, N. Y. La. benev. so. and cir. of</i>	
industry,	12 00
<i>McKean, Pa. Presb. chh. mon. con. for bi-</i>	
bles in for. lands,	8 75
<i>Medina, N. Y. Presb. chh.</i>	16 50
<i>Montrose, Pa. Presb. chh.</i>	6 00
<i>Mount Morris, N. J. 1st presb. chh.</i>	100 00
<i>Napoli, N. Y. Mon. con.</i>	83
<i>Newark, N. J. 1st presb. chh. I. P. Jackson,</i>	10 00
<i>Newburgh, N. Y., A friend,</i>	1 00
<i>New Castle, Del. Aux. miss. so.</i>	60 00
<i>Newton, E. par. Ms. Mon. con.</i>	16 29
<i>Newville, Pa. Presb. cong. 64,50; Miss R.</i>	
Irvin, 18;	82 50
<i>New York city, A friend, 10; D. Dewey, 1;</i>	11 00
<i>North Andover, Ms. Mon. con. (which and</i>	
prev. dona. constitute Rev. JESSE PAGE	
an Hon. Mem.)	30 00
<i>North Providence, R. I., J. C.</i>	1 00
<i>Patterson, N. J. Mon. con. in 1st presb. chh.</i>	40 25
<i>Pelham, N. H. JEREMIAH TYLER, (which and</i>	
prev. dona. constitute him an Hon. Mem.)	50 00
<i>Pennacoda, Pa. Presb. chh.</i>	9 00
<i>Perry, Me. Mon. con.</i>	15 00
<i>Philadelphia, Pa. So. for ed. hea. youth, 250;</i>	
mon. con. in 5th presb. chh. 112,59; W.	
R. Hanson, 10th presb. chh. 50; Eliot juv.	
miss. so. for miss. beyond Rocky m. 15;	432 59
M. Linley, 5;	
<i>Pittsburgh, Pa. Inf. sab. sch. of 1st presb. chh.</i>	70 00
<i>Plymouth, Ms. Robinson chh. and so.</i>	20 00
<i>Portland, Me. Class circle, for Mary C. Ox-</i>	
nard, Ceylon,	5 00
<i>Reading, Pa. W. Darling, to constitute Mrs.</i>	
WILLIAM DARLING an Hon. Mem. 100;	
presb. cong. 62,15; mon. con. 53,70; S.	
Boyce, 3,65;	219 50
<i>Rochester, N. Y., A mem. of Bethel chh. for</i>	
miss. beyond Rocky m.	20 00
<i>Rockwell, Ill. Mon. con.</i>	8 77
<i>Roxbury, Ms. Eliot chh. and so. 62; mon.</i>	
con. 24,35;	86 35
<i>Salem, Ms. Tabernacle so. 283,92; gent. ann.</i>	
coll. in Howard-st. chh. (of which int.	
money on the Sabbath, 10; 29,50; la. do.	
19,61; mon. con. in do. 18,04; to constitute	
Rev. CHARLES T. TORREY an Hon. Mem.	351 07
<i>Saratoga Springs, N. Y. Coll. 53,31; mon.</i>	
con. 27,50; Mrs. M. Beach, 50; W. L. F.	
Warren, 50; Rev. C. Eddy and fam. 50; G.	
M. Davison, 10; U. M. Dunning, 10; a	
stranger, av. of curiosities, 6,50; less dis.	
10,20;	247 11
<i>Saugerties, Malden Village, N. Y., G. Isham,</i>	
50; mon. con. 15;	65 00
<i>Savannah, Ga. S. D. Corbitt,</i>	3 84
<i>Schaghticoke, N. Y. Presb. chh. 56; less</i>	
dis. 70c.	55 30

<i>Shamoken, Pa.</i> Mr. Sellar's cong.	5 62
<i>Smithfield, N. Y.</i> Cong. chh.	5 00
<i>South Granville, N. Y.</i> Dea. Day,	7 00
<i>Stockholm, N. Y., C. T. H.</i>	1 00
<i>Teekesbury, Ms.</i> Mon. con.	5 75
<i>Trebizon, Rev. T. P. Johnston,</i>	25 00
<i>Troy, N. Y. Coll. in Rev. Dr. Snodgrass's</i> chh. in part,	274 58
<i>Trumansburg, N. Y. Presb. chh.</i> 70,25; ded. dis. 35c.	69 90
<i>Utica, N. Y., J. D. Dana, for China miss,</i> 25; M. R. a little girl, her earnings, 1;	26 00
<i>Ware, Ms. Mrs. N. H. H. by O. S. of B.</i>	20 00
<i>Washington city, 4th presb. chh.</i> A. Preston, to constitute Rev. P. H. FOWLER of 2d presb. chh. an Hon. Mem. 50; J. Gideon, Jr. 20; Mrs. A. Finley, for David Head Maharatta country, 20; H. Stansbury, 10; L. T. 5; R. T. 5; D. M. W. 5; J. N. 5; J. B. 5; B. F. P. 5; indiv. 125;	255 00
<i>Waterford, N. Y.</i> Presb. chh. mon. con.	31 00
<i>Waterford, Pa.</i> Presb. chh.	12 00
<i>Watertown, N. Y.</i> Mrs. S. Brayton, to con- stitute Rev. ISAAC BRAYTON an Hon. Mem.	50 00
<i>Westboro', Ms.</i> Mon. con.	22 00
<i>Westfield, N. J.</i> 1st presb. chh. mon. con.	16 50
<i>West Medway, Ms.</i> Cong. chh.	10 00
<i>Westminster, Vt.</i> Gent. asso. 34,05; la. do. 15,06; mon. con. 3,34;	52 45
<i>Whitehall, N. Y.</i> Presb. chh. 110; less dis. 1,20; la. of presb. chh. and cong. to ed. a native youth for the gospel ministry in Ceylon, 20;	128 80
<i>Windham, Vt.</i> Gent. asso. 15; la. 10;	25 00
<i>Wythe and Montgomery, Va.</i> Miss. so. 9,50; Miss E. G. 5;	14 50
<i>Vergennes, Vt.</i> Cong. chh. and so.	100 00
	\$13,977 85

LEGACIES.

<i>Hartford, Ct.</i> Mrs. Florella Hyde, by S. Terry, Ex'r,	50 13
<i>Lansingburgh, N. Y.</i> Mrs. Lydia Bassil, in part,	126 43
<i>Lee, Ms. Mrs. Tumme Adams, by H. Bart- lett, Ex'r, (prov. rec'd. 600;)</i>	116 44
<i>New Ipswich, N. H.</i> Miss Sophia Taylor, by Rev. S. Lee,	52 00
	\$345 00

Amount of donations and legacies acknowledged in
the preceding lists, \$14,322 85. Total from Au-
gust 1st, to April 30th, \$181,608 06.

DONATIONS IN CLOTHING, &c.

<i>Baldwin, Me.</i> Two barrels, fr. indiv. for Rev. E. Walker,	84 95
<i>Braintree, Ms.</i> S. par. Three bundles, fr. la. sew. circle,	30 00
<i>Bucksport, Brewer and Bangor, Me.</i> A bar- rel, fr. indiv. for Rev. E. Walker,	50 00
<i>Groton, Ms.</i> A box, fr. la. char. so. of Or- thodox chh. for chil. of miss. at Port Na- tal; sundries, fr. four children, for fem. Greek sch. in Smyrna, 4.	
<i>Hurwich, Ms.</i> A box, fr. cong. so. for Rev. L. B. Peet.	
<i>Ihudon, O.</i> Sundries, fr. juv. miss. so. for fem. Greek sch. in Smyrna,	12 00
<i>Jaffrey, N. H.</i> Shoes, writing paper and com- fortable, fr. J. M. Melville,	50 96
<i>Lincoln, Ms.</i> A box, fr. fem. so. for Mr. Champion, Ginani.	
<i>Lovettsville, Loudon co. Va.</i> A box, fr. Rev. A. W. Campbell, for Mr. Leyburn, Greece.	
<i>New Lisbon, N. Y.</i> A bundle. fr. fem. miss. so.	
<i>Oxford and Nottingham, Pa.</i> A box, fr. fem. sew. so. for Mr. Champion, Ginani.	
<i>Peacham, Vt.</i> A box, fr. Rev. L. Worcester and young la. sew. so. for Mr. Worcester, Park Hill,	50 00

<i>Portland, Mo.</i> A bundle and a writing desk, for Rev. E. Walker.	
<i>Pownal, Me.</i> A box, fr. sew. cir. for Rev. E. Walker,	20 00
<i>Richmond, Va.</i> A box of garden seeds, for Mr. Venable, S. Africa.	
<i>Salem, Ms.</i> Boots, 2 pr. fr. W. Knight.	
<i>Sharon, Ct.</i> A box, fr. cir. of indus.	36 38
<i>Weatherfield, Vt.</i> A box, fr. indiv.; Centre, Clothing, fr. sew. so.; do. fr. Perkinsville circle of indus. for La Pointe.	
<i>Williamstown, Vt.</i> A box, fr. A. Smith, for Rev. A. B. Smith.	

George L. Sampson, Richmond, Va., Treasurer of
the Central Board of Foreign Missions, acknowl-
edges the receipt of the following sums, viz.

<i>Richmond, Friends, 10; Mrs. A. Speed, for</i> Nestorian miss. 10; two ladies, 2; mon. con. in 1st presb. chh. 145,62; D. J. for Virginia sch. in Greece, 5; Capt. Strib- bling, 10; Davidson college, a friend, 3; chil. in fam. of M. 2; mother of V. dec'd, 1,25; by Miss J. C. 5; so. in fam. of Rev. R. W. S. for S. Africa miss. 5; a widow, for Va. sch. in Greece, 1; indiv. by J. W. B. for do. 10,90; Petersburg, Mon. con. 32,53; Mrs. J. Minge, for Cape Palmas, 10; chh. coll. 216,53; indiv. of presb. chh. for Va. sch. in Greece, 100; Raleigh, Mon. con. 11,55; chh. coll. 68,71; a friend, 5; Iredell co. Bethany chh. 10; Fayetteville, Mon. con. 10,75; chh. coll. 33,02; Donald- son acad. 3,85; frag. so. 20; la. sub. 35,85; to constitute Rev. DANIEL McNEILL TURNER an Hon. Mem.; Wilmington, Mon. con. 37,38; chh. coll. 53,40; New- bern, Mon. con. 28,50; av. of portraits, for Pal. miss. 2,50; sab. sch. 1,50; chh. coll. 57,52; Washington, N. C. Mon. con. 13,70; Rev. W. A. Shaw, 4,25; Norfolk, Miss Wilson, 5; a friend, av. of fam. preacher, 7,89; 2d chh. 50; Mrs. J. H. Cocke, 10; W. Maxwell, 10; J. D. J. 5; X. P. Y. 3; Hampshire, W. H. Foote, 20; indiv. 46,25; Romney, Mon. con. 2,44; col'd people, 3,22; Springfield, 50c. Win- chester, Mon. con. 20; G. V. 91c. Cul- peper, J. Glassel, 20; Fredericksburg, Mrs. E. B. Vass, 10; Mrs. G. 1; A. G. G. 12c.; friends, 42; Rockbridge co. Four friends, for Va. sch. in Greece, 3,50; Pedee chh. S. C. 10; Botetourt co. Friends, for Va. sch. in Greece, 15; Mar- tinsburg, Girls in Mrs. Ingle's sch. for do. 10; Augusta, Chh. 46,80; Lynchburg, 1st presb. chh. for Va. sch. in Greece, 50; a widow, for do. 4; J. K. 55c.; Essex co. Friends, for Va. sch. in Greece, 20; Rowan co. N. C. Coll. at ann. meeting of Back Creek miss. so. 50; C. G. Jr. for breast pin, 4; Washington City, Contrib. of 1st presb. chh. 89,78; Harriet Stebbins, 10; Lunenburg, Mrs. N. C. S. and E. F. B. 10; M. K. 20c. Nottoway, 5; Dr. S. J. C. 5; premium, etc. 14,66;	\$1,573 13
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The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions
of the Scriptures, school-books, tracts, etc. at Bom-
bay, and at the Sandwich Islands

Writing paper, writing books, blank books, quills,
slates, etc. for all the missions and mission schools,
especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons
of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

MISSIONARY HERALD.

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No. 7.

American Board of Commissioners for Foreign Missions.

Ludian Archipelago.

JOURNAL OF MR. DICKINSON ON A MISSIONARY VOYAGE.

[Continued from p. 233.]

From Ternati to Samboangan—Remarks on the Town and People.

April 4, 1837. At three o'clock, P. M., we sailed, having been in Ternati ten days. This island, though but a speck on the map, its circumference being only twenty-one miles, will occupy a large place in my recollections.

12. At a little distance we see Gilolo, sending up five or six peaks, some of which are lofty and resemble that of Ternati. At three in the afternoon went ashore in the small boat, and landed on a small island, a stone's throw from Gilolo. Behind this island and another larger one stretching toward the south, is a beautiful bay, protected from the winds without, and looking like a peaceful lake. On the shore near where we landed was a small stick of timber hewed in the usual way, and lying by the stump from which it had been cut. Making our way toward the centre of the little island, we found what appeared to be the paths of men, but old and probably forsaken.

15. Latitude $3^{\circ} 50'$ north. The Salibabo Islands in sight the whole day. According to Hamilton, they are inhabited by Mohammedans. The Dutch formerly maintained their flag here. There are three islands of some size in the group: Taluar or Kereolang, Salibabo, and Kabruang. Taluar, along the eastern shore of which we sailed at no great distance, may be twenty miles in length. We saw no cultivated fields or other in-

dications of the presence of human beings, except here and there smoke ascending from the forests and hill sides.

20. During the last two days light winds and calms. Heavy rains at night. This morning made two small islands, which proved to be in the entrance of the Straits of Basilan. These straits are formed by Mindanao on the northeast, and Basilan on the southwest, leaving a passage between, from fifteen to twenty-five miles across. The island of Basilan is about forty miles in length, and extends itself nearly parallel with the coast of Mindanao. We are now near it, and its green hills are beautiful in the softened light of the setting sun. At night a total eclipse of the moon, by which it was ascertained that our chronometers are right within a few seconds.

23. During the night made some progress by means of a favorable current. At nine o'clock this morning we were within three or four miles of Samboangan, a Spanish town on Mindanao. Our captain proposed going ashore. We at first hesitated on account of its being the Sabbath; but all things considered, it was concluded to go. We afterwards learned from those on shore that our Sunday was their Saturday, the Spaniards having come to the Philippines around Cape Horn, while we had come the other way, which would make a difference of a day.

24. Went on shore in the morning, just as the people were returning from mass. It was a novel and interesting sight, to see a large number of natives, men and women, walking away from church in neat and clean dresses. There is mass early on Sunday morning, and no other service during the day. There are two priests attached to the station, one of whom is now absent. No other

ecclesiastics. Neither are there monasteries or nunneries. The whole number of Spaniards in the settlement does not exceed fifteen. No Spanish ladies. The number of inhabitants in the town of Samboangan and its immediate vicinity is 7,000. In the town itself the number is from 1,500 to 2,000. The fort covers considerable space, and contains within its walls the church and the house of the priests. North of the fort commences the town, which extends upon the sea about half a mile, and a less distance back. It is protected on the side towards the sea by a paling ten feet or more in height. The houses stand on posts driven into the ground, the floors being above the ground from three to six feet, and the roof of *hatap*, the whole resembling very much the houses of the Malays. The interior of the houses which we entered we found nearly as destitute of furniture as Malay houses are. Scarcely any thing was to be seen besides two or three rude benches and stools. The ordinary size of a house is from twenty to thirty feet square, and it is divided into two or three or four apartments, there being one larger room, and two or three smaller ones for sleeping places. The dress of the men, like that of the Ternatians, consists of trowsers and a kind of frock. The females wear a short, close jacket, and a *sarong* extending from the waist to the ankles. The complexion of these people is the dark brown of the Malays, but their features are better than those of the Malays. Occasionally a fine countenance is seen among them. In manners and in activity of mind they seem to be superior to any other inhabitants of the Archipelago I have seen, a fact which is owing probably to the influence of the Spaniards and the catholic religion; for they are all Christians, as they call themselves, and all speak the Spanish language as their vernacular. The change that has been wrought in the religion and manners, and particularly in the language, of 7,000 people, appears extraordinary until it is remembered that the Spaniards have been here about three centuries. In the morning we walked some distance to the north of the town, and in the afternoon we took another walk of several hours in a nearly opposite direction. We saw many houses, and passed many natives, men and women, most of whom politely accosted us with their *bonas dias, senor*. A few persons were seen riding upon ponies, and a few others upon rude buffalo sledges formed of two poles, one end

of which is fastened to the sides of the buffalo, while the other end is dragged upon the ground, the poles being held together by cross pieces near the hinder end, and having one or two timbers elevated a little to serve as seats. In our morning's walk we saw immense numbers of cocoa-nut trees, which were loaded with fruit, and in the afternoon we saw many banian trees. The soil appears to be good, but it needs better cultivation. The whole country is flat for two or three miles back from the sea, and then commence the hills.

Having heard that there are Chinese here, I went in search of them. Found several of them, who took me to the house of their chief man. They told me there are only about forty Chinese in Samboangan, and that these have found their way hither by way of Manilla. They speak the Hokkien. Some of them were born in China, others not. They are obliged to pay a heavy tax for the privilege of residence, and are in other respects illiberally treated, and in consequence are poor. A few can read, but most of them cannot. They say the Spanish priests do not allow them to have schools of their own. When they marry the native women, they are required to become catholics. They inquired of me respecting Singapore, which they had heard of as a happy and prosperous place.

Scenery of Mindanao—Effects of Spanish Influence.

25. Before sunrise we left the vessel for a long walk, intending to ascend if possible some of the hills or mountains. Our course was directly back from the sea. At the distance of about two miles we came to a river which we could not cross without wading through it. It was twenty-five or thirty yards broad and two or three feet deep, and very rapid.

After describing the beautifully undulating and verdant plains, extending along the base of the mountains on which herds of buffaloes, bullocks, and cows were feeding, with here and there a house, Mr. Dickinson proceeds—

A little way further and we began to ascend a steep hill. We reached an elevation of six or eight hundred feet, and then had a wide and beautiful prospect, as the reward of our five miles walk, if indeed we had not already been rewarded abundantly at every step of our way, without this superb summing up of the whole in a prospect so well worth

beholding. There were in sight fifteen or more islands, large and small. The largest was Basilan, with its peak and its fading outline of hills and shore stretching away to the northwest, too lovely an island to be, as it is, the abode of pirates. The river could be seen winding its way gracefully to the sea. The green hills and plains immediately below us exhibited a beautiful picture. The town and the ships were barely visible over the tops of the trees growing near them. And further off, on the right hand and on the left, the dark forest extended unbroken to the distant sea.

Instead of returning by the same path that had conducted us to this spot, our guide, at our request, led us back by another way more circuitous and more difficult. The path, if path it might be called, which our eyes could not follow, passed now through woods, and now through open grounds, now over steep hills, and now along valleys. In the forest, which was literally a forest, and not a jungle, we found the cassia or wild cinnamon growing. On one of the hills we saw three deer. Having completed the circuit of the hills, we began to descend, and now came on a heavy shower, which continued more than an hour, and gave us of course a thorough drenching. However, I trudged on, still happy in spite of hunger and the pelting rain, saying to myself, It is good to go about like a child, among the works and the creatures of God, wondering at every thing new, and pleased with what is not new, partly because it is an old acquaintance, and partly because it shows itself under some modification, thus affording ground for comparison and instruction; it is good to look at trees and shrubs, at rocks and stones, at hill and vale, and grove and river; it is better still to look at man, to observe habits and manners, to take note of words and idioms and opinions, to watch the countenance, no bad index of the soul, and in all ways to get knowledge of that most wonderful thing, the mind; the mind, which though wrapped up in the body of the Alfoor, or the pirate, is capable of soaring or sinking to heights or depths too glorious or too awful for conception. With musings like these the time and distance passed swiftly, and we came again to the river, the fording of which we were less reluctant to attempt than in the morning, as we had become too familiar with water to fear a river full. Soon after crossing the river, we stopped at a native hut to rest and to eat. Cocoa nuts were brought, and, after a little time, rice,

which we eat with our hands, our hostess showing us the way by taking up occasionally a handful when she became tired of our awkwardness, and putting it into her smiling face. These Mindanaian Catholics are a harmless, good-natured, contented race, and I cannot but thank the priests for having raised them a little (perhaps I should say a good deal) above what their fathers were. Crawford remarks that the Spaniards have done far more to improve their native subjects than the English. I see no reason to doubt the correctness of this remark. The introduction of their religion has been the chief means of improvement. And if Christianity so sadly corrupted can still accomplish a little good, might not great things be expected from a purer faith? At five o'clock we were on board the vessel, having walked about twelve miles.

Sulu Islands—Departure from Samboangan.

26. Called early in the morning upon captain Elliot, an officer in the Spanish colonial marine, now stationed here, who gave us an account of a recent visit of his to Sulu, the object of which was to conclude a treaty of peace with the sultan. A short time before he had fallen in with a fleet of piratical prowls from Sulu, having on board over a thousand men; and with a small force of only thirty-eight Manilla marines, he sank some of the prowls, destroyed three hundred of the pirates, and put the rest to flight. He says that notwithstanding this severe treatment, or more properly, in consequence of it, his highness of Sulu is now on good terms with the Spanish government. The power of the sultan of Sulu, as well as that of the sultan of Mindanao, is represented by captain Elliot and others as being in many respects merely nominal. The government resembles the old feudal system, the *datus*, or subordinate chiefs, having the power of life and death over their vassals, and exercising most of the prerogatives of independent rulers. The commerce between Sulu and the Philippines is considerable. Nine Spanish vessels were at Sulu last year, and seven are this year there. They all go prepared to defend themselves, though the danger of an attack while in the port of Sulu is small. Captain Elliot has a copy of the treaty in Spanish, and the sultan, he says, has another in Arabic, that is, in the Arabic character. The language of the Sulu Islands is the Bisayan, though

many of the chiefs and others speak the Malay also, some the Spanish, and some the Chinese, there being large numbers of Chinese living in Sulu, 20,000, as I was informed at Ternati by a Chinaman who had resided two or three years in Sulu. Basilan is subject to Sulu. The north side lying opposite Samboangan, may be visited with safety, but not the south side. We saw some of the natives of the island who came to transact business with Don Jose, the captain of a Spanish frigate here. They behave well while here, but are pirates when away. Don Jose sailed yesterday on his expedition to the town of Mindanao. The notion that the Spanish government have but a slight hold of Mindanao is not altogether correct. If compared with their power over the Philippine Islands, it is doubtless much less efficient; but if compared with the hold which the Dutch have upon Sumatra, Celebes, and Borneo, it is more extensive and more firm. They have possession of the whole northern and eastern coast, from Samboangan around two thirds of the circumference of the island, to Serangani. They have planted many government posts, or "missions" as they are styled, each of which has an *alcalde* for temporal, and a priest for spiritual affairs. Their influence over the sultan, the most powerful of the native chiefs, and nominally, at least, the head of them all, is not inconsiderable. And besides, they maintain this influence without paying him money after the Dutch manner. The southwestern side of the island, from Serangani to Samboangan, is in the hands of piratical chiefs. The Ilanuns, as the inhabitants of this coast are called, and the people of Sulu, are the most notorious pirates in the Archipelago.

In the course of the day went into several houses of the natives, in one of which we found a woman teaching two little girls to read. The books used were Spanish.

On the 27th of April the Rev. Mr. Wolfe, of the London Missionary Society, who had been a fellow-passenger of Mr. Dickinson on the preceding part of his voyage, was called away by death. His disease was pulmonary consumption, which had been gradually undermining his health, and at last put a period to his earthly labors. He died on ship board and was the next day buried at Samboangan.

28. We visited the priest. He is a good looking man, about forty years of age, and has been eight years from Spain. Says that priests who come out

to the Philippines are divided into two classes. One class can return after ten years. The other class, and the one to which he belongs, remain for life. There is an archbishop, under him three bishops.

29. At eleven o'clock we are under way with a fine breeze. We leave behind our sincere thanks to captain Elliot and the Spanish gentlemen of Samboangan, for their hospitality, and for their attention to us in our affliction. At twelve we pass in sight of Caidara, a settlement a few miles north of Samboangan. We can see a small fort, a few houses, and two or three vessels.

May 2. A fair wind yesterday from the northeast, the last breathings of the monsoon. Cayagan Sulu Islands in sight, bearing south at four, P. M.

3. Banguay island in sight early in the morning, and soon after Balabac and the small islands in the straits.

5. Yesterday little wind. To-day a five knot breeze from the northeast. No land in sight except the lofty mountain Kini Balu, which in the morning could be seen indistinctly. The polar star and the southern cross both visible at night. Yesterday we passed near the island of Balambangan, on which the English East India Company made two unsuccessful attempts to establish a commercial settlement. The first time the establishment was surprised and broken up by the Sulus, who obtained immense booty, occasioning, it is said, a loss of about a million of dollars to the Company.

[To be continued.]

Sandwich Islands.

JOURNAL OF MR. ARMSTRONG ON THE ISLAND OF MAUI.

THE first entry in the journal given below was made by Mr. Armstrong on the 10th of June, 1837, immediately after his return from the general meeting of the brethren for business at Honolulu, on the island of Oahu.

General Seriousness at Wailuku—Improvement at Molokai.

On our return we find our people at Wailuku in an interesting state. They almost devoured us with kindness on our landing, and many who have long been shy of us, and stupid as to the concerns of the soul, now draw nigh to present their *aloha*, love. Meetings are full and uncommonly solemn. Even among the children there are very encouraging ap-

pearances. Many are tender and evidently thoughtful. Some very aged persons, too, are thinking on their ways. I have noticed several, who have been apparently lost in insensibility and mental darkness, when they come to meeting, press through the crowd so as to get a seat near the desk, and give the most watchful attention during the whole service. Several very old men have called to converse on the things of religion, and appear to feel some concern for their souls. How interesting and animating to see these old people, some of whom have lived three score years in unbroken moral darkness, and under all the hardening, stupifying, degrading influences of one of the lowest forms of heathenism, now in their old age, groping their way to the gates of heaven, and feeling after that blessed God, of whom they were so long ignorant! My heart melts within me when I look upon their hoary hairs and furrowed cheeks. Can such almost literally dry bones live? Can an old sinner—an old heathen sinner, hardened by time, ignorance, prejudice, and habit, repent and be saved? Yes, this is all possible, and may it prove to be actual fact in the case of this antiquated group.

One poor old man, whose locks are white as wool, and who walks leaning on his staff, (I should think from his appearance he is as old as ninety) came in to-day. He appeared very poor, had nothing on but a single piece of dirty native cloth around his shoulders, but his countenance was animated, and he spoke feelingly. He said, "I was a lad in the reign of Kahe-Kili, and I saw the wars of Tamehameha, but I have lived till just now, without knowing right and wrong. Now, behold, when I am bent with age and lean upon my staff, light has broke over me! Very strange! Formerly it was all dark and bad, now I see a little." I feel reproved for my want of faith in regard to these old people, for I confess they appeared to me heretofore as hopelessly gone. What that lies in the line of his mercy cannot the grace of God accomplish?

July 20, 1837. I have just returned from Molokai where I spent a few days with Mr. Hitchcock in a protracted meeting. We had a good meeting, though not so strongly marked with solemnity as some I have attended. It commenced on Thursday and closed on Sabbath evening. Six or seven hundred attended daily, and on Sabbath there were over one thousand present.

I could not but be gratified with the improvement at the Molokai station since

I visited it three years ago. Instead of the low, long, narrow, dirty, thatched meeting-house, in which the congregation then worshipped, they have now a spacious stone meeting-house, one story high, with a convenient pulpit and glass windows, carpeted and ceiled with mats, and every way comfortable. Instead of no school-house at all, there is now a stone one of prodigious dimensions, furnished with desks and benches: instead too of the small grass dwelling, standing "all out of doors," there is now a comfortable stone cottage, enclosed by a stone wall, which takes in ground enough for a garden and yard. The natives too have gathered in around the station, built more comfortable houses, some of stone, others in the old style. Neither is the improvement confined to externals. Where there was no church at all in 1832, there is now one consisting of forty members. There is also a daily school of children, under the care of Mr. and Mrs. Munn, of I think 170 scholars. The whole grouped together made a very pleasant impression upon my mind—the more so from the fact that I happened to have spent a few months at this station, when it was first taken.

Writing again at Wailuku Mr. Armstrong adds—

Meeting in behalf of Schools—Speech of Bartimeus.

26. This afternoon a meeting was held in our spacious meeting-house in behalf of schools. It was an interesting occasion—one of the most interesting that I have ever witnessed at Wailuku. On the ringing of the bell the house was soon crowded with people. Many no doubt came from curiosity, or because others came, and not because they felt interested in the object. As the meeting had been announced as a council, and any who wished were allowed to speak, I merely stated the object of it, viz. to consider the state of our common and station schools, and solicit the aid and co-operation of the parents and head men in sustaining them, accompanying the statements with some remarks on the importance to this nation of thorough christian education, and also on the increasing embarrassments of the Board in regard to funds; then invited any present who had any thought on this subject to speak it freely. Several arose in rapid succession and spoke with great animation. Among the speakers were several graduates from the high school,

who did themselves, and their *alma mater* too, much credit, by the manner in which they spoke of schools and education. They told the people that the most unyielding obstacle to their improvement is their *naarupo* (ignorance,) and their *moonoo ole* (want of reflection;) and besought the parents, if they were resolved as to themselves to despise books and schools, that they would at least encourage their children to attend to them.

Many good and sensible things were said, and well said, by these young men; but the most eloquent speaker arose last. This was Bartimeus, the same blind man who was the first convert on Maui, and I believe the first native that was baptised on the islands. Some account of him has been given in Heralds of former years. He is regarded as an ardent Christian, and is, in my opinion, the most eloquent speaker in the nation. His knowledge of the Scriptures, as well as of general subjects, is remarkable, considering his inability to read. No missionary among us can command Scripture more copiously and appositely, in an off hand effort, than he. Even the parts that have not been printed in the native language seem to be familiar to him, from merely hearing them quoted in the pulpit and Bible class. But his mind, and especially his memory, possess power of the very first order. On moral subjects he often evinces astonishing powers of discrimination, in comparison with most other natives. He is a short man and rather corpulent, very inferior in appearance when sitting, but when he rises to speak, he looks well—stands erect, gesticulates with freedom, and pours forth, as he becomes animated, words in torrents. He is perfectly familiar with the former as well as the present religion, customs, modes of thinking, and in fact the whole history of the islanders, which enables him often to draw comparisons, make allusions, and direct appeals, with a power which no foreigner will ever possess.

On this occasion Bartimeus spoke with the most happy effect. Would that I had this as well as other addresses I have heard him make in writing. They would I think vie with some of the best efforts of our Indian orators; and in christian sentiment would doubtless far surpass them. But he cannot write, and it is difficult for him to gather up his precise remarks after they have flown from his lips. He pointed to the multitudes of children who are running wild like the goats, without care or instruction, and not only so, but in most cases injured

more by the filthy conversation and wicked conduct of their parents than by any thing else. He reflected severely on the chiefs for their indifference in regard to schools. He appealed to the great assembly, if they had looked on the happy effects of the gospel in these islands for seventeen years, and were yet unbelieving as to the value of instruction. He told them that civilized nations treated them and their chiefs as children, and domineered over them because they were so ignorant. But the point he illustrated with the happiest effect was the contrast between getting a christian education now and a heathen education formerly. He said, "I have been twice educated. In the time of dark hearts I learned the *huda*, [a native amusement, consisting of singing, drumming, and dancing, and accompanied with shocking licentiousness;] and the *lua*, [the art of murder and robbery;] and the *kake*, [a language unintelligible to any but those who are initiated in its mysteries.] I learnt mischief in those days; and did it cost me nothing? Had we not to pay those mischievous teachers? Ah, think of the hogs and kapa, and fish, and *awa*, and other things we used to give them. And we did it cheerfully. We thought it all well spent. But how is it now? Here are men of our own blood and nation, whose business is to teach us and our children good things—the things of God and salvation; how to read our Bibles, geographies, arithmetics, etc.; and ought we not cheerfully to support them? How can they teach, if they have nothing to eat and nothing to wear? Will they not soon get tired of this? Who can work when he is hungry? Let us take hold and help and do it cheerfully."

On the conclusion of these remarks there was evidently much feeling in the assembly, and to test it I first called upon the parents, if they approved of schools and were willing to send their children regularly to them, to signify it. The whole assembly held up their hands. Again I called upon all who were willing to aid in the support of the teachers in the way of food particularly (for this is all they have to give) to rise. About fifty arose. On the whole, I am not without hope that this meeting has given an impulse to our school operations which will be highly beneficial.

July 1. The effect of the meeting has been manifestly good. Interest in schools is increasing. Parents bring their children voluntarily to have their names taken as scholars, and the teachers who

were quite destitute are now supplied with food. The demand for books, especially Testaments, amounts almost to a clamor; and it takes up no mean portion of my time to sell them and keep account of them. Would that I were rid of this indispensable appendage to our work. The greatest trouble is to get the books into the hands of those who will profit by them, and get any thing in return for them which may be profitably used, so as to liquidate the book debt. Nine tenths of those who call for books have nothing to give in pay for them but such as vegetables, fowls, mats, or work, none of which can be turned to profitable account. We have therefore many things on our tables and about our yards and houses which we do not need, and would not have, were it not that we are obliged to take such things as we can get for books. We give no books away and nobody expects us to.

Remarks on East Maui—Birth Place of Kaahumanu.

Early in July Mr. Armstrong visited Hana, a new station recently taken by Messrs. Ives and Conde, on the eastern extremity of the island of Maui. After mentioning some of the difficulties and dangers encountered on the journey, and the kind interest manifested by the people whom they met on the way, he adds—

It may be well here to make a general remark on the face of the country over which we passed. East Maui is little else than an immense pile or mountain, some 7,000 or 8,000 feet high, with a strip of flat or rather sloping land around its base, of a width varying from one to six miles. In many places the slope is so gradual that you cannot tell where the low land ceases and the mountain begins. The sloping land I have mentioned is by no means smooth on its surface. It is as uneven as possible. The whole side of the island from Haiku to Hana is a continued series of deep gullies with precipitous banks, streams of fine water, impenetrable masses of vines, shrubbery, grass, and brush-wood. In some places there is fine large timber, chiefly the apple and koa tree. Any one who has little confidence in his ability to travel on foot both up, down, and across; or little courage to endure hardships, will not wish to travel over this tract very often. On the other side of the island (the leeward) traveling is equally bad, perhaps rather worse. There is not so much wind and rain there, but there is intolerable heat, there are deep and numerous

ravines, there is indescribable lava, and worse than all, there is a bad sea off the coast.

I mention these things here that you may know the circumstances of the station about to be taken at Hana. It is remote and difficult of access by land or water. But Hana is a fine and populous district. I am more and more charmed with it every time I visit it, it is so richly and perpetually verdant. The growth of every thing is excessively luxuriant, the soil being evidently a recent decomposition of lava, of which a large quantity yet remains. The ascent from the water's edge to the top of the mountain is so gradual, and the surface so unbroken, that one could almost ride on horseback up to the very clouds. The eye, too, after luxuriating on the scenery near at hand, may, in a clear day, fly across the channel and gaze upon the hoary pate of old Mauna Kea on Hawaii. That is a grand spectacle. It fairly swells one's bosom to behold it.

Hana is the birth-place of Kaahumanu of blessed memory. Yes, I have stood upon the spot, and had some sweet moments in reflecting upon the wonders of sovereign mercy. How wonderful! An individual is born at Hana, the very end of the earth, (for the house stood on the very extremity of the island, and not two rods from the water's edge)—of high but heathen parents; brought up from her childhood in perfect familiarity with all that is corrupting, degrading, hardening, and darkening; consequently became one of the worst of human kind, haughty, filthy, lewd, tyrannical, cruel, wrathful, murderous, and almost every thing else that is bad. So she lived for perhaps fifty years, and then, while sitting queen of this nation, feared and flattered by all, the grace of God reached her heart, and she put off the old man with his deeds. She reigned a few years as a Christian, constraining the very enemies of truth to admire her integrity, her regard for the poor, and her wisdom as a ruler, and died in 1832, praising God and the Lamb. How wonderful! while so many who are born of christian parents, and are the subjects of prayer and care from childhood, become acquainted with the offers of the gospel only to despise and disregard them.

The people of Hana seem to be much gratified with the prospect of having teachers among them. They have, by order of the governor, built two native houses with yards around them, for their accommodation. On introducing the brethren, I asked them if they felt happy

in seeing these new teachers. They all signified at once, by lifting the hand, that they were. I asked them if they would be friendly to their teachers, protect them, assist them, build a meeting-house, etc. Without hesitation the whole assembly, of perhaps seven hundred persons, gave the same signal of assent.

The schools at Hana are in a somewhat prosperous state. There is an efficient teacher there, a graduate of the high school, and member of our church. He appears to be faithful, and will be a great help to the new brethren. There are also several others who have long been seeking the *pono*, and may be real Christians for ought I know.

After spending two days with the brethren at Hana, and preaching several times to the people, my family needing me, I left them and set out for home in a canoe. But before we had fairly passed the mouth of the harbor, a high wave struck us, and in the twinkling of an eye we were all thrown into the sea, puffing and struggling in a high surf, like so many porpoises. But the wreck was seen by our friends on shore, and our friend Kaawai's canoe came to our relief with all speed. No lives were lost, and nothing of consequence lost, although the wailing and screaming of the women ashore was excessive. By the kindness of Kaawai, I procured another canoe and a new crew, and having borrowed some dry clothes, I set out a second time and in six hours after landed at Wailuku. We came before the trade-wind at a fearful rate, the canoe sometimes scarcely more than touching the tops of the waves. Fifty-six hours going and only six returning.

Meetings at Wailuku—Manner of Preaching—Admissions to the Church.

August 3, 1837. A protracted meeting of four days' continuance has just closed at Wailuku. It has been a season of interest and the results are to appearance encouraging. Professors are revived and some of the impenitent pricked in their hearts, I trust. The children and the aged received special attention with us, and it is remarkable that the most encouraging appearances are now seen in these two classes, who are in fact most different as to years, but most alike as to character.

Friends at home are sometimes desirous of knowing how we preach on these occasions, and what is the most effectual method, according to our experience. Much might be said on this subject, but

I cannot go into it now. As to the kind of preaching, it must, in order to be effectual, be simplicity itself. Not simplicity as folks in America usually understand it, but simple to the natives—the ideas so singled out and presented as to come right down upon his mind, as a well directed hammer comes down on the head of the nail. Another thing essential is, that the preacher be well acquainted with the native mind; understands the mode of thinking and feeling, knows what the man loves most dearly, and what he dreads with most horror; be able to lay his hand upon the secret spring of his sympathies, and lay open his own heart before his own eyes. This is of great importance in preaching any where, but especially here, where so few can assist themselves by their own reflections, and know so little of themselves. Without it, all is random work. There is perhaps no place on earth where a large assembly of people will come together and submit themselves so passively to a preacher as here. They as much as say to him when he rises, Here we are, and just as you see us; now do your best and say what you have a mind to. Therefore if the stony heart is broken up and tears of penitence begin to flow, the preacher or the truth and the Spirit must do almost the whole.

The class of subjects best adapted to protracted meetings here, are always those which relate distinctly to the character, death, and mediation of Christ, and the obligations which rest on all men to love and serve him supremely.

6. We have had a precious communion season to-day in our church. Thirteen were received to church fellowship, four of whom are very old. One old woman entirely blind, but her eye of faith seems to be clear. Among them is the aged person of whom I spoke before. He is a man of rather large frame, and excellent features, but his head is perfectly white and his body curved with age. He has learned to read his Testament within the last few years, probably after he was four score years in the world, and living too in a district where the inhabitants have been peculiarly heathenish, and schools have till lately never flourished. None of the natives can tell how old they are, unless the more civilized part, and therefore the old man can give no account of his age. But he says he has seen a great many high chiefs rise and fall since he was a boy. On examination by Mr. Green and myself he appeared very well indeed. His knowledge of scripture and other subjects is

astonishing, considering where and how he has lived. It is but rarely he has ever seen or spoken to a missionary until very lately, but he says he has loved the teachers for a long time and has been seeking God in secret.

These thirteen, with nine who were received to church fellowship in April, make twenty-two who have been received during the year. For this reward of our poor labors, let me be unfeignedly thankful to God, from whom comes all our success. The whole number now in good standing in the church at Wailuku is forty-five. As to their spiritual state I can only say, there are but few of them who do not afford comfortable evidence of a change of heart. Some, however, have crept in unawares, and by their slothfulness and worldliness, give reason to fear that the "root of the matter is not in them."

Care for the Seminary—Examination of Schools—Little Boy at Haiku.

Sept. 4. Monthly concert. Our people made a collection of food for the seminary at Lahainaluna. One hundred and fifty bundles of pounded and roasted, or rather baked taro were brought in, worth twelve and a half cents a bundle. They have, however, contributed in all for that seminary and the female seminary since July some 250 bundles, worth in money \$31.20. This amount seems small, but for the people of Wailuku it is considerable. They are poor and oppressed and have very limited means of getting any thing for themselves. Most of those who contribute cannot afford even a single decent garment to appear in on the Sabbath; and during the week they wear nothing but a piece of flimsy kapa. But they give cheerfully, and therefore will not be impoverished by it. God will not allow them to be.

15. Our efforts in behalf of schools have not been in vain. I proposed some five or six weeks ago to our people to make a doby-wall around the female seminary and save the Board the expense of it. Fifty men, old and young, cheerfully agreed to do it. So they have all turned out regularly every Monday and Thursday forenoon since, to work on the wall, and it is nearly completed. They make an excellent wall and will save the Board some \$30 by it.

Oct. 1. Our volunteers still keep on at work as cheerfully as ever. They are now planting taro for the seminary, and seem to be deeply interested in it. They

call the seminary their *daughter*, and say they must feed her that she may grow—a good idea: may they never let it slip. I hope this labor will turn to a good account also in a spiritual point of view.

10. We have recently examined the children's schools at Wailuku and Haiku. They never appeared so well at any previous examination. One thousand and one hundred children from four to fifteen years of age were examined, and over five hundred of them may be called readers—some of them are excellent readers. About a hundred also evinced an accurate knowledge of the simple rules in arithmetic, have considerable acquaintance with geography, and write a legible hand. Some also sing pleasantly, an art of which they are amazingly fond. The prospects of these schools were never brighter than now. Parents, contrary to what they once did, seem very willing their children should attend school, and some oblige them in their way to attend.

The adult schools have also lately revived somewhat in this district.

The demand for Testaments is pressing still. Many of the people who can read are still destitute of a copy, and many who cannot read so as to profit by it, are desirous of having one. Common school books also are in daily demand.

In point of industry and civilization a few of the multitude make some progress. They are building better houses, work regularly with their hands, cultivate sugar-cane, hire out when they have opportunity; and those who have acquired the art are industrious in spinning cotton. We are endeavoring to press the subject of industry more and more on the minds of the people, although there is no prospect of their becoming industrious under the present system of government.

One thing is remarkable among this people. When their honor or benevolence is appealed to, they will give to the utmost farthing. That is, those who make any pretensions to piety. If I wish to have a full monthly concert, I have only to give out notice a week previous that a collection of food, kapa, or something else will be taken up.

Nov. 1. I have recently spent four days in preaching to the people of Haiku. About one thousand attended the meetings daily, and some, I trust, will not soon cease to bless God for what he did for them on this occasion. Among others were several children of from ten to fourteen years old, who attended all the meetings and evidently felt deeply.

In one little boy I was particularly interested. Sitting in my little grass cottage late at night, rather weary and more than half asleep, I felt a soft hand patting me on the knee. On waking up I perceived it was a young boy of perhaps ten years old, who sat on the mat before me. He appeared to be much concerned about something, and I asked him what he wanted. He said, "I have a thought." What is your thought? "This is my thought, I have to-day found out that I am very wicked and I am afraid of God's anger." What is your sin that distresses you so much? "This is it, I never loved the Savior who has loved me so long and so much. This is what makes me afraid. You told us to-day that those who do not love the Savior will be damned in hell forever. Then I saw my sin: then I was afraid, for I have not regarded him." The lad appeared exceedingly solemn during the whole meeting, and expressed his determination hereafter to love and serve the Redeemer. How he is now I know not, as I have not seen him for several weeks, but I am told he is still serious and consistent, considering his childhood. I feel more and more the importance of laboring for the immediate conversion of children as well as adults. What will all our schools, books, and teachers amount to, until the scholars are united to Christ by faith?

How weak we are at this station! Never was the harvest so plenteous, ripe, and inviting; and never were the laborers so weak. Here are three congregations of one thousand each, with a Sabbath school of 400 or 500 children at each, all in sight of Wailuku, though fourteen miles off; while there is no one but my unworthy self at liberty to preach to them and teach them. Never did I feel so much the need of more help. For some reason or other there has been a great increase of attention to the means of grace within the past year throughout all this region. Congregations on the Sabbath, Bible classes, and Sabbath schools never were so full as now.

Public Spirit—Further Admissions to the Church—Baptism.

2. The walls of a doby-house for lodging-rooms for the female boarding scholars, have been erected in front of the former building, at cost of about \$120, and the people about us have assembled to-day to cover it. At seven o'clock fifty men and twice as many children, perhaps, had collected for the

work, and by two o'clock one whole side, with a *ranai* or porch, was handsomely thatched with grass, all the materials being previously collected, except the grass, which was chiefly brought by the children. The house is 180 feet long and fourteen wide, containing nineteen snug little rooms. The people appear to be really cheerful in doing what they can to forward our work. No urgent appeal was made to them to do this job gratuitously, but simply a notice was given that the work was ready and needed to be done. Our chief, who is not a pious man, offered to call out men to assist; but I refused, preferring that all such work should be done on the voluntary principle. I am satisfied if the people of Walaiku had the means, with their present feelings they would at once relieve the American churches of the burthen of our support. But they are, with two exceptions, quite poor—most of them so poor as to make one's heart ache to look upon their condition. Neither is there any prospect or probability of its being much improved until the form of government is changed.

5. Sabbath. Our quarterly communion of the Lord's supper was celebrated to-day. Three persons were received to the entire privileges of the church, and two children were baptised. It is amazing how few children are or can be offered for baptism. I do not baptise on an average ten a year, and some of these are adopted children, in a church of forty-eight members.

Many about us appear now-a-days to be setting their affections on things above. A number who eighteen months ago were shockingly immoral, are now apparently serious. But there is such an overweaning and unaccountable desire on the part of most to get into the church, without being much concerned about their fitness for church membership, as to excite continual feelings of jealousy in regard to their professions, and induce us to proceed with trembling caution in selecting candidates for church membership. It is hard to find out who is who, among such a people. A long and intimate acquaintance is necessary to come at their real character.

Most of the people who attend meeting think they are converted already, and to produce a contrary impression is the first thing to be aimed at and the most difficult to effect. More than half of my preaching, I think, is directed to this single point, viz. to show the people that they are not Christians.

Remarkable Rise and Fall of the Sea.

8. A strange phenomenon appeared last evening in our neighborhood—one which may require the skill of the learned to account for. At about seven o'clock in the evening, the waves of the ocean just opposite our station, at a small harbor, gradually receded from the shore to a distance of some fifteen or twenty rods, leaving multitudes of fishes bare upon the ground, so that the children observing it ran and picked some of them up;—leaving a small schooner also, which was at anchor in the harbor, without sufficient water to float her completely, and the wave slowly forming itself as it were into an embankment, or as the natives said, a “steep precipice.” Then, as if having collected strength enough for the onset, the wave rushed back upon the beach, overflowed the banks, and carried away an entire village of twenty-six native grass houses, with all their effects and inhabitants, some forty or fifty rods inland, throwing most of the wrecks of houses, broken canoes, fowls, beasts, men, women, and children into a small lake of perhaps three miles in circumference, which lay immediately inland from the village. The rush of the wave was so sudden and unexpected, that the inhabitants of the village, unlike Lot in Sodom, had no warning whatever, except a few who seeing the sea receding from the shore suspected a corresponding reflux, fled inland in season. But it is not easy for water to baffle a native. This being the element of which he is most fond, and with which he is quite familiar at all seasons. Some swam single-handed with the waves. Others took their children in their arms. Others the sick on their backs, and bore them up until the water ceased from the earth. One man took his old mother on his back and swam with her until he reached the dry land, but laying her down on the ground, he found she was dead. Another poor old woman, having no one to assist her, and it being dark, got into the small lake and was drowned. These, strange to tell, are all the lives that were lost. But it does not appear so strange to us who are acquainted with the expertness of natives in the water. Even the little children spend a great part of their time in this element.

After the sea began to swell over the banks, the progress of the waves does not appear from the accounts of the natives to have been very rapid, until they arrived at a certain stage; for one man found the water coming into his house,

seized his child and ran so as to escape the inundation entirely; but arriving on the summit of a small sand bank, he looked back and saw the whole village, inhabitants and all, moving towards him, some riding on the tops of their houses, some swimming, and all screaming most frightfully. One circumstance was much in their favor, the moon shed a gentle light upon the whole scene. The wave which swept the village was the heaviest and highest and reached the farthest inland. After it there were but two others which arose over the banks, as the limits of each of them could be distinctly seen next morning; and then the waters abated from the earth. How long they prevailed from first to last I cannot ascertain exactly, as natives have a very imperfect idea of time; probably not over an hour. One thing is remarkable—the overflow was confined to less than two miles of coast. The influence of it indeed was felt far beyond this, in a sudden and perceptible swell of the sea, but no houses were carried away, and the waves did not much transcend their usual limits in high tide.

The phenomenon occurred when there was very little wind and at low tide—unusually low the natives say. It is reported that a similar overflow occurred shortly before the death of Kamehameha I. at this same place, but no houses were then destroyed, nor lives lost, as the waves did not rise so high.

I have merely given an account of the event, without attempting to account for the phenomenon. This I feel unable to do satisfactorily, but I have no doubt it is some way or other connected with the volcanic elements. Some of the old natives say that such were the movements of the sea formerly, during some of the heavy volcanic eruptions on the island of Hawaii.

9. I learn to-day that the same phenomenon was observed in many places on the other side of this island about the same time that it occurred here. The sea at Lahaina rose about eight feet above its common level.

REPORT OF THE HIGH SCHOOL AT LAHAINALUNA.

THE statements which follow relate to the year ending with October, 1837. The school is on the island of Maui, two or three miles from the station at Lahaina. The teachers of the school, by whom the report was made are Messrs. Andrews, Clark, and Dibble. After mentioning the progress which had been made in preparing

suitable buildings for the accommodation of the pupils, the teachers proceed to remark on—

The School generally—Adult School—Boarding School.

The number of scholars who have been in school some part of the year is eighty-two; viz. sixteen in the oldest class, thirty in the middle class, and thirty-six in the last class. Two of the middle class were early taken to be assistant teachers in the boarding-school at Hilo. In all ten have left the school during the year. Hence, only seventy-two have been regular attendants throughout the year.

At the close of the first term, the school was examined in the presence of all the directors. The examination continued six hours a day for three days. At the close of the year, the school was again examined in the presence of several of the high chiefs; and at its close, on the 25th of October, fifteen scholars, having staid the prescribed time of four years, received their certificates of approbation to teach school wherever they might be employed.

All the scholars are required to attend prayers at day-light, that is, as early as one can see to read. Five minutes are allowed from the ringing of the bell to the calling of the roll. Perhaps no institution in any land, of the same number of scholars, shows more punctuality in attendance. After the roll is called, sometimes a chapter or a few verses are read, sometimes remarks are made by the attendant teacher, as he judges best, and then a prayer is offered. All the pupils are also required to attend worship on the Sabbath.

In reality this institution consists of two distinct schools—the adult school, and the boarding-school, consisting of youth. We will first remark on the former.

The instructors have had an opportunity of one year, of comparing the advantage and disadvantage of instructing adults and boys. By the term boys is meant unmarried scholars under twenty years of age. It may be observed that there is somewhat less of care required in taking charge of adults, as they support themselves. There is also less trouble in government, for there is no coming into contact with them, except in the recitation room. Adults also gain rapidly for a certain time, and to a certain extent, beyond which they make little or no progress. There have been a very few exceptions. On the other hand, as the boarding scholars have been sup-

plied by the mission and brought under the control and into daily and almost hourly contact with some of the instructors, their characters become better known, and instruction is better adapted to their circumstances. Regarding the ease with which new ideas can be communicated to adults and youths, the difference is vastly in favor of the latter.

There have been ten recitations in the week, and when all the instructors were able to attend, they have been in the following proportion. With the principal two, with Mr. Clark five, with Mr. Dibble three. The secular agent of the school has taught several of the scholars the use of carpenter's tools, so as to be very valuable assistance to him and the knowledge will be valuable to themselves.

According to the recommendation of the instructors at the last general meeting, they were allowed to commence a boarding-school at the high school, to be an integral part of the establishment. Accordingly thirty-one scholars, the number of such as were sent to be scholars in the school, were taken into that department. They were unmarried boys from nineteen years old and under to seven or eight. These scholars have been supported entirely by the mission as far as food, clothing, lodging, and books are concerned. As a drawback they are required to work at least three hours per day. These, in respect to mental improvement, were of every grade, from those who had been in the high school three years, to those who were unable to read. Accordingly the principal was obliged to spend several months in teaching, reading, and writing, so that a part of them could make use of books and be able to communicate ideas on paper.

It will be easy to perceive that it was some trouble, at once, to reduce to order such materials. Unaccustomed to restraint or self-government, they knew not how to be governed. To quarrel with each other, seemed as natural almost as to breathe. After a few efforts, however, it was found no difficult task to make them submit quietly to the will of the teachers. But it was far more difficult to teach them to govern themselves, in other words, to abstain from quarreling and disputing for every trifle. Each teacher took his own method of government; and the improvement on the part of the scholars has been very marked. It was found that the habit of gambling or betting was a fruitful source of most of the quarrels. It was found that, as they knew no standard of right and

wrong, they had but little of what could be called conscience; and having no conscience they had no shame; therefore every appeal to moral principle was in a great measure lost. Recourse was had in some cases, therefore, to animal feeling or corporeal punishment. But in proportion as the moral sense shall develop itself, there will be less need of corporeal punishment. On the whole, the government of the school has not been difficult—not so much so as with the same number of boys in the United States.

From what has been done in English, it is clear that Hawaiian boys can as easily as any boys learn a foreign language; and it seems to the instructors exceedingly important, as it will open to the islanders a vast field of knowledge which is now hidden to them. But it will require more time than has yet been devoted to it to make any great advances.

Engraving, during the latter part of the year has been carried on under all the disadvantages and inconveniences that have hitherto attended it. Five new maps (plates) have been cut, besides three for Scripture geography. Three or four are now in progress. There has been great improvement made in cutting, but a new press will be necessary as the great failure is in printing.

The works written by the teachers of the school during the year amount in the aggregate to 408 consecutive pages.

LETTER FROM MR. BALDWIN AT LAHAINA, DATED NOV. 17, 1837.

DURING the absence of Mr. Richards in this country, who previously had the stated charge of this station, the care of the church and congregation, and the superintendence of the schools were intrusted to Mr. Baldwin. After giving some account of a school at the station under the instruction of Mr. McDonald, a teacher who was one of the last reinforcement, he remarks—

More has been done in these parts, the past year, for educating the children, than heretofore. Besides the above school of boys, and Miss Ogden's school, consisting of upwards of one hundred girls, both of which have been taught every day, not excepting the Sabbath, we have had a daily school at each end of the village, taught by native graduates from the high school, and embracing about one hundred scholars each,

who in general attended no school before. We have also two schools at the distance of six or eight miles to the south, taught, or rather both of them superintended, by a graduate from the seminary. All these schools have comfortable houses, the foundations of which were laid while Messrs. Richards and Spaulding were here; and they have been completed since. The law here which requires all children to attend school has been put in force, so that few or no children have staid away entirely from school.

The congregation which assembles on the Sabbath is about the same in size and appearance as it has been ever since I first came to Lahaina. The Sabbath school consists of the church and about as many more out of the church. They attend to the daily food or verse-a-day system. Of proper pastoral duties, I have been able to do nothing since the former occupants of the station left for America.

The church here has now in good standing about 176 members. Six have been admitted during the past year; about nine have died; four now stand propounded for admission, and there are some others who seem to give evidence of piety and may be brought forward before long.

The present is the season for whale-ships to recruit here. We have already had forty; and before the season is over, their number will doubtless be made up to fifty. This season of about three months affords a fine opportunity to do good to this class of persons. One service at the native meeting-house on the Sabbath, and two evening meetings on board have been what we have endeavored to hold every week for their benefit. As a mass the seamen are sunk in vice; but there are many precious exceptions to this remark. The number of the truly pious is certainly increasing among them. Two ships have already been here, whose masters maintain weekly meetings on board, and one or two others who had masters who were apparently pious. Such sights as these cheer our hearts, and make us hope that the day is not far off when there will be a millennium even for the wandering sailor.

LETTER FROM MR. HITCHCOCK, DATED NOV. 7, 1837.

Mr. Hitchcock resides at Kaluaaha, on the island of Molokai. After stating that the health of himself and family had been good, and giv-

ing an account of his labors as a pastor, he proceeds to the—

State of Religion and the Church.

Owing to several causes the assembly on the Sabbath has not been as large as in former years. Formerly the people have been influenced to a considerable degree to attend meeting on the Sabbath by the authority of the chiefs. Of late this authority has not been used, and the result has been that many of the people, who were accustomed to attend through fear, have ceased to attend at all. Many attended no doubt on account of our new meeting-house, who, now the novelty has ceased, find no motive to continue. The prohibition which for several years past has been laid upon the use of tobacco, had a good effect in getting people out to meeting; where as now the prohibition is taken off, smoking the pipe is an occupation much more to the liking of the multitude, than the worship of God. Usually, however, our house has been pretty well filled. Not far from a thousand has been the number commonly present in the morning. I am happy to say that the decrease of numbers has not been attended by a corresponding decrease of attention. On the contrary, there has been more anxious listening to the truth than in any previous year. And we have reason to think that more good has been effected by the preaching of the word this year than usual. There are several who seem much concerned about their souls. Especially has this been the case since our protracted meeting. Though that meeting did not result in a general revival, yet truth was attended, we have reason to believe, with the influences of the Spirit. Several were awakened for the first time; and one or two give us reason to hope that they have become the real disciples of Christ. One of these is an old man, who had never been intimate with us, nor given us any reason to think he cared for his soul. He came one evening overjoyed, and told us at length, and in his own way, that he had obtained "a new heart." Never did I witness more complete satisfaction and joy in any one who had obtained a worldly good. He seemed unable to express half the feelings of his heart. He appeared like one in a new world. We can but hope for him; and if we are so happy as to be admitted into eternal glory, we shall expect to meet him there, washed from heathenism, and his "robes made white

in the blood of the Lamb." There are others who profess to love the Savior, and perhaps they are Christians indeed; but this people are so accustomed to deception, that we must be cautious how we regard their professions. Still, many who will not be received into the church below, will, we cannot but hope, in the end be found to be children of God, and find rest in the church triumphant. This is an encouraging consideration. Owing perhaps to our short sightedness, some may be barred from the privileges of the church here, who are really entitled to them; but all such will finally be saved. We have the pleasure of witnessing an increase of knowledge among the people. The precepts and doctrines of the gospel are not only better understood, but they evidently exert a more decided influence over the conduct.

The church now consists of forty-seven members, nine having been added by profession, and three by letter since the date of my last. Only two of our whole number have died since the organization of the church; none have been excluded for disorderly conduct, and only one case of discipline has occurred. But though we have to mourn over but few overt acts of wickedness in our members, yet we must confess that there is too much carelessness and formality, and want of spirituality in many of them. But some of them, we are happy to say, adorn their profession, not only by endeavoring to avoid sin, but by trying to do good. And we are much encouraged in finding in some of them an increased anxiety about the safety, not only of their own souls, but also of the souls of others. The members of our church are most of them of the poorest class, and have literally nothing but their hands, still they are desirous of doing something for the cause of Christ. They do most towards supplying us with such articles of food as they have, and they work freely for us in building, making fence, going across the channel to Lahaina to save us the expense of hiring, which they are told is much the same as if they contributed an equal amount to the treasury directly. Not only members of the church, but others also contribute wood steadily at the monthly concert. A little will be done by them in that way. I feel it to be indispensable to give them a sense of the importance of making sacrifices for the Savior. I strive to have it a common opinion among them, that those who are unwilling to work and make sacrifices for the Lord can have no interest in him.

Sabbath Schools—Week-day Schools.

We have two Sabbath schools, one for adults, and one for children. The former is not large, and is conducted as a Bible class. The school for children has an average number of six hundred scholars; and is superintended by Mr. Munn aided by native teachers. About two hundred and fifty or three hundred of the larger scholars commit to memory the seven verses of the week and recite them at the school, generally with correctness. They are catechised by the teachers as to the meaning, and are required to turn to and read parallel passages. Those who cannot read are instructed by the teachers in conversation. The school is closed by an address by myself to the whole school. I usually take up some plain and important duty, or some sin in which they are accustomed to indulge. For so large a number of scholars, this school would not suffer, if compared, as to stillness and order, with many, perhaps most, schools in civilized lands. You may deem it somewhat remarkable that so many of these wild and lawless children can be induced to attend school so regularly on the Sabbath. We are at present favored with laws on this island and Maui which oblige all the children to attend school during the week where any school exists; and it is one of the laws of our schools that all scholars of suitable age shall attend the Sabbath school, a law which we find not difficult to enforce. Our own station school embraces nearly half of the six hundred—and many of the remainder live within convenient distances of the meeting-house.

The children's week-day school at the station consists of an average number of 280. The whole number is more than three hundred. It is taught daily from eight till eleven o'clock in the morning, under the superintendence of Mr. Munn. Penmanship, reading, geography, and mental arithmetic are the studies attended to. More than a hundred of the scholars are able to read, and nearly that number know something of mental arithmetic, and several write a decent hand. All the children are improving as fast as could be expected, considering their imperfect means of instruction. In so large a school it is impossible for one man to do more than barely to superintend the whole, and direct the studies. The assistant teachers are exceedingly incompetent to teach, and entirely so to govern the scholars.

There are thirteen schools on the island, besides that at the station; which are confined wholly to children. In none of them are the teachers at all qualified to instruct, except in three, which have graduates from the high school. The scholars in these are making good progress, which is an argument in favor of using all possible diligence to raise up native teachers. We have had during the year two general examinations of all the schools. These were held at the station. At the first there were 1,000 scholars present, at the last 1,140. There are about 1,200 children on the island of proper ages to attend school, and are this moment ready to be taught. But for aught I see they must grow up in ignorance and sin because there are none to instruct them. The districts are so divided now that five more teachers would supply nearly the whole.

The maternal association which we have established consists of about 120 females, mostly mothers. Mrs. Hitchcock meets with them every week. The children meet with the association every fourth week. Mrs. H.'s practice has been not only to give them religious instruction in general, but she has taken much pains to make them feel the importance of industriously attending to their own families, and of bringing up their children to habits of obedience. Nor have her efforts been entirely fruitless.

Mrs. H. has also a weekly meeting with the female members of the church.

LETTERS FROM MR. LYONS, AT WAIMEA
ON HAWAII.

THE following communications will give the reader a general view of the condition of the population at the Sandwich Islands before they felt the influence of christian teachers, also of the means which have been employed to enlighten and improve them, with the success, which, by the divine blessing, has crowned the efforts made. Although the statements made below relate especially to a single district, they are similar in most respects to what might be made in regard to every district on the islands where the influence of christian instruction has been felt for a series of years. The first communication bears date September 18th, 1837.

Original Condition of the People.

It has often been reported that the people, as a general thing, were but a little elevated in their habits of living

above the brute creation. The generality of their houses are nothing but the rudest hovels, entered by one door not three feet high. This is often an open door. As you pass along, you will sometimes see it closed with brush, or mats, or some such like trash. Now and then you may see a kind of a door rudely made of rude materials. The inside of many of these hovels is too filthy to be described, or even mentioned. Often, on attempting to enter, the smoke of the taro oven, which occupies the most conspicuous part of the house, rushes out in such dense columns that you are obliged to retire. Night comes on; men, women, and children, the married and unmarried, fowls, dogs, and cats, and sometimes pigs even, lie down to sleep. A single mat on the ground is perhaps the only sleeping place. No partitions divide a part from the rest. In this respect all things are common. Morning comes. All sit down on the ground floor, covered perhaps with dry grass, and sometimes a mat. The great calabash of *poi* is placed in the midst, out of which all eat in common. One hand after another enters the dish first and then goes to the mouth. and so on, till all are filled, provided there is enough. The same hands too, are employed at the same time in devouring the raw fish, sometimes just as it comes from the ocean. The hand is all the knife that is used. A rusty jackknife may occasionally be seen. When the *poi* dish is removed, the great wooden pipe is brought on, filled from the tobacco horn, and lighted, and then goes the rounds, from father down to the son of four years old.

But I will not enlarge. My soul has been stirred up within me at the sight of such pollution and degradation. I have endeavored to persuade the people to live more like human beings, to put away their numerous dogs, give up the use of tobacco, build them better houses, furnish them with mats, partitions, sleeping-places, tables, seats, and separate dishes; to make fences about their houses, and devote more time to the cultivation of the soil. Nor have my efforts been altogether in vain. Church members, and some others of the better sort, have built them neat and comfortable dwellings, and some have furnished themselves with tables, seats, wooden dishes, and in one corner of the house a sort of shelf may be seen on which books are laid. Pleasant yards are also beginning to be seen in different directions, and the soil is receiving a greater degree of cultivation.

Efforts to improve their intellectual and moral Character.

Under this head I shall speak first of *Schools*.—The last report stated that the schools in this quarter were rising and increasing. My determination then was to gather, if possible, all the children of a suitable age in my field into schools. This object was kept steadily in view. The four teachers who had just graduated at the seminary, took a deep interest in the projected enterprise. We united our efforts and energies, and by patient perseverance in well doing, the object was nearly accomplished. The schools and scholars gradually increased till the former numbered seventy-nine and the latter 2,592. Of these about 1,000 may be called readers, 900 of whom have learned to read during the past year. I do not mean that there are so many good readers, but that so many can put letters and words together so as to constitute what is called reading.

The school conducted by myself and Mrs. Lyons, has been unusually prosperous, and considerable proficiency has been made by some of the scholars. The teachers from the seminary have been very active and energetic. Their pupils have made commendable progress in the studies to which they have attended. I regret that there are no more teachers of similar stamp. Many of the other teachers, however, have good schools. Their scholars appear well, and their progress in reading and writing is pleasing. Several of the schools have devoted some time to manual labor, such as the cultivation of taro and potatoes in payment of school books.

When the schools went into operation about a year since, it was found that a majority of the scholars were in the habit of smoking tobacco. The filthiness and sinfulness of the practice were pointed out to them, and they were urged to abandon it at once. At first there were many obstinate cases. But the teacher's voice finally prevailed. And now nearly all the children belonging to the schools are enrolled on the side of entire abstinence. The pernicious influence of parents, however, may induce some, if not many, to return to their former pollutions. Some of the teachers, having heard that wreaths, beads, jewels, and other superfluous ornaments of the body were contrary to the spirit of the gospel, and hence ought to be forsaken, prevailed on their scholars to lay them aside.

Though the children have been collected into schools, and have made im-

provement in many respects, yet they are raised but little above heathenism. There is still vast room for further improvement; especially when their moral condition is taken into the account. Here are 2,600 children, instructed in the word of God, yet unconverted and unprepared for heaven. What a solemn and awful thought! How should it call into exercise the best affections of the heart, and lead to the most strenuous efforts to save their deathless souls!

Nor have children's schools alone risen and prospered the past year. Adult schools have also received a new impulse. Those that were altogether extinct have revived, and others in a declining state have been strengthened. The fathers and mothers seemed unwilling to have their children take the precedence in knowledge. Hence they plied themselves anew to their almost or entirely neglected books and schools. The number of adult schools has been seventy-six; the number of adult readers 2,318; and the number of writers 700. Some 200 or 300 have given some attention to geography and arithmetic.

My own school of adults, besides attending to the above studies, have devoted a portion of time to letter writing and original composition. One adult school conducted by a native teacher is rather amusing. It consists of 120 *konohiki's*, that is, head men of different bands. Some by the way are women; for Paul's injunctions are not observed on the Sandwich Islands. Women often usurp authority over the men, and hold the reins of government over large districts. What is singular in this school is that about one half of the pupils cannot read, and many cannot tell the letters of the alphabet, and only one quarter of the number know any thing about forming letters with a pen. But then as strange a thing as this has happened even in the enlightened United States.

The superintendence of 155 schools, embracing 5,010 scholars, has required no inconsiderable portion of my time. I stated in my last report that I designed to examine the children's schools as often as once a month. But this I found impracticable. Yet the examinations have averaged once a month.

Singing Schools.—Of these there have been two every week, embracing about forty pupils. The number has now increased to eighty. Much interest is exhibited in this school, and our singing has been considerably improved within the year past. An interesting class of

girls forms the principal portion of female singers on the Sabbath.

Sabbath Schools.—These exist all over the field and embrace perhaps 5,000 scholars, including children and adults. In these schools the verse for the day, or rather the seven verses for the week, have been read, and by many repeated from memory, and also other portions of Scripture, a small catechism, and occasionally a hymn.

The Sabbath schools at the station, under our own superintendence, have been two, one of children, conducted principally by Mrs. Lyons, and embracing 220 pupils, held at eight o'clock in the morning. Heretofore not more than fifty or sixty children, and often not over thirty, belonged to this school. Now it comprises most of the children of Waimea. Those who remain out of it are for the most part too young to travel the distance from their houses to the school-house where the school is convened. Many come the distance of three or four miles. But they seem to make no objection to that. The appointed hour has generally found them assembled together, waiting for the exercises of the Sabbath school to begin.

The other school has consisted of adults, 250 in number, and has been held immediately after the morning service. This school has never worn a more encouraging aspect. The scholars are visited weekly by the different teachers. As the number attending the school embraces most of the reading population of Waimea, the teachers, in order to obtain additional scholars, have gone about from house to house, searching out the ignorant and teaching them how to read. When they have learned to read, they have been taken into the Sabbath school.

The Sabbath schools at the out-stations have done as well as could be expected. Those of most importance have been conducted by the teachers from the seminary.

Bible Classes.—A daily Bible class has been in existence a part of the year, attended at sunrise. The lessons were confined to the gospels and the Acts of the Apostles. The results of this Bible class there is reason to believe have furnished new sources of joy to the angels in heaven.

Another Bible class has been established on Sabbath afternoon immediately succeeding the afternoon meeting.

Meetings—Demand for Books—Public Spirit—Revival.

After enumerating the religious meetings of different kinds which he is accustomed to hold

among the people, and the manner of conducting them, Mr. Lyons proceeds—

All the meetings, as a general thing, have been better attended than formerly. The congregation at Waimea on Sabbath morning has been about 700. At least it has been as large as the house of worship could accommodate, and not unfrequently many have been obliged to sit out of doors for want of room within.

The increase of schools has of course increased the demand for books. The demand has been greater than could be supplied. Consequently many of the schools are suffering. Children have acquired the art of reading, but have nothing to read. Many more children might have been ranked among the readers, had there not been such a deficiency in books. The New Testament has found a ready sale, and the call for more grows louder and louder. The whole number of books disposed of the past year is upwards of 11,000. This includes books of all descriptions, from the child's first lessons up to the New Testament.

The duty of doing good has been pointed out and urged upon the people, more especially upon the church members. Nor have my instructions on this subject been altogether lost. Besides many presents in articles of food, three good native dwelling houses have been built at different places for the graduates from the seminary. Fifty native school-houses have been erected in different school districts throughout the field. One hundred and fifty kapas have been contributed at monthly concerts. Not far from a hundred mats have been made for school-houses, etc. A neat native house has been built at Waimea for the accommodation of the new missionaries, valued at a hundred dollars, a monthly concert contribution. I call these acts of benevolence, because the people have, for the most part, acted from their own choice, and not from the authority of chiefs.

Soon after the church was purified from some of its unworthy members, the Lord seemed to smile upon us. The Spirit came down in the midst of the people. Meetings became solemn. Truth made a deep impression upon the mind. The torpid conscience was aroused. Sinners trembled in view of impending ruin. The Savior was presented as able and willing and waiting to save. Hundreds flocked to the inquiry meeting where prayer was offered for their perishing souls. The Lord was nigh. Angels looked on and rejoiced over the repentance of some of the sable sons of

Hawaii. To me this was a season of the most thrilling interest. I had labored long and arduously. I had wept over the desolations of Zion, and the wilful stupidity of sinners. Clouds and darkness had overhung my way. The gospel, though often preached, had fallen powerless on the heart. How cheering then to be visited with a ray of light from heaven! How soul ravishing to see those, once so stupid and immovable in sin, rising and turning and fleeing from the wrath to come, and laying hold of eternal life! But I will not enlarge on this interesting point. Suffice it to say, that thirty-two individuals have been received to my church the past year, on examination, among whom are the four teachers from the seminary, and several young persons; and twenty-eight stand propounded as candidates for admission at the next communion season. Of the ten members who were set aside from the privileges of the church, five have been restored. The others profess repentance, but of the genuineness of their repentance, I have doubts. For all the good that has been done let God have the praise, for surely he has been the author. Paul may plant, Apollos water, but God giveth the increase. Yet what has been done? What are sixty souls out of 12,000? Is it a time to rejoice when such vast multitudes are pursuing their way down to the abodes of perpetual lamentation, mourning, and woe? Rather let my head be waters and mine eyes a fountain of tears; let the midnight hour witness the power of my prayers, and the noonday sun the ardor of my labors, for the salvation of these perishing thousands.

Under date of November 7th, Mr. Lyons wrote again, and having spoken of the partial withdrawal of the divine influences which were shed down in September, and the consequent diminution of interest in religious things which prevailed both in the church and out of it, he states that serious inquiry and self-examination was made with reference to the existing indifference; and then proceeds—

We resolved to repent and give ourselves more to prayer, and be more in earnest in our efforts to save souls. The Lord looked on. His ear hearkened to the voice of our supplications. The windows of heaven were again opened, and the Holy Spirit came down with great power, and sinners were awakened. The old man of grey hairs, and the child of ten years old became alarmed. They

saw the wrath of God hanging over them, and seemed to feel that they were sinking to hell. Jesus Christ was pointed out as the only refuge from the billows of that wrath that would soon roll over the guilty soul. They listened, they fled, they hung their hopes of life on his almighty arm. I mean, many of them professed to have done this. The work went on. All heaven no doubt was looking on with the deepest interest, and notes of joy over repenting sinners were constantly thrilling the bosoms of the whole angelic throng.

A protracted meeting was appointed. The time for commencing it arrived. I had no help but my church members. The meeting continued in this way for a week with very little variation. One day was observed as a day of fasting. That was a solemn day. The meetings from the beginning were well attended, and sometimes they were crowded. Many listened with interest to the words that were spoken. The Lord strengthened me beyond my expectations. He opened my mouth and enabled me to proclaim the words of eternal truth with freedom, boldness, and energy. His Spirit was evidently present, working silently, yet effectually, on the hearts of many who have grown old in wickedness and almost sinned away the day of grace. A great number profess to have been converted during this meeting, time will show how many.

Saturday (the last day of what should be called the protracted meeting) closed, and the Sabbath came. Multitudes crowded to the house of God, for it was communion season. The exercises of the afternoon opened. What an interesting and solemn scene was before me! Sixty-one individuals stood up before God, and angels, and men, to make a public profession of their attachment to Christ and their determination to devote the remainder of their lives to his service. They were baptised in the name of the Father, and of the Son, and of the Holy Ghost, and were solemnly admitted to the privileges of the church on earth. Among these were the child of ten years old, and the old man of seventy years. I stood and looked. Before me were seven children and two blind men of grey hairs, coming among the rest to the table of the Lord to commemorate his dying love. My soul was overwhelmed. Oh praise God for what he has done in Waimea, and pray that still greater things may be witnessed. Seventy-five individuals stand propounded for the church and many

others will probably be propounded soon.

The whole number received to this church on examination since the commencement of the year 1837, is eighty-three.

A letter from Mr. Lyons to one of his brethren at Honolulu, dated about a month later, mentions that the influences of the Holy Spirit were still continued, and that great numbers, as he hoped, had been made subjects of renewing grace.

LETTER FROM MESSRS. LYMAN AND COAN,
DATED AT HILO, MAY 1, 1837.

HILO is on the island of Hawaii. The time to which this letter, which may be regarded as the annual report from the station, relates, embraces about nine months preceding the date given above.

*Indications of general Improvement—
Boarding School—Common Schools.*

During the past year, there has been a gradual and perceptible improvement in the general character and condition of the people at this station. Attention to schools and to the gospel, has been increasing; more cloth has been worn by the natives; cleanliness and industry have been gaining ground; the family compact and all the social and domestic relations are assuming more of form and tranquility; and society seems slowly, yet steadily, approximating towards civilization.

You are aware, that by a vote of the last general meeting of this mission, we were authorized to establish a boarding-school for boys at this station. In pursuance of that vote, preparations were made, immediately on our return from Honolulu, for erecting buildings for the accommodation of a small school. In less than two months two native houses were completed, at an expense of about \$140, and on the third day of October, 1836, the school was opened with eight boys. Their dress is blue cotton, made in English form. They sleep in separate apartments, eat at a common table, in English style, and adopt many of the habits of similar schools in civilized lands. The school is conducted in some measure, on the manual labor plan; and unless the boys hereafter received should be younger than the present scholars, it is supposed that they will be able to cultivate land so as to produce food enough for their own use. The whole expense of the school up to the present time, in-

cluding buildings, yards, etc., is about \$275.

The boys now in the school are from seven to fourteen years old. We propose to enlarge the school hereafter, and we may select a younger class of boys. The scholars have thus far enjoyed good health, and for the most part they appear contented and happy. Less difficulty has, on the whole, been experienced in securing prompt obedience, than was anticipated. The most constant vigilance is, however, necessary to preserve the good order of the school.

On the 17th of April the school sustained its first public examination, and we think that we do not speak unadvisably when we say that the improvement manifested was equal to that of the same number of boys of the like ages in similar schools in the United States. Most of the first class will probably enter the Sandwich Islands' seminary at the commencement of its next term.

We cannot with absolute confidence report the conversion of any of these scholars, though there has been a distinct change in their external conduct. Some of them have at times been impressed by the word and Spirit of God.

Three regular station schools have been in successful operation at Hilo during the past year: viz. a school for children, another for teachers, and a third for adults of all classes.

The children's school has been taught five days in a week, by Mrs. Coan. During the former part of the year the average daily attendance in this school was something less than one hundred; but for the last few months it has been 140. The whole number of names enrolled in this school during the past year is 240.

In the teachers' school 150 names have been enrolled during the past year. About ninety of them are usually at the station for instruction at a time, while the others are teaching in the several schools throughout Hilo and Puna. The teachers are mostly active young men and they are qualified to exert a considerable influence, good or bad, upon the mass of the people.

The school for adult males and females numbers 140. This school is instructed by some of our best native teachers, under our superintendence. It is devoted chiefly to reading, though other things are sometimes taught in it. This school meets three times a week.

The common schools throughout our field seem in a good degree revived from the effects of that earthquake shock,

which a few years ago shattered them into their original elements. Sixty of these schools, under the care of native teachers, have been in operation from three to five days a week through the year. Though the amount of instruction communicated in these schools is small, yet their influence on the people has a taming and civilizing tendency. They furnish centres of attraction to the wandering, vagrant minds of the people, and serve as rallying points for collecting them to hear the gospel whenever we pass through the field. They are so many tapers arranged along our extended coast; and though they shed but a dim and sickly light upon the deep darkness that covers the people, yet they are helps, feeble as their light is, to break in upon the solemn midnight of mind, which every where reigns beyond the reach of our ordinary personal instructions. A large number of new school-houses, perhaps twenty, have been built by the people during the past year; books have been called for far beyond our ability to supply them, and the people return to the schools with a good degree of zeal and animation.

That the great mass of the people are beginning to despise and abandon ignorant and vicious teachers, and to call for men of better qualifications and more decent lives, is certainly a favorable indication, and one which we hail with hope.

We usually hold quarterly examinations of our schools at the station, besides the tours we make for examining the common schools. Once, during the past year, we had a general examination at the station of all the schools that chose to come in from Hilo and Puna. This examination continued for three days, and more than 2,000 scholars were present, 600 of whom were children.

Our school exhibitions are an unfailing source of exhilaration to the people. On such occasions they put on their best robes, and with light and gladsome hearts appear in marshaled order at the place of examination.

It is true that a Sandwich Islands examination is little else than an exhibition of ignorance and folly, and a proud scholar might look upon the scene as ridiculous and contemptible; but the christian philanthropist, who more carefully gauges the darkness and misery of the heathen, whose heart bleeds over their degradation, and who spends his life in efforts to elevate them from their brutalized condition, to intelligence, to holiness, and to heaven, hails with joy every effort which they make to rise.

*Tour of the Island—Sabbath Schools—
Success of Preaching—Church.*

During the month of December, Mr. Coan made the tour of Hawaii, for the purposes of preaching in destitute parts, improving himself in the native language, obtaining a knowledge of the condition and wants of the people, visiting the other stations, etc. While passing through populous districts, he preached from five to eight times a day, and often to congregations that listened with deep interest and many tears. The field for laborers on Hawaii is wide, and for the most part unoccupied. By far the greater portion of it still lies waste, and the great mass of the people perish because there is "no vision." The multitudes faint and are "like sheep without a shepherd."

On the first Monday of the month, our people cultivate a cotton field for the missionary cause. This field was commenced three months ago, and from fifty to one hundred have thus far engaged in preparing and planting it.

In our Sabbath school for children, 550 names have been enrolled during the past year. About 200 are regular attendants. A very decided and cheering improvement has been effected in the intellectual and moral character of these children; and many have been affected by the truth and the Spirit of God, and a few, we hope, are born again. One has been received to the church during the present, and one near the close of the past year.

Our adult Sabbath school now numbers 450 regular attendants, and it gives promise of much good to the people.

On the 5th day of February we commenced a protracted meeting at Hilo, which continued without interruption for fifteen days. During this time we preached from three to four times a day, besides having daily meetings for prayer. All our leisure time was spent in conversation with the multitudes that pressed upon us and filled our houses for that purpose.

The first week of this meeting was devoted to all classes of the people; the second almost exclusively to children. The whole meeting was a time of deep and solemn interest, and it was truly a time of refreshing from the presence of the Lord. The Holy Ghost most evidently came down, multitudes were aroused to inquiry, many were convicted, and some, we hope not a few, were born again. The interest of the meeting continued to the last, and its happy effects are still most manifest, in the quickening

of the church members, in the enlargement of the congregation and Sabbath schools, in arousing the careless multitudes to inquiry on the subject of salvation, and in reforming the lives of many who before were living in stupidity and pleasure. How many were really born of God we leave to the decisions of the final Judge. That some were, we believe as truly as we believe the gospel to be the wisdom and the power of God to salvation. Some cases of conviction and hopeful conversion were very distinctly marked. Rarely do we find them more so in the United States. The fruit of this meeting has been developing itself more and more every week from that time to the present.

Since that time our congregation has probably averaged 2,000, or more, on Sabbath mornings.

Our church has been united and happy through the year. Many of its members seem to grow in knowledge and grace, and we feel more and more comfort in them, as we gain more and more evidence that they are really "members of Christ's body, of his flesh, and of his bones." No instance of church discipline has occurred at Hilo during the past year. Twenty-seven have been received to the communion, viz. twenty-three on profession of faith in Christ, and four by letter from other churches. The whole number now in communion with this church is seventy-one. Whole number received to its communion since its organization is ninety-two: viz. eighty-three on profession and nine from other churches. All that have ever been dismissed from this to other churches is thirteen. All ever excommunicated five. Died three.

Number of children baptised during the past year three. Number of marriages 153.

LETTER FROM MR. EMERSON, DATED AT
WAIALUA, ON OAHU, APRIL 27, 1837.

AFTER making various statements respecting the schools under his superintendence, which were in a prosperous condition, one of the teachers being from the high school, and the others trained at the station, Mr. Emerson remarks on the—

Religious Meetings at the Stations.

Since the commencement of February last, we have held a protracted meeting of six days at each of the four stations on the island. There doubtless was at

some of the stations a good degree of preparation for such a meeting: but my highest hopes were more than realized in relation to them all. The presence of the Holy Spirit was strikingly manifest at each of them, and as I thought more so at the latter meetings in the series than at the former ones. Our houses for worship were generally filled from the first day of the meeting to the last, by voluntary attendants; and as it was in progress, it was deeply humiliating to witness from day to day the constant and gradual developement of interest and attention. At first the preacher was often met by little more than a vacant stare from a large portion of the multitudes present. But after one or two days had passed, and our hearts were almost ready to sink within us, because of the uncertainty of the appearance, and of the fear that our hearts deceived us, the ear of the people would begin to turn to the speaker, and the eye to fasten upon him, not as one who gazed in amazement, but as one who heard with anxiety. In all the meetings the apparent interest increased to the close of the meeting. Our own minds I think were affected as they have been in a revival of religion in America. We felt that we needed no one to prove to us that God was present; we felt his presence and saw it. But what shall I say of the number converted? We do not begin to count yet. Of a few, at least, at each of the stations, there is satisfactory evidence that they have been born again; of others there is more or less hope.

Among those who at this station give pleasing evidence of having been born again during the protracted meeting here is the teacher that we have obtained from the high school. He appears like one come on a sudden into a new world; and in a few instances his zeal to persuade others to come to Christ has been so ardent that he has been called mad, crazy, assuming, hasty, etc., by those less awake than himself. I have much hope of him. In an address to children, which he was permitted to make a few weeks since, he said, "You have heard of the wickedness of the Jews, who crucified Christ:—It was I who drove those nails into his hands and his feet; it was I who pierced his side with the spear. By my sins I have consented to all that the Jews did. Formerly I thought that I was as good as others. But now I am guilty of violating every command of the decalogue. I am undone by my sins. I hope for mercy only in Christ," etc.

One thing more in relation to our protracted meetings. The children were made a prominent part of our auditory through the whole of the meetings; and daily meetings were held exclusively for them. These meetings for children were attended by an average of perhaps two hundred or more. Of some few of the children, we have hope that they have been born again; and of many others we feel confident that they have received impressions that never will be effaced.

On the 5th of October Mr. Emerson remarks in regard to the schools—

Our schools are now doing better perhaps than at any period before. We have three teachers from the high school who are quite respectably qualified for their business; and seven others raised up at the station are doing well as teachers; and many children are now brought into the schools, and have become regular attendants, who before did not come at all; others come occasionally who before were not known as scholars.

EXTRACTS FROM LETTERS FROM OTHER STATIONS.

WAIOLI—KAUAI.—Mr. Alexander, writing under date of November 1st, 1837, after mentioning that Mr. and Mrs. Johnson, of the reinforcement then recently arrived, had been appointed to take charge of the schools at Waioli, and that the people had built a grass house for their accommodation, proceeds to give a brief account of his station.

Schools.—Mr. and Mrs. Johnson have charge of the children's school at the station, consisting of ninety boys and seventy girls. The school-house is kept warm, different classes occupy it eight hours in the day. There are three other schools for children in our bounds containing in all about 120 pupils. These brother Johnson purposes to visit about once in a month. The adult schools taught by the old teachers can scarce be said to have an existence.

Religious Inquiry.—I spend most of the afternoons conversing with those who come to inquire about the way of life. A much larger number than I have ever before known, appear to be seeking the salvation of their souls in good earnest. The Holy Spirit is undoubtedly moving upon the minds of many. Oh that we may be saved from grieving him away from us. I have a meeting with the church every Friday, where I instruct them familiarly and solve their inquiries.

Last Sabbath ten were admitted to communion for the first time, and one restored who had been suspended, and four children baptised, the first native children that have ever been baptised at this place. The church at Waioli now numbers thirty-eight adults, all in good standing.

The people in our vicinity are now planting cotton, with the governor's approbation, for the purpose of raising funds to build a permanent school-house and church and get a bell. I have recently endeavored to instruct the church more particularly in their duty to support the gospel among them. But they can do very little, as they have no money and no means of getting it. They can supply my table with the native productions of the island; but if they do this gratuitously, they will then have no means left to purchase books for themselves. Until the government of the islands becomes more liberal and encourages industry by securing to the people the fruits of their labor, the people cannot do much to support the gospel.

KOLOA—KAUAI.—On the 29th of November Mr. Gulick writes—

Revival.—From February of the current year till late in August we had evidence of the special operation of the Holy Spirit in our congregation; and during that period we trust that more than twenty of the people were born again. Others were awakened who are still in an interesting state.

Dedication—Church.—Our new doby meeting-house, ninety-five feet by forty inside, all plastered and whitewashed within, overhead, and without; with a piazza eight feet wide quite round it, was dedicated last Thursday, the 23d instant. The dedication service was the commencement of a protracted meeting, which closed on Monday the 27th. Messrs. Whitney and Alexander assisted. Although we had no indication of the special presence of the Holy Spirit, we trust the word when preached will not return void. On the Sabbath the sacrament was administered, and nine persons previously propounded were admitted to the church; and thirty-one others were propounded for admission.

At our last general meeting of the mission Dr. Lafon was appointed my associate. We feel thankful that the Lord so ordered.

HONOLULU—OAHU.—At the general meeting of the Sandwich Islands mission in May of last year, Mr. and Mrs. Smith were appointed to commence a new station in Honolulu. On this subject Mr. S., on the 20th of November, writes—

The number of people embraced in this district is some twelve or thirteen thousand. About three thousand of whom usually attend public worship on the Sabbath. On special occasions about four thousand people assemble. But no one of us expects that Mr. Bingham can devote the greater part of his time to translating the Scriptures, read proof sheets for the press, watch over a church of from 250 to 300 members, converse with those inquiring the way to heaven, and do what ought to be done for the 9,000 souls who pay little or no regard to their soul's salvation. Besides the great amount of labor to be performed, there were various other reasons for having another congregation and another set of schools in this great village. And as Mrs. Smith's health was manifestly improving, and we could enjoy most of the facilities and comforts at the other end of the village that we find beneficial here, we were appointed to commence a new station at the northwest part of this village, about half a mile from the old station.

Mrs. Smith has daily under her tuition Alexander Rihoriho, the king's adopted son, and the heir to the crown. He is about four years old, very bright and active, and learns English rapidly. He is very fond of his English teacher. My own health is firm and my labors abundant. My school for the last eighteen months has numbered more than two hundred scholars, with whom I have spent from five to six hours per day, five days in a week. I have had two exercises with them every Sabbath. Last February, March, and April was a time of spiritual interest in the school. I spent an hour daily for some eight or ten weeks, conversing and praying with them. A number appeared to have a deep sense of sin, and gave pleasing evidence of an entire surrender unto God. Only one, however, has as yet been admitted to the church. One or two more stand propounded, and others give more or less evidence that the work of grace has commenced in their hearts.

KANEHOE—OAHU.—On the 2d of December, Mr. Parker writes—

Last spring we had a precious season at this station. A protracted meeting was attended with a blessing. The Holy Spirit was evidently with us. The church were awake to pray. Those who had hardened themselves in sin trembled under the exhibitions of divine truth. A few have been received to the church as the fruits of that time of reviving, and more give satisfactory evidence that they have been renewed by the Spirit of God, and are candidates for the church. Our little church, which was organised a year ago with only eight members, now consists of more than twenty.

Children's schools in this district are promising. I look on these as the most promising part of my field. Hitherto I have had only a thatch school-house. The past summer, by the help of such of the people as were disposed, I have put up the walls for a permanent house, but have not the means of finishing it. I am embarrassed from the want of the house, but in the present exigences do not feel at liberty to draw on the treasury for money to finish it.

WAILUKU—MAUI.—Miss Brown, who, it will be remembered, went to the islands for the purpose of devoting her time and labors wholly to teaching the native females the arts of spinning, weaving, knitting, etc., makes the following statements in a letter dated October 23d, 1837.

Respecting my business. There is nothing in the progress of my business that will appear new. I think there is among the people an increasing inclination to industry. I commenced with a third class, as I call it, for want of a more proper term, last February, making twenty-two in number who have been with me since I commenced. These last are doing quite as well as any I have had under my care. When I dismissed a class last February, I had the pleasure of seeing them clothed in garments of their own manufacture. As an evidence of their disposition to be industrious, two of the number asked the privilege of staying in school, saying that they could not bear to think of not doing any thing. I indulged them, and employed them in spinning, knitting, etc., until they were furnished with implements to work at home.

Such is the eagerness of the people on the other islands, to have the manufacturing of cloth commence with them, that I fear they will effect my removal from this place before the business is sufficiently established to stand alone.

LETTER FROM MR. FORBES, DATED AT
KAAWALOA, SEPT. 29, 1837.

*Success of Preaching—Schools—Growing
Liberality.*

REFERRING to his labors during the months of March and April, of last year, during which time Mrs. Forbes, owing to severe indisposition, was obliged to be absent at Honolulu to obtain medical aid, Mr. Forbes writes—

I was rejoiced to find that God was present with us and owned my instrumentality for good. A number of persons professed to submit to Christ, some of whom have since been admitted to the church, and others also appear well and will soon be admitted. I had felt much depressed formerly to see few, except the aged and decrepit, in any of our churches, while those who could promise themselves pleasure and worldly gratification stood aloof. But God is pleased lately to arouse the attention of several youth at this place.

Our children's schools have done pretty well for the past year. Much more interest is apparent among them than I should expect, when I remember that most of the parents are unwilling to spare their children to go to school. As soon as a child is able to do any thing the parents make servants of them in many respects, and therefore object to their going to school. I have this year sent from this field three boys to the seminary at Lahainaluna, (one from our own family,) and six to Hilo boarding-school. We have had one man from the seminary for a year and more in Kaawaloa. He has done quite as well as I expected, though far from what in America would be termed well. The children's school at the station is much more encouraging. It numbers ninety in attendance on an average. Several of them under six years old read, and a number of them attend to mental arithmetic and geography. This school is now chiefly in the hands of natives. I generally go in a few minutes before the close, and then after dinner. I have a school with those most advanced in geography, arithmetic, and philosophy—first principles of course. Mrs. Forbes is not able now to do any thing in school and perhaps never will be.

Our Sabbath school, at nine o'clock in the morning, numbers 120 children, average attendance. These mostly all attend also on the preaching. The congregation is not so large as formerly, though I think there is much more atten-

tion. I have meetings at three out-posts, where I try to attend in person, and when I cannot go, I send one of the most competent church members.

We have a pleasant little village around us of 250 souls, somewhat scattered it is true, yet all within a circle of one mile, allowing our house to be the centre. Much improvement is manifest among them, and they have within a few days subscribed voluntarily the sum of sixty dollars to be paid in different articles towards the support of the boarding-school at Hilo. To give you some idea of their willingness to do something, (their monthly concert contributions are independent of this,) I will state a few particulars. Kapiolani said, "I will subscribe \$20." I said to her, Think, how will you pay for it? She said, "I have some tapas, which were given me at Kauai last spring. I have just been thinking the Lord has put those into my hands that I might give liberally." So she put down \$20. A poor woman said, "Put down one dollar for me and one for my husband, and I will braid two hats, which will bring a dollar apiece." A man said, "Put down three dollars for me, and I have a vest and pair of pantaloons not much worn; perhaps I can get three dollars for them. I will sell them to some one." Another one (the school teacher at the station) said, "Put down two dollars to my name. I have a pair of pantaloons for which, perhaps, I can get two dollars. If not I will seek it some other way and pay in what I can get, to the value of two dollars. Another said he had a pig he would sell for his portion. Thus they take hold of this matter. Old Kamakau asked if this was to be done every year. I told him I thought they ought to do it as often as there were calls; and that the boarding-school at Hilo ought to be supported by this island alone, without any foreign aid. He said that was right. A church member told me to-day that a neighbor remarked on the subject of giving to the Hilo boarding-school, "This is just right. There is some meaning in this effort. We make ourselves destitute, it is true, but then we are doing good by it. Not so when we give to friends who come to beg of us."* I ought to remark that the people are poor here, and at Hilo, as indeed they are mostly at every station where no high chiefs reside. So that a

few dollars costs them more effort than ten times as much from the high chiefs, who both claim and command all that their inferiors possess. Our people have for two years been in the habit of giving to aid the high school and their own schools, but you must still remember that when I speak of dollars, it is only the nominal value which is meant. Dollars are scarce and as yet almost useless articles at this place. Hence the contributions of our people will avail little in paying for foreign articles or labor.

Again, when I speak of the liberality and cheerfulness of our people in giving out of their poverty, you must bear in mind that it is only the few just around us, by whom our influence is directly felt. The mass are almost as much heathen in regard to benevolent and religious feelings as ever they were. This is a truth the Committee and the churches should ever keep in mind. When we speak of benevolence, or intelligence, or any trait of christian character, even as to external appearance, we by no means apply it to the people at large. The burden of sustaining any object of benevolence in this land must, of course, be borne by a few. Hence partly the impropriety of American Christians abruptly withdrawing their patronage from schools and boarding-schools here.

In consequence of the smallness of the allowance for sustaining the operations of the press at the islands, the missionaries were obliged either to limit the books printed and issued to a very small number, or else look to the people of the islands to pay for the books which they wanted something near their actual cost. This a large part of the people could not do; while others, though able to make payment in articles of produce or labor, yet for the want of a circulating medium, or a market at hand, could not do it without overloading the missionary with articles of which he needed but a small amount. On this point Mr. Forbes remarks—

The result is, I am obliged to say often to those who come for books, You cannot have the books. "But," says one, "I will work for it." I have no work for you; you must pay me something which will be valuable to me, or you cannot have the book. "I have no money; will you take fish?" I do not want fish. "Will you take wood?" I do not want any more wood. "Will you take fowls?" I have a plenty of fowls.—And the poor creature looks down, turns about, and sadly walks off. I am sick of this book bartering business. My custom hereto-

* The custom in this land is to go to a friend and beg whatever one wants, and no one has a heart to refuse his friend the last tapa or malo he has in the house, if asked for it.

fore has been to contrive some means for the people to procure books, while in multitudes of cases the avails were more trouble than profit. Often I have said to a child, Go and do such a thing for your book, when I should not care whether the job was done or not, were not the book and the child's improvement in question. Often have I paid in books for work and other things merely to get the books among the people, when for cotton cloth I could have procured the same labor and articles for half the price.

Constantinople.

JOURNAL OF MR. SCHAUFFLER.

THE following brief extracts from the journal of Mr. Schauffler will give the reader a view of the nature of his labors, and the success which appears to attend them.

March 5, 1837. Sabbath. An inquiring Jew, whom M. brought to us the other day, came to the German service, and brought another young Jew of his acquaintance with him. I preached from the story of the penitent thief on the cross; but the matter grew so much while I was treating it, that I was obliged to reserve the latter half for next Sabbath. The number of hearers was unusually large. After dinner we had our third afternoon meeting in my house. The two Jews attended, and appeared attentive. The meeting was refreshing to me, and apparently so to all.

9. Twenty-four letters from Odessa by steamer. The revival there goes on with power.

24. Good Friday. Preached in German to a large and very solemn congregation, from John 19: 14. "Behold your King!" Many tears have been shed at service for some time past, and to-day also. The word takes hold of the minds of the people most evidently. Though I am guilty of always being long in my sermons, preaching as I always must extemporaneously, their attention appears to be fixed. Several of my hearers, young men, have become very serious. A. A. talks to them with all the zeal of a young convert. His wife, Theresa, a helper in our family, is very deeply impressed. Last evening A. and several other young men had a special prayer-meeting in the room down stairs. Oh that the Lord might hear their cries, and give repentance and faith to all who have not tasted of the powers of the

world to come! Last evening I began a private season of prayer with A. for these inquirers, which we hope to continue till their cases are decided.

26. Easter Sunday. The German service was full to overflowing. I preached from Luke 24: 36—48; John 20: 19—23. No where could an audience be more solemn and attentive. In the afternoon I had our usual Bible class at my house.

April 13. The meeting on the Sabbath, not being quite sufficient in the present state of feeling among the Germans, I opened a Thursday afternoon conference at my house. The number of those present was comparatively small. Our two Jews, who have thus far attended all our meetings, were present also, as though they were unwilling to lose any opportunity to get good.

16. Preached in German from John 21: 1—23. The audience solemn as usual. Mrs. D. and Theresa returned from service, cast down and deeply distressed. They hastened into their solitary corners, and prostrating themselves, sought pardoning mercy.

18. Theresa came up to talk with me. She told me that she was permitted to indulge a hope last Sabbath afternoon, before we rose from prayer; but had deferred telling me of it for fear her hope might not stay by her. But as she had had the most joyful assurance of pardoned sin through Christ, last evening, she could refrain no longer from communicating to me her happy change. There was but one fear left in her mind. She had read in these days an essay on repentance, and comparing that with her own exercises of mind in that particular, she feared that her repentance might be deficient. I conversed with her on this point, and found her experience quite satisfactory. I therefore gave her such directions as seemed to me to meet her case.

Mrs. D. obtained relief yesterday, indulges a hope, and appears very different indeed from what she ever did. Her present appearance, experience, and conversation satisfy me more than any thing else, that she was in a state of delusion before. I now called up A. and Mrs. D. and we had a precious season of prayer and conversation together. The two women are altogether changed. There is nothing but prayer, joy, and profitable reading and conversation seen and heard among them. Bless the Lord, O our souls, and all that is within us, bless his holy name!

22. Two young Germans, not before mentioned, have of late been much af-

fectured by divine truth. I have much hope of them.

An infidel club, consisting of five young Germans, which had existed for some time, is now dissolved, because three of them, after attending the German service, are unwilling to attend any more at those infidel meetings; and one has become rather doubtful; so that the ringleader of the club stands now altogether alone.

Aug. 28. A letter from A. brings good tidings. Christian is getting better daily. Letters received from Odessa are also cheering. The German tracts of the American Tract Society, which I lately sent there, are already distributed, and more are needed. The good work there, which seems to have been somewhat on the decline of late, is reviving again.

Oct. 1. Preached in German from John 8: 12. After the sermon Christian Aala made his public profession, and afterwards partook for the first time of the Lord's supper with us. I also admitted Joseph to the same ordinance. The scene of Christian's public profession of Christ was a very solemn one. Six unbaptised Jews were present, and after service expressed a desire for instruction.

Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROO-
MAH.

Forms of Salutation—Cruel Order of the King.

July 26, 1837. Rode to Geog Tapa about sunset and spent the night. Priest Abraham prepared lodgings for us, on the highest roof in the village. Peasants in these countries are accustomed to sleep at this season upon their flat roofs. In the evening Mar Elias and several of the villagers came to visit us. A plain but excellent meal of bread, butter, cheese, milk, and fruit was spread before us, of which we gratefully partook.

Aug. 15. As I was at work in our little garden, the boys belonging to our school passed along and saluted me in their patriarchal style, by saying, "*Al-lah kovet gavil*"—"May God give you strength." It is deeply interesting to notice how much there is that is truly primitive among the Nestorians. We meet with it in their household furniture, in their agricultural utensils, in their instruments of music, but most of all in

their modes of salutation. When two persons meet, they mutually salute each other, by saying, "Peace be with you." When one enters the house of another, he also says, "Peace be with you," and the other replies, "Your company is welcome." When a guest leaves a house, he says, "May God grant you increase—may your days be prosperous;" and the other replies, "May God be with you." When one puts on a new garment, enters a new house, or purchases a new article, his friends congratulate him, by saying, "May God bless your garment; may God bless your house," etc. If you do a Nestorian a kindness, or wish him prosperity, he says, in thanking you, "May God give you the kingdom of heaven." When one enters upon any undertaking, he says, "If the Lord will, I shall accomplish it." When a boy or a man commences studying a book, he writes upon the margin of the first page, "In the strength of the Lord I will learn this book." And when a child learns his alphabet, as often as he repeats the letters through, he always says at the close, "Glory to Christ our king." Oh that the Spirit of the Lord may make these fallen Christians truly alive, that their pious salutations may be the honest responses of humble, renewed hearts!

Sept. 10. The king has just sent orders to the governor of Ooroomiah, which much embarrass and distress him. The circumstances are these: One thousand soldiers, belonging to this province, deserted from the king's army and returned to their homes about four months ago. The king now orders the governor to exact from every one of these soldiers thirty tomons (\$75) in money, brand him in his forehead, and burn down his house. This order was written by the king's own hand, and accompanied by the fearful threat, "If you do not obey this order, I will give you a kick from which you will never recover, in this world." The governor's authority is weak, and he is quite unable to execute this order of the king. There is very little of quiet and comfort, for either noble or peasant, in Persia. These deserters, for instance, might be supposed to deserve punishment; but the soldiers in this country go half naked, leaving their families starving at home; and they realize from their government but a small fraction of their scanty stipend for service. The soldier has thus but small motives to patriotism. Look also at the noble. The local governors, as in the above named instance, are liable to receive orders which it is impossible for them to execute, and a

failure in the fulfilment of which may incur not merely the loss of their offices, but also of their heads. Thus, in such a country, discontent, terror, and foreboding must reign in every breast.

17. We were invited to visit Geog Tapa, it being the season of gathering grapes from the vineyards. Many acres, about the village, are now covered with grapes, spread out and drying for raisins. The vineyards, on the plain of Ooroomiah, are almost numberless, and very extensive.

It is common for the Nestorian women, to labor in the field, during the summer. But the wife of priest Abraham told us to-day that her husband would not allow her to go out and harvest the present summer, preferring to do all the labor himself. It is interesting thus to witness the regard for females improving, among the Nestorians who reside with us.

Oct. 23. The Nestorians of this district are in a state of great excitement, on

the subject of abandoning their country, for Georgia. The Russian emperor is now on a visit, in Georgia, and a Nestorian, who has been many years in that country, has just arrived here, obviously acting as a Russian agent, to stir up his people to send delegations to petition the emperor either to come and take possession of this country, or assist the Nestorians to emigrate from it into Georgia. It is not strange that the oppression which the Nestorians experience from their Mohammedan masters should make them strongly desirous of change; and while they are much attached to this fine country, they are still ready to seek relief, even where it can least be expected. Such excitements, though they will probably not at present result in any change, are still unfavorable to the improvement of the Nestorians around us. But we trust—we know that the Lord will overrule all these things for good.

Proceedings of other Societies.

FOREIGN.

PRIMARY EDUCATION IN CHINA.

THE Morrison Education Society was organised by philanthropic and christian gentlemen at Canton in China, principally engaged in commercial pursuits. The first annual report of the society contains many interesting facts relative to education in the Chinese empire, most of which will be given below. After stating how the funds of the society had been disposed of and some attempts which had been made to accomplish its objects, the report proceeds—

In the present incipient state of our society, it seems especially desirable to ascertain, as early and as distinctly as possible, the actual condition of education among the Chinese, both within and without the empire, in order that we may form just conceptions of what needs to be done. The higher branches of education—those on which promotion in the civil service chiefly depends, are regulated by a fixed code of laws, a digest of which we should like to see given to the public. By these rules the rank of scholarship is determined at regular examinations, one of which is now in progress in the metropolis of each province of the empire, where not less than 100,000 students are the competitors. Our present concern, however, is with primary education—a subject of vast importance, involving several distinct points of inquiry.

Those who have turned their attention to this subject, and endeavored to investigate it, need not be told how difficult it is to gain minute and accurate information in China. The whole field

is beyond the reach of our personal inspection; and our sources of information are such, generally, as cannot be relied on, except with considerable limitations. Uniform as the Chinese are, what is true in one part of the empire may be wholly inapplicable to another part. For the present, therefore, we must be contented with indefinite statements on many points, and with mere conjectures on others—leaving it for future research to corroborate or modify them according as facts may be developed.

The principal topics to which our inquiries have been directed, we have arranged under eighteen distinct heads, which we will here enumerate, adding under each the substance of the information already collected. In order to form just ideas of the work to be accomplished, and to have the whole field at once in view, our first inquiry was directed to the—

Population of the empire.—According to their own statistics, the population of the Chinese empire, in 1812, amounted to 362,447,183; of whom 360,279,897 belonged to the eighteen provinces. Allowing an equal population to each province, there will be 20,015,550 in that of Canton. But according to the census of 1812, this province contained 19,174,030; and is, consequently, as the Chinese themselves regard it, in respect to population, one of the middling provinces. It is divided into fifteen departments, which are subdivided into eighty-eight districts. Kwangchow foo, or the department of Canton, contains fourteen of these districts; to six of which, and those the nearest to us, our inquiries have been chiefly confined: these are Nanhæ, Pwanyu, Tungkwan, Shunthi, Heangshan, and Sinhwuy. In extent, these districts are about equal to the counties in Old and New England. The first and second include the city of Canton, and large tracts of country beyond, where the people dwell in communities which they call *heang*; these, in their territorial extent, are like the parishes of European nations, and

may be styled townships. Throughout the whole empire, so far as we have been able to ascertain, the Chinese have their houses built contiguous to each other in cities, towns, and villages; the first are always, and the latter often, surrounded by walls. Thus, as they themselves say, the empire has its capital; each province its metropolis; and each department and district its city or chief town. All the inhabitants beyond those of cities or chief towns are collected into *heang*; of which there are 180 in the district of Nanhai, the one in which we live. The number of inhabitants in each township, according to the accounts given us, varies from 200 to 100,000; ordinarily, however, it ranges between three hundred and three or four thousands. In all these districts, the numbers composing the respective families and clans are also different in different places. How is it possible to state the exact numbers.

Different classes of people.—In ancient times the inhabitants were divided into four classes, namely, scholars, husbandmen, mechanics, and merchants. These divisions still exist to a certain extent, though minor subdivisions are in vogue. Besides those men who are in office, there are two respectable and influential classes, styled elders and gentry. The first includes all the old men, who are "past service," being sixty years of age or upwards. The gentry are the managers of all local public business, which is not in the hands of officers of the government. Next to these two honorable classes, are the common people, who are classed according to their respective occupations, as agriculturists, gardeners, fishermen, several kinds of mechanics and tradesmen, etc.; and lastly, strangers, some uncivilized tribes, and a few out-casts. All of the latter, and some of the classes of the common people, are wholly without the means of education.

Proportion of males and females.—On this point the facts hitherto collected are so few, that it would be premature and unsafe to draw from them any general statements. It is said, that, in this part of the empire, ninety-five of the men in a hundred are married; and it is well known, that a plurality of wives is not uncommon; and yet, so far as our inquiries have extended, the number of males exceeds that of the females. In pursuing these inquiries in future, it ought to be borne in mind, that no females emigrate from China. This fact will, in some measure, account for the excess of females in those places from which many of the men emigrate. In order to obtain accurate statistics for elucidating this subject, the following simple mode of inquiry has been suggested to some of our native friends: "Take the name of an individual (where the case is well known,) and mark his residence, age, number of wives, sons, and daughters, with such additional facts as seem worthy of notice."

Different kinds of schools.—Schools among the Chinese have assumed a great variety of forms. We suspect that the ancient divisions, given in the classics, exist only in books; and that modern institutions, both high and low, public and private, have been greatly modified according to the circumstances and wants of individuals and communities. The influence of government on primary schools, as well as on those of a higher rank, has been felt; but the extent and effects of such influence remain to be ascertained.

The number of males able to read.—In Nanhai the people are remarkable for their literary

spirit; and excepting agriculturists, gardeners, fishermen, with those who are engaged in providing fuel, and the classes before specially excluded, nearly all the men are able to read; and two or three tenths devote their lives entirely to literary pursuits. In other districts not more than four or five tenths can read; and only one or two in a hundred are devoted to literary pursuits for life.

The number of females able to read.—There have always been some females able to read; but at present the number is very small, probably not more than one in a hundred; in some places the number may be greater and in others less. Among the most opulent people in Canton, a few schools have been opened, under the care of tutresses. The number of pupils in these schools has usually varied from ten to forty. This is delightful and ought to be recorded.

Age at which scholars enter school.—In ancient times, boys commenced their primary studies at the age of eight years; and at fifteen entered on the study of the higher classics. Girls, after they reached the age of ten, were not allowed to leave their apartments. Children now usually enter school at the age of seven or eight years. But there is no fixed age; and they may commence at any time of the year. There is no division into terms and quarters, succeeded by long vacations, with the exception of new-year, when there is a recess of two or three months. Auspicious days must always be selected for the children to make their first entrance at school.

Primary books.—The books used for primary education are the Trimetrical and Thousand Character Classics, a book of odes for children, with parts of the Four Books, and Five Classics. An appropriate set of lessons have been selected for girls. These books contain a large collection of moral maxims, and some remarkable sayings of the sages, with which are blended a variety of mystical dogmas, and a few historical facts. None of the branches of science, properly so called, enter into any part of these primary books. They are from beginning to end unfitted for the minds of children, being, for the most part, hard to understand, and wholly devoid of topics calculated to awaken interest in the minds of children or to enlarge their understanding.

Method of teaching.—The method of teaching has, no doubt, been modified by the character and style of the books used. When the pupil enters school he commences learning from the dictation of the master, the latter reading, and the former following, endeavoring to imitate his teacher as perfectly as possible. As soon as he is able to read a few lines or sentences, the child is seated by himself and continues the repetition, until the lesson becomes so familiar that he is able to *back it*, i. e. repeat it with his book behind his back. Book after book is *hucked* in this manner. In the mean time, lessons are begun in writing. The Chinese paper, used for this purpose, is so thin, that, perfect copies being placed beneath it, the pupil can trace the letters with his pencil, and so take off a facsimile of the copy. After having pursued this course for a year or two, and become familiar with the forms of a few hundreds, or perhaps thousands, of characters, the teacher commences a course of explanatory lessons, proceeding over the ground already trod, and explaining, word for word, and phrase after phrase, what has already been committed to memory.

Number of years spent at school.—In this particular there is a great diversity. Those who are destined to a literary course, entering at the ordinary period, continue their studies, with few interruptions, until they have gained the highest literary honors to which they can attain—if successful, passing regularly through the degrees of *seotsae*, corresponding to that of bachelor of arts; *keujin*, master of arts; *tsinsze*, a still higher advance; and finally to the *hanlin*, corresponding to, or perhaps a degree higher than, our doctorates. The better course of common education occupies the student five, six, or seven years; others are continued at their books for three or four years; while some remain only a few months, or at most one or two years. The rich generally give their sons the advantage of a full course in the study of the classics, with the opportunity, if they wish it, to compete for literary honors. The middling classes, of the better sort, usually give their children every aid in their power. The poor, for the most part, are restricted by their poverty from giving their children any education, or from continuing them in school beyond two or three years.

Hours of study.—The hours of study also vary considerably, being regulated by the seasons of the year, and other accidental causes. The most common hours observed are, from sunrise till ten, when an hour is allotted for breakfast; after this, the studies are resumed and continued until four or five o'clock, when the pupils disperse for dinner. Sometimes, in the hot months of summer, they do not reassemble; but more generally, and always in the winter, they have a lesson in the evening, commencing at early lamp-lighting, and continuing until nine o'clock. During all these hours there is very little change or variety in the studies,—the same book, and often one and the same lesson being continued from morning until evening. A little relief is occasionally obtained by reviewing former lessons, and by exercising the pencil in writing.

School-rooms.—At Peking there are several public buildings, and in the metropolis of each province there are colleges, with a hall for literary examinations, all belonging to government. But we are not aware that any houses or school-rooms are provided by government for primary education. In the country, each village, or subdivision of a village, has its own school-room. Some of the apartments of temples, especially those dedicated to ancestors, are frequently employed for school-rooms. One of this description, which stands near the residence of the Siamese tribute-bearers, is about twenty-two feet by eighteen; and during the year has contained thirty-two boys, between the ages of seven and seventeen. The scholars are not arranged into classes, but are seated promiscuously, the old and the young together. Each has his own table, which is about three feet long and one and a half broad, furnished with a drawer and writing apparatus. The boys are seated on bamboo stools, most of them with their faces towards the master, who occupies an elevated seat at one of the corners of the room. Close by him, on his right, is a tablet with an altar, consecrated to Confucius and the god of letters. On the whole, the room is a very poor one, being narrow, close, dark, and low. The boys are tolerably well clad, and appear neat and cleanly. They all study aloud, raising their voices to a high key; and each recites separately in his own place, or comes forward

to the master's table. Their master is a respectable looking man, aged thirty-four years.

Number and character of pupils in the schools.

—In common schools the number varies from ten to forty. In private establishments the number is smaller, often not being more than two, three, or four, under the charge of a single master. In the higher schools, or colleges, the number sometimes rises to hundreds. As to the character of the scholars it is not easy to form any correct opinion, without much more extended observation than we have yet enjoyed. On two points, however, we feel confident that we are safe in drawing conclusions; 1st, That the natural capacities of Chinese children are every way equal to those of Europeans; and 2d, That the mental discipline, arising partly from the nature of the books used, and partly from the method adopted in teaching, is very inferior to that enjoyed by European children.

Character of teachers.—The business of teaching is rendered honorable, more from its own nature, than from the character of the teachers, or the things taught. Not a few seem to have recourse to this occupation because they can find no other. A great majority of teachers, in common schools, are unsuccessful candidates for literary honors. Having failed at many successive examinations, and having arrived at an age that unfits them to enter on a mercantile life or any course of manual labor, they turn pedagogues, in which occupation little is expected beyond a good stock of patience and some tact at governing. Qualifications requisite for giving instruction seem to be of little consideration in the selection of teachers. Besides prompting the children in the first reading of their lessons, and afterwards hearing them repeat the same, the master has only to act the part of a sentinel, and keep good watch over his charge.

Wages of teachers.—The remuneration of teachers depends very much on the number and the wealth of their pupils. In a school of twenty boys, the average of a dollar per month from each, is regarded as a high rate; ordinarily they do not obtain more than one half, or two thirds, of that sum. In some village schools pupils obtain tuition for two or three dollars per annum; while, in private schools, they sometimes pay one two, three, or more hundreds. It is customary, also, for the pupils, on entering school, and at other stated periods in the year, to make their master small presents, which consist usually of eatables.

Examinations.—The examinations of primary schools seem to be both informal and uninfrequent. The only examinations which obtain are made by the masters themselves, and for the sole purpose of ascertaining how much the pupil has retained in his memory. We are not aware that parents or friends ever visit the schools in which their children are being educated. All trial of the boy's abilities is reserved for the examinations which take place under the direction of the government.

Rewards.—Rewards are frequently given, but seem not to be of much value or to have much influence. They usually consist of some trifling articles of writing apparatus, such as pencils, paper, ink, ink-stones, etc. Sometimes money is given.

Punishments.—Punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehavior,

renders the pupil liable to punishment, by reproof, chastisement, or expulsion. Whether the frequency and severity of the punishments depend most on the character and disposition of the master or pupil we cannot tell. Great severity is highly esteemed by parents, who seem to fear only that their boys will not receive their full dues. Among the instruments of punishments the rattan, or a small bamboo, is conspicuous, and is usually hung *in terrorem* close by the master's chair. Its application is sometimes made before the whole school; but oftener in private, either in another apartment or in the school-room after the other scholars have been dismissed. When both the rod and reproof fail, expulsion is the last resort.

The foregoing statements relate principally to education within the empire. The society has extended its view to the Chinese residing without the empire, and addressed letters of inquiry to those places in that quarter of the world where Chinese emigrants principally reside. Much important information was in this manner obtained. At Batavia it was ascertained that the Chinese population amounted to about 32,000, of whom probably not one in ten could read. The annual expense of a scholar at school varies from \$20 to \$100 a year. The masters are said to receive from \$400 to \$1,000 a year. The usual number of pupils in a school is from ten to thirty.—At Pinang, where the Chinese population amounts to about 9,000, it is stated that no females can read, except a few girls taught in schools recently established; and many of the men who can read a few characters are often unable to comprehend their meaning.

MISSION OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

Superstition—Conscientious Regard for Duty.

MR. Vinton, missionary to the Karens, makes the following entries in his journal, in March, 1837.

26. Mau-ko. Lord's-day. A few hours before our arrival yesterday, one of the children of the village died. The parents, half converted to Christianity, buried it according to christian usage, and then returned and made an offering to the nats, for the life of another of their children, then lying at the point of death. The child, however, before morning was a corpse; and the parents came to me, declaring their determination to have nothing more to do with the nats, and wishing me to conduct the funeral exercises. A number of the villagers have kept the Sabbath and attended worship with us. The man and his wife whom I baptised at Newville from this village, are exerting a most salutary influence. Never before have I so fully entered into the feelings of the beloved disciple, while rejoicing in the constancy and perseverance of those saved through his instrumentality. "He had no greater joy," nor have I. With Paul I recognise them as my "crown." O, if they hold out, and arrive safe! What a conquest!

April 1. Last evening I proposed to the church, to observe to-day as a day of partial fasting, humiliation and prayer, preparatory to their receiving the Lord's supper. To this they consented, and accordingly dispensed with their morning meal. In the evening one of the Christians came, saying he was afraid he had sinned against God, for after taking his usual meal at four, P. M., he had eaten again about sunset. After this he became exceedingly stupid in his feelings, could not understand what he read, nor meditate on heavenly things with any comfort. "Now," said he, "this must be wrong, for I have eaten as many times as though I had not pretended to fast, and it is the same as trying to deceive the teachers and to deceive God." In a little time another knocked at our door, inquiring if we had retired. The tones of his voice told us that he was weeping. Said he, "My sin is exceedingly great. Like Ananias and Sapphira, I have been deceiving the teacher, and trying to deceive God and the Holy Ghost. Does the teacher think that God can forgive me?" I told him, yes—that the sins of ignorance (for this was the first time he ever attempted to fast,) were not so criminal as those committed in the full sunshine of light and knowledge—that now he knew his duty and must be careful to do it. Said he, "Does the teacher think it would be pleasing to God, for me to fast tomorrow?" I said, "Perhaps it will; pray about it, and do as you think best."

2. Sabbath. Early this morning, almost every member of the church came in, to confess their sins, and more evidence of genuine penitence have I seldom witnessed. Numbers had been guilty of the same offence as that confessed last evening, but have all, of their own accord, dispensed with their morning meal to-day. The one who thought his sin so great that it could not be forgiven, has fasted all day. This evening he told me he never spent such a day before. His mind had been on God and heaven all day, and he had felt no more disposition for food than when he had taken his accustomed meals. The concern and deep anxiety manifested for the salvation of souls, was decidedly more than I have ever seen in any of the native Christians before.

Prevailing Spirit of Inquiry—Recent Baptisms.

From the journal of Mrs. Wade, also laboring among the Karens, some further interesting statements are selected—

January 9, 1837. A short time since, some of the Christians here visited a small village of Pgwo Karens, who were bitter opposers last year, and found one man anxious with regard to the concerns of his soul. He sent word that he begged the prayers of the church, and yesterday he came in his boat, with his wife and children, and several others from his village, to spend the Sabbath with us. He has given up "moderate drinking," with all his old customs, and appears to be truly converted. His wife too appears very well, and they say several more in their village are anxiously inquiring for the right way. The man's father sent a most earnest and affectionate request for Mr. Wade's Pgwo Karen teacher, to come and bring the bible and teach him. He says, "Come, my son, bring your sacred books and teach your poor old father—I want to know more about this Jesus Christ." After several solemn conversa-

tions, besides the meetings yesterday, the Pgwo teacher has set off with them, and is delighted to be able to take three or four tracts (in manuscript) in the Pgwo language. The village is about a half-day's journey distant. This evening we have appointed a prayer-meeting, particularly for these new inquirers.

15. Mr. Wade's Pgwo Karen teacher returned last evening, and says there is a great deal of feeling with regard to the truth among all the Pgwo Karens east of us. Many females are anxious to come and listen to the truth, whose husbands are bitterly opposed; and the old Karen "prophets" have stirred themselves up to new zeal, and are "dreaming" and "prophesying," and astonishing the poor ignorant Karens with their "lying wonders." The man from that region, who appeared so well last Sabbath, has just removed here, with his wife and children, and a younger brother, and says he cannot live among those who thus revile his God and Savior, though they are his nearest friends. We feel that God has commenced a work in that place, and that we may be able to "come up to the help of the Lord against the mighty," we have set apart this day for humiliation, fasting, and prayer. As a church, we feel that we must have the Holy Spirit poured out upon us, before we can offer the "effectual, fervent prayer of the righteous" for these perishing souls. We have now here fifty interesting inquirers, many of whom are making good proficiency in knowledge, and, I would hope, are growing in grace.

March 12. This morning the Pgwo Karen and his wife, mentioned as removing to this place, January 15th, were baptised, with two others—making thirty-four at this station this year, besides nine in other places, who, with fifty-two baptized by Mr. Mason, and one by Mr. Judson, while on a visit here, make ninety-six, within the last three or four months.

This afternoon we assembled to commemorate the Savior's dying love, and took our seats in the midst of about three hundred dear Karen converts. One woman was prohibited from coming to the Lord's table, on account of unkind treatment towards her sick husband, etc.; but every other member of the church is in good standing, and many of them delight our hearts by their growth in grace. It was a season long to be remembered—a little foretaste of the blessed "thousand years." In the evening all the inhabitants of Mata, together with many from the surrounding villages, assembled to receive our parting counsel and bid us farewell, as we were to leave for Tavoy on the morrow. The large new zayat was nearly full, and the expression of sorrow for our departure on every countenance was deeply affecting to our hearts.

Organization of a Church—Opposition.

On the 14th of May, 1837, Mr. Comstock writes from Arracan—

Last week we had the pleasure of welcoming brother and sister Hall to Arracan. The Lord has at length heard our prayers for fellow-laborers, and I trust their coming will not only be a great blessing to us, but a still greater one to the perishing multitudes around us. Several interesting visitors, but none enough so to require a particular notice. The English school recommenced with ten scholars.

March 21. To-day we proceeded to the organization of a church. Koung Oung, my Mug assistant, and wife, were from brother Fink's church, and Moung Ket, a Burman, and Bar Ton, a Hindoo, from Maulmein. Brother and sister Hall, and Mrs. Comstock and myself, also united with the church. Brother Fink preached from John 10: 16. After the sermon, he asked Koung Oung why he embraced the christian religion. "Formerly," he replied, "I was in darkness, and worshipped as my fathers did; but after I heard the gospel, I perceived that I had erred, and that the christian religion is the only true religion." Do you love Christ? "Yes." Why? "Because he died to save me from hell." Why do you wish that a church may be formed at Kyouk Phyou? "That, living together in union, we may thus show forth before the heathen the excellency of the religion of Christ." Similar questions were put to the other natives who proposed to join the church, and answers, the same in substance, were given by all. One said, "I became a Christian because I found no way of salvation in my own religion, while the gospel saves the sinner from hell." Another, "I love Christ because, although I was vile and deserved hell, he gave his life to save me," etc. After the questions had been very satisfactorily answered, Khu Pon, the senior assistant at Akyab, gave to us the right hand of fellowship, cordially acknowledging us a church of Christ, and bidding us "God speed;" after which, I gave a charge to the church, and the meeting was concluded by prayer. At half past five o'clock we assembled to commemorate the dying love of the precious Savior. Brother Fink read an account of the betrayal of Christ, etc., and made appropriate remarks in reference to the design of the Lord's supper. I then gave thanks and broke bread, after which he administered the cup. At evening, brother Hall preached in English to about a dozen hearers, on the propriety and importance of serving God. The day has been one of great interest to us, and may the little church now formed here, be abundantly blessed of God, and soon embrace multitudes of these perishing idolaters.

June 18. Opposition to the religion of Christ has been very decided and active for some time past, inasmuch that it has been very difficult for brother Hall to procure a teacher who would consent to hear preaching on the Sabbath. A few mornings since, I found several men at a village five minutes' walk from my house, and commenced talking to them about Christ, the Savior. They listened in sullen silence, and repeatedly answered my inquiry, if they understood what I said, in the negative. At length one man broke out with a good deal of earnestness, into a kind of answer to what I had said, and declared that Gaudama could save from hell. Good, however, may result, even from the opposition of the enemies of the cross.

DOMESTIC.

ANNIVERSARIES AND REPORTS.

NINTH TRIENNIAL MEETING OF THE BAPTIST GENERAL CONVENTION.

THIS association held its ninth meeting in the city of New York, April 25th, and elected Rev.

S. H. Cone, president, and Rev. H. Malcolm and Rev. R. Babcock, Jr., secretaries. The number of delegates present was about 130. The following view was presented of the missions, stations, etc., under the direction of its Board of Managers for foreign missions.

Missions.—The number of missions under the direction of the Board is twenty-three. Of these, there are twelve connected with Indian tribes in North America; three in Europe—in France, Germany, and Greece; one in Africa—in Liberia; and seven in Asia—in Burmah, and among the Karens, in Siam, Arracan, and Asam, and among the Chinese, and the Telooogoos.

Stations.—There are sixty-nine stations, including thirty-two out-stations. Fifteen stations and six out-stations are among the North American Indians; ten stations and five out-stations in Europe; two stations in Africa, and the residue in Asia.

Missionaries and Assistants.—The number of missionaries sent from this country, is ninety-eight (fifty-one males and forty-seven females,) and of native missionaries and assistants, about seventy, exclusive of native assistants in the printing department, viz.

In missions to			
Indian tribes,	34	missionaries,	9 native assistants.
“ Europe,	8	“ more than 11	“
“ Africa,	5	“	“
“ Asia,	51	“ and about 50	“
Total,	98		70

Fifty-three missionaries have been sent out by the Board during the last three years.

Churches and members.—Connected with the missions are thirty-eight churches, twenty of which have been constituted since the last meeting of the convention. The number of their members is about sixteen hundred and fifty.

Baptisms.—One hundred and twenty-five have been added to the Indian churches by baptism the past year, about fifty to the churches in France and Germany, and more than three hundred to the Karen and Burman. Total, at all the stations, about five hundred.

Printing operations.—There are five printing establishments embracing fifteen printing presses, viz. one at Shawanoe, Indian territory, with one printing press; one at Sadiya, Asam, with two presses; one at Maulmein, Burmah, eight presses, including a power press; one at Tavoy, in Tenasserim, two presses; and one in Bangkok, Siam, two presses, one a lithographic press. An additional press has been ordered to Bangkok. Of the presses attached to the Maulmein and Tavoy stations, five were sent out the last year.

Three of the establishments for printing—those at Sadiya, Tavoy, and Bangkok—have been founded recently. The first printing executed at Bangkok, was in the autumn of 1836. About 900,000 octavo pages were printed prior to the close of the following May. At the Tavoy press, which went into operation in April of last year, about 1,500,000 pages were printed during the four ensuing months. At Sadiya there were two works printed, of five hundred copies each, prior to July, 1837, and a third was in progress. The returns from the Maulmein printing department are incomplete for the year ending June 30, 1837. The ordinary rate of printing, on four presses, was nine thousand sheets per day. The issues in the autumn of

1836, were at the average rate of 2,000,000 pages per month; and the demand for books and tracts beyond the power to supply, was greater than at any former period. 4,800 volumes or 236,400 pages were printed at the Shawanoe press, exclusive of a monthly periodical in English and Shawanoe, and other occasional publications. The number of heathen languages in which books have been prepared and printed by missionaries of the Board during the year, is fifteen.

State of the Treasury.—The receipts into the treasury during the year ending April 15, 1838, from all sources, were \$63,070 19; of which auxiliary associations, churches, and individuals contributed \$36,315 29. The total expenditures for the same period, including an unpaid sum, now due, and decrease of funds in the hands of foreign agents, of about \$25,000—were \$107,410 90.

The convention sermon was preached in the evening by the Rev. B. Stow of Boston. At its subsequent sessions, the Rev. H. Malcolm made a report of his recent visit to the missionary stations of the Board in Asia. Rev. Lucius Bolles, Rev. Solomon Peck, and Rev. Howard Malcolm were elected corresponding secretaries of the Board. The Tract, Bible, and Home Mission Societies connected with the Baptist denomination, held their anniversaries in the city during the week.

AMERICAN MORAL REFORM SOCIETY.

THE anniversary of this society was held in the Broadway Tabernacle, New York city, Monday morning, May 7th, Rev. D. Thurston presiding, in the absence of the president. Addresses were made by Rev. J. Keep and Rev. N. E. Johnson. Receipts during the past year, \$1,264; expenditures, \$2,329.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its tenth anniversary in the Broadway Tabernacle, New York city, Monday evening, May 7th, Adrian Van Sinderen, Esq., the president, in the chair. Prayer was offered by the Rev. Pres. Carroll of Hampden Sydney college, Va., and the annual report was read by the corresponding secretary, Rev. J. Greenleaf.

From this it appears that in consequence of financial embarrassment, the society has been obliged to recall two of its chaplains, the Rev. Mr. Ely of Marseilles, and the Rev. Mr. Johnson of Rio Janeiro. Chaplains are still supported at Havre, Honolulu, Cadiz, Cronstadt, New Orleans, Antigua, and Cape of Good Hope; and are greatly needed at Canton, Smyrna, Lahaina, Batavia, Singapore, and New South Wales. Local institutions, independent of the society, support seamen's preachers at twelve stations on our sea-coast.

The great lakes and rivers of the west present an interesting field, which is at present occupied by the American Bethel Society.

About eighty large ships have been furnished with a permanent library of sixty volumes.

The total amount of receipts for the year, is \$14,173 25.

Addresses were delivered by the Rev. W. Adams of New York, Hon. M. Bidwell from Upper Canada, Rev. Dr. Milnor of New York, Rev. Pres. Fisk of Wesleyan University, Ct., and Rev. S. Holmes of New Bedford, Ms.

AMERICAN ANTI-SLAVERY SOCIETY.

THE fifth anniversary of this society was held in the Broadway Tabernacle, New York city, Tuesday morning, May 3th, Arthur Tappan, Esq., the president, in the chair. Prayer was offered by the Rev. T. Merritt, a portion of Scripture read by the Rev. E. M. P. Wells, and an abstract of the annual report by H. B. Stanton, one of the secretaries. Addresses were delivered by James G. Birney, Esq., Edmund Quincy, Esq., Doct. J. McCune Smith, Gerrit Smith, Esq., and Alvan Stewart, Esq.

The whole number of publications issued by the society, during the year, was 646,502. The receipts were \$41,000. The auxiliary societies are 1,346 in number, including twelve state societies.

FOREIGN EVANGELICAL ASSOCIATION.

THIS association held its first public anniversary in Bleecker-st. Church, New York city, Tuesday evening, May 8th, S. V. S. Wilder, Esq. presiding. Its great object, is the resuscitation of evangelical religion in nominally christian countries. The report was read by the Rev. J. C. Brigham, and at this and a subsequent meeting, addresses were delivered by the Rev. Pres. Humphrey of Amherst college, Ms., the Rev. Dr. Spring of New York city, the Rev. Prof. Proudfit of the New York University, the Rev. Dr. Beecher of Lane Seminary, O., and the Rev. Robert Baird, who had recently returned from Europe, where he had for three years been laboring as an agent for the association.

AMERICAN TRACT SOCIETY.

THE thirteenth anniversary of this society was held in the Broadway Tabernacle, New York city, Wednesday, May 9th, S. V. S. Wilder, Esq., the president, in the chair. Prayer was offered by the Rev. Dr. Church, and the report was read by the corresponding secretary, Rev. W. A. Hallock.

A letter was read from the Rev. H. Malcolm, giving an encouraging view of the tract cause

among the foreign missionary stations he had recently visited. Addresses were delivered by the Rev. Christopher Hunt of New York, the Rev. Robert Baird, the Rev. R. S. Cook of Berkshire co., Ms., the Rev. E. F. Hatfield of New York, and the Rev. Dr. Beecher of Lane Seminary, O.

The following is selected from the abstract of the report.

Forty-six new publications have been stereotyped during the year, making the whole number on the society's list 913; besides which 418 have been approved in foreign languages for circulation abroad.

The committee conscientiously refrain from issuing fiction as truth. The narrative tracts may be relied on as authentic, and no tracts promise more extensive usefulness than narratives in the simplest style.

There have been printed, during the year, 2,831,500 publications, including 110,000 volumes. Circulated, 3,772,619 copies, including 196,431 volumes, in all 86,479,621 pages; making the total circulated since the society's formation, 46,940,825 copies, including 854,224 volumes; in all 798,250,229 pages.

Gratuitous distributions, during the year, in 332 district grants, of which 1,868,665 pages for foreign mission stations and other foreign parts, 6,885,438 pages. Value, including 2,008,305 pages drawn by members and directors, \$5,929 16.

Receipts, during the year, for foreign distribution, \$11,985 50; for volume circulation, \$9,332 28—total donations, \$37,173 74; of which \$5,955 38 was raised by ladies. Received for publications sold, \$54,558 36—total receipts, \$91,732 10.

Auxiliaries.—26 new societies have been recognised during the year, making the whole number of auxiliaries 1,138.

Tract visitation.—The report contains most cheering examples of a blessing attending this department of christian effort, which is now successfully progressing, especially in the cities of New York and Brooklyn, Philadelphia, Albany, Troy, Rochester, and other places, where attention and the labors of agents or other devoted Christians are concentrated upon it, and where the effusions of the Holy Spirit have been enjoyed.

Volume circulation.—To the importance and usefulness of no department of the society's labors has a more universal and decided testimony been given than its volume circulation, and none perhaps has received clearer evidences of the Divine blessing. The fact, that during the year, almost 200,000 volumes have been circulated, chiefly on sale, and more than \$9,000 contributed in donations to furnish a stock of volumes in the depository, from which supplies may be drawn, gives evidence of a strong hold on the affections of the community; and every laborer and coadjutor in promoting their circulation has communicated something to animate the society in this branch of their endeavors.

The foreign field.—The full and animating communications from abroad, the substance of which is embodied in the report, led the committee, about the first of January, to issue a circular, stating the grounds of their determination to appropriate for respective foreign stations

\$40,000, as soon as the means could be obtained.

In the five months which have elapsed, they have been enabled to remit only \$10,000, which has been paid over as follows:

For Madras, \$3,000; Burmah, \$1,000; China, Ceylon, and Syria, \$500 each; Western Africa, \$200; mission in South Africa, \$300; South African Female Tract Society, \$300; Baptist mission in Greece, \$400; Baptist mission in Hamburg, \$600; Lower Saxony Tract Society, Hamburg, \$600; Barmen, \$300; Calw (Wurtemberg) Tract Society, \$300; Basle Tract Society, \$200; Holland, for temperance publications, \$100; Belgium, 300; Spain, (Rev. Mr. Rule, Gibraltar,) \$400; Chippeway Indians, Canada, (for hymn-book) \$500—total, \$10,000. One thousand dollars designated last year for the mission of the General Assembly's Board at Smyrna, has been transferred to their mission in Northern India; and \$200 designated for temperance publications in Russia, has been transferred to Holland.

The foreign missionary institutions are increasing the number of their presses, and all the means of giving to benighted millions the word of life on the printed page—not merely for the immediate conversion of individuals, but by the divine blessing to lay permanent foundations for the establishment of the gospel among them—to render them, in a word, what every enlightened, evangelized protestant community is—and what every community under the dark, iron sway of popery is not—a people having in their own hands the means of light, and themselves daily “searching the Scriptures, whether these things are so.”

The committee feel bound to urge every effort immediately to raise and remit the remaining thirty thousand dollars; the items yet to be paid being as follows:

For use of missions to China and Indian Archipelago, \$3,500; missions in Siam, \$2,500; Shyans, \$700; Burman and Karen missions, \$4,000; Northern India, \$2,500; Armenians in India, \$500; Orissa, \$500; Telooagoos, \$500; Madras and Southern India, \$1,000; Ceylon, \$2,000; Mahrattas, \$1,000; Sandwich Islands, \$2,000; Nestorians, \$500; Asia Minor and Constantinople, \$1,200; missions in Greece, \$1,800; Russia, \$2,000; Sweden, \$800; Poland, \$500; Berlin, \$400; Hungary, \$300; France, \$900; Spain, 400; reserved for new claims, \$500—total, \$30,000.

There are now sustained by American foreign missionary institutions, (including six American missionaries at Orissa,) 736 missionaries and assistants. They have twenty printing stations, viz. in Greece, Northern India, Orissa, Maulmein, Tavoy, Bankok, Sadiya, West Africa, South Africa, Smyrna, Beyroot, Ooroomiah, Bombay, Ceylon, Bankok, Singapore, Canton, Honolulu, Lahainaluna, and Parkhill. At these stations are forty-three printing presses; and these and the various tract and other institutions aided by the society, issue publications in at least fifty-six different languages, of which publications no less than 418 have been approved by the publishing committee for circulation abroad.

The report contains valuable documentary testimonials and statements on the various topics presented, many interesting details, and rich evidences of the Divine blessing on the society's publications and the several departments of its labors, both at home and abroad.

AMERICAN HOME MISSIONARY SOCIETY.

THE twelfth anniversary of this society was held in the Broadway Tabernacle, New York city, Wednesday evening, May 9th, Rev. Henry Dwight, the president, in the chair. The report was read by the Rev. M. Badger, one of the secretaries, and addresses were delivered by the president, by the Rev. William Adams of New York, the Rev. Prof. Shepard of the Bangor Theological Seminary, Me., the Rev. J. P. Cleveland of Detroit, Mich., and the Rev. Dr. Beecher of Lane Seminary, Ohio. The report states—

The whole number of missionaries the past year is 684. Of these, 561 were in commission at the date of the last report, and 123 have been appointed during the year. They have preached in 840 congregations and missionary districts, and the aggregate of their labors has been equal to 438 years.

The number of missionaries employed during the year has been less by 102 than in the preceding.

But while God in his providence has diminished the number of laborers, he has shown unwonted favor to those who have remained. As they have prophesied over the valley of death, the breath of God has come from the four winds, to inspire life and immortality. Seldom has it been the privilege of the committee to record so many revivals, in proportion to the number of missionaries employed, and revivals of so interesting a character, as have been reported the present year. Eighty-four missionaries in their reports speak of their churches enjoying the special presence of the Spirit of God. The souls converted in these revivals, many of which are still in progress, we cannot number, and the amount of sanctified influence secured by them to the kingdom of God we cannot compute; but we doubt not that in the day when their results shall all be told, every benefactor of this society, himself among the redeemed, will rejoice with joy unspeakable in the opportunity which this year has afforded him, of connecting his humble name with the heavenly inheritance of multitudes of his fellow men.

Though the fruits of these revivals have as yet been but partially gathered in, our reports, making proper allowance for the imperfection of a portion of them, show an addition to the churches of 5,638 during the year; 3,376 on profession of their faith, and 2,262 by recommendation from other churches.

State of the Treasury.—Notwithstanding the hindrances which have been experienced during the year, the receipts of the society have been \$86,422 45; (\$820 86 more than the year before,) which, added to a balance of \$1,102 02 in the treasury at the last anniversary, makes the resources of the year \$87,624 47. The expenses—the amount which has fallen due within the year—has been \$95,873 31. Of this sum \$85,066 26 has been already paid; and towards cancelling the remaining \$10,612 02, there is a balance in the treasury of \$2,558 21, (so lately received, that the drafts of the missionaries to whom it is due have not had time to reach us,) leaving \$8,253 81 of present debt, for which immediate provision must be made. Besides this amount, the society is pledged to

the missionaries in the further sum of \$10,874 80 for the coming year, portions of which are every day falling due. The expenditures of the past year have been large compared with the number of appointments made within the year. In explanation of this fact it should be remarked, that the year was commenced under an unusually heavy amount of pledges, made during the previous year, the payment of which has come within the year now reported.

AMERICAN BIBLE SOCIETY.

THE twenty-second anniversary of this society was held in the Broadway Tabernacle, New York city, Thursday morning, May 10th, Hon. John Cotton Smith, the president, in the chair. Portions of Scripture were read by the Rev. Pres. Humphrey, and an address was delivered by the president of the society. The report of the society was read by its secretary, the Rev. J. C. Brigham, and was followed by addresses from the Rev. Dr. Miller of Princeton, N. J., the Rev. J. B. Waterbury of Hudson, N. Y., the Rev. E. S. Janes of Philadelphia, the Hon. A. B. Hasbrouck of Kingston, N. Y., the Rev. William Suddards of Philadelphia, the Rev. Robert Baird, and the Rev. W. J. Armstrong, one of the secretaries of the A. B. C. F. M.

In the course of the year twenty-two new auxiliary societies have been formed in the different states, making the present total about nine hundred. Some of these societies are in a declining state and made no report the last year. Others are highly prosperous.

The receipts of the year from all sources amount to \$85,676 83, being 4,902 less than those of the preceding year. This is a less reduction than was anticipated, considering the pecuniary embarrassments of the times. Some monies collected in distant parts of the country have not been remitted to New York, and could not have been, without a great loss on exchange.

New stereotype plates have been prepared during the past year for French, a Spanish, and a German Testament. These books are now nearly ready for delivery. A new pocket Bible of diamond type is now in press, and will be ready for delivery in the course of two or three months.

Bibles and Testaments have been imported, to the number of 975 copies, in Portuguese, Italian, Welsh, and other foreign tongues.

The number of Bibles and Testaments printed in the course of the year were, in all, 142,000 copies. The number issued amounted to 158,208 copies, in eighteen different tongues. This number is less than that distributed last year by some thousands. In some sections of the country, owing in part to the times, very few orders have been made by the societies. The board cannot but hope that such societies will double their diligence the coming year.

The entire series of the society's reports, from the beginning, is now reprinting, and will be sold in one large volume at cost.

The managers have caused a careful collation of their present Bible with the first edition of King James, in 1611. The departures are found to be of trivial character, relating to punc-

tuation, italic words, etc., not affecting the sense. The collation has increased the confidence in our unparalleled version.

Distribution of the Bibles or Testaments have been made the past year, not only in all our different states and territories, but in Canada, Texas, Mexico, New Grenada, Brazil, at Havre in France, in Greece, and at the Sandwich Islands. They have also been furnished (for the use of the missionaries and mission schools,) to the American Board of Commissioners for Foreign Missions, to the Protestant Episcopal Domestic and Foreign Missionary Society, to the Baptist Board for Foreign Missions, to the Methodist Episcopal Missionary Society, and to the Reformed Presbyterian Board of Missions.

The managers have paid out \$17,000 towards publishing and circulating the Scriptures in foreign countries; namely, in Germany, Russia, Syria, Africa, Bombay, Madras, Siam, Ceylon, and the Sandwich Islands. They have appropriated \$17,500, which they have not yet been able to pay. They have requests before them for a still larger amount than the latter, for which no appropriation is made. It is earnestly desired that the auxiliaries may ponder these facts. Fifty thousand dollars at least will be required for the foreign field next year.

The board have now seven agents in the home field, and one in Syria. They are earnestly entreated to send an agent to Texas, and one to Singapore. Inquiries are instituted for a suitable man for each station.

In conclusion, they say that while their labors have been temporarily retarded by the pecuniary embarrassment of the times, the friends of the Bible cause were never more numerous, and the prospects for circulating the word of life at home and abroad were never brighter. They call on the auxiliaries to assemble their respective boards as early as they can, to prosecute the work of supplying destitute families with the Bible, and children with the New Testament, and also to contribute, as far as they are able, the coming year, towards the work of foreign distribution.

AMERICAN EDUCATION SOCIETY.

THE twenty-second anniversary of the society was held at the Broadway Tabernacle, New York city, Thursday evening, May 10th, the Rev. Pres. Day of Yale College, in the chair. After prayer by the Rev. Dr. McAuley, an abstract of the report was read by the secretary, Rev. Dr. Cogswell. Addresses were delivered by the Rev. S. H. Riddell of Connecticut, the Rev. Prof. Dickinson of Lane Seminary, Ohio, the Rev. Pres. Hopkins of Williams College, Ms., and the Rev. Dr. Beecher of Lane Seminary, Ohio.

The following is extracted from the report.

The whole number of those who have been aided by the society is 2,993. It has already introduced into the ministry about 1,200 individuals. Of the 1,141 that have received the patronage of the society the past year, 283 were in eighteen theological seminaries, 588 in forty colleges, and 270 in eighty-one academies or under private instruction. Of these, there have been at various institutions in the New England

states, 617; at institutions in the Middle states, 325; and at institutions in the Southern and Western states, 199. The number of beneficiaries who have during the year been admitted to the patronage of the society is 203, of whom ninety-nine were received from the states south and west of New England.

Receipts and expenditures.—The receipts of the society, as appears by the treasurer's report, amount during the year to \$55,660 71. Of this sum, \$20,543 were raised within the bounds of the Central American and Western Education societies, and the Western Reserve, Illinois, and Michigan branches. There have been received into the treasury of the Central American Education Society, more than \$3,000 which has not been paid over to the treasurer of the parent society. Had it been the receipts would have amounted to more than \$59,000.

The expenditures during the same time have been \$68,861 86. This sum exceeds the receipts by 3,201 15; which, added to the debt of the last year, makes the present debt of the society, \$17,348 73.

Amount of earnings.—The beneficiaries have earned during the past year \$37,848 88. Of this sum, those out of the New England states have earned \$11,454 84.

Obligations canceled.—The number who have had their notes cancelled, according to the method and rules of the society, during the year, is sixteen.

Loans refunded.—The amount of money refunded, from time to time, is as follows, viz: During the eleven years preceding April 30th, 1826, \$339 60; 1827, \$900; 1828, \$64 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,947 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,641 10; 1838, \$4,467 93; making \$30,555 74.

AMERICAN SUNDAY SCHOOL UNION.

THIS society held its anniversary in the First Presbyterian Church, Philadelphia, Tuesday afternoon, May 22d, the president, Alexander Henry, Esq., in the chair. An abstract of the report was read by one of the secretaries, and addresses were delivered by the Rev. J. B. Waterbury of Hudson, N. Y., Rev. Mr. Warne, Rev. R. Baird, and Hon. J. S. Buckingham of England.

Notwithstanding the mercantile depression of the year, the society has sustained several agents, through whose labors about two hundred schools have been formed in the western states, and 290 in the southern. Only 101 auxiliaries have reported, and these comprise 827 schools and 68,500 pupils. The number of volumes in the libraries of these schools is not much less than one hundred thousand. Books have been given during the year to destitute schools to the amount of \$3,300, besides some donations to foreign missionary stations. Only fifteen new publications have been published in the year, but one of these is a Bible Dictionary of 650 pages. The number of volumes printed since the last report is 371,902; of infant school lessons, etc., 143,450; making a total of about thirty millions of pages. The amount of publications sold in Philadelphia and sent thence to other depositories of the society is \$52,000,

and the entire receipts from sales \$34,000. The sum paid to printers, engravers, binders, and paper-makers is \$33,000. The amount of donations made to the society for the formation of Sunday schools and the gratuitous distribution of books is \$22,400, and the sum expended for these objects is \$25,700.

A selection of 121 volumes of the society's publications, averaging 160 pages each, has been made, as a suitable library for common schools, families, etc. These books, handsomely bound and contained in a neat case, with a supply of descriptive catalogues, are furnished for thirty-three dollars. There were two specimens at the meeting, one of which was in a handsome mahogany glazed case, intended for the parlor; the other, of the cheaper kind, for schools. The report stated that this library had been ordered for boarding and public schools, orphan houses, steamboats, a factory, an academy, a college, etc.

AMERICAN TEMPERANCE UNION.

THE anniversary of this society took place on Tuesday evening, May 22d, in the Central Presbyterian Church, Philadelphia, Matthew Newkirk, Esq., presiding. The annual report was read by the Rev. J. Marsh, corresponding secretary, giving a very favorable account of the progress of the temperance cause, during the last year, both in this country and abroad. The meeting was addressed by the Rev. Pres. Nott of Union College.

THE GENERAL ASSEMBLY'S BOARD OF EDUCATION.

THIS board held its anniversary in the Tenth Presbyterian Church, Philadelphia, on Monday evening, May 21st, and a statement of its operations was made by the Rev. Mr. McFarland, the corresponding secretary. Addresses were delivered by the Rev. James Wood, Hon. Walter Lowrie, and William Maxwell, Esq.

THE GENERAL ASSEMBLY'S BOARD OF DOMESTIC MISSIONS.

THIS board held its anniversary in the Tenth Presbyterian Church, Philadelphia, Wednesday evening, May 23d, the Rev. Dr. Miller presiding. Prayer was offered by the Rev. Dr. McPheters, and a statement was presented by the secretary of the operations and results of the year. Addresses were delivered by the Rev. Dr. Hoge of Ohio, Rev. R. J. Breckenridge of Baltimore, and Wm. Maxwell, Esq. of Norfolk, Va.

THE GENERAL ASSEMBLY'S BOARD OF FOREIGN MISSIONS.

A public meeting in behalf of this board was held in the Tenth Presbyterian Church, Philadelphia, Thursday evening, May 25th, the Rev. Dr. Miller, president, in the chair. The meeting was opened with prayer by the Rev. Dr.

Alexander. A statement of the operations of the Board for the past year was made by the corresponding secretary, from which it appeared that the—

Receipts of the year amounted to	\$45,498 62
Balance of last year,	3,106 99
Making together the sum of	48,605 61
The expenditures for the year were	44,405 17
Leaving a balance in the treasury of	\$4,200 44

During the year sixteen missionaries and assistant missionaries were sent out, to the following stations:—

To North India,	10
To China,	3
To the Western Indians,	3

The missionaries and assistants in the service of the board are thirty-eight, of whom fifteen are ordained ministers of the gospel, one a licensed preacher, four teachers, and one printer, and seventeen are females, wives of the missionaries. Of these there are among the Western Indians eight, in Western Africa two, in North India twenty-four, in China three, and one on a visit to the United States.

Addresses were made by the Rev. Dr. Hoge of Ohio, Rev. Prof. Maclean of Princeton, and the Rev. Wm. S. Plumer of Virginia. The meeting was closed with prayer by the president.

PRISON DISCIPLINE SOCIETY.

THIS society held its thirteenth anniversary in the Marlboro Chapel, Boston, Tuesday morning, May 29th, Hon. Samuel T. Armstrong, president, in the chair. The meeting was opened with reading the 51st Psalm, and prayer by the Rev. Mr. Rogers of Boston. An abstract of the report was read by the Rev. Louis Dwight, corresponding secretary. Expenditures during the year, \$3,734 71; receipts, \$2,958 34.

Addresses were delivered by the Hon. S. A. Eliot, mayor of the city, Dea. Moses Grant, and Mr. R. Waterston, of Boston, and Rev. J. Curtis, chaplain of the State's prison at Charlestown.

AMERICAN PEACE SOCIETY.

THE tenth anniversary of this society was held in the Marlboro Chapel, Boston, Tuesday afternoon, May 29th, William Ladd, Esq., president, in the chair. The meeting was opened with an address by the president, and prayer by the Rev. J. Wilder of Concord, Ms.

An abstract of the report was read by the corresponding secretary, Rev. George C. Beckwith. The receipts during the year have been \$3,800 14.

Addresses were delivered by the Rev. H. Winslow of Boston, Rev. S. J. May of Scituate, Ms., Rev. R. P. Stebbins of Leominster, Ms., Mr. John Lord of S. Berwick, Me., A. Walker, Esq. and Rev. H. Malcolm of Boston.

AMERICAN TRACT SOCIETY, (BOSTON).

THIS society held its twenty-fourth anniversary in the Marlboro Chapel, Boston, Wednesday evening, May 30th, John Tappan, Esq., president, in the chair. An abstract of the report was read by the Rev. S. Bliss, corresponding secretary. Receipts during the year, \$17,784 43. Gratuitous distribution, 1,904,815 pages; volume circulation, 30,000 copies.

Addresses were delivered by the Rev. S. Woodbridge of New York, Rev. A. Boies of Boston, Rev. L. Bacon of New Haven, Ct., Rev. D. M. Lord and Rev. Dr. Anderson of Boston, and Rev. R. Baird from France. A resolution was passed, pledging the society to raise, with the blessing of God, \$10,000, the coming year, for the foreign field.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE anniversary of this society was held in the Federal-street Baptist Church, Boston, Wednesday afternoon, May 30th, Rev. Dr. Sharp presiding.

The annual report was read by the secretary, Rev. E. Thresher. Addresses were delivered by Rev. Drs. Woods and Wayland, and Rev. Messrs. Aldrich, Bacon, Thresher, Hsley, Malcolm, Stow, Sears, and Hague.

American Board of Commissioners for Foreign Missions.

INSTRUCTIONS TO MISSIONARIES.

MISSIONS TO THE INDIAN ARCHIPELAGO.

THE following are extracts from the instructions given by the Prudential Committee to Messrs. Thomson and Pohlman, two of the missionaries who sailed in the ship Albion for the Indian Archipelago. These brethren go to strengthen

the mission composed of members of the Reformed Dutch Church, to which they also belong. This mission has been endeavoring, as is known to the readers of the Herald, to obtain a footing within the limits of Netherlands India, but has experienced painful embarrassments in the policy of the colonial government, which is adverse to the extension of American missions within its borders. After long delay, the gov-

ernment would seem to have decided that the missionaries might all go to Borneo, but to no other island under their control.—After giving a succinct history of the mission from its commencement, the Committee proceed to remark upon the probable trials which are to come upon it—the obedience which will be due from the missionaries to the government—the probable field of their labors—and the importance of economy, union, and confidence in their directors.

On the whole, there is too much reason to believe that, for a time, our severest trials will arise from the jealousies and fears of the christian government of Netherland India. Your situation, brethren and sisters in Christ, will no doubt be one of great perplexity and difficulty, and perhaps of suffering. You will need to gird up your minds for this. You must expect it. Unto you it will doubtless be given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Your faith, your patience, your love to Christ and for the souls he has purchased with his blood, will be put to a severe and searching test. So will your firmness of purpose, your resolution, your prudence, your courage, your zeal, your principle, yea, your whole nature, intellectual, moral and social. And you should go prepared to offer yourselves without reserve upon the altar of christian faith and love. The enterprise evidently demands no less. A christian government has taken the extraordinary stand of excluding a large portion of the christian church from an important portion of the heathen world; not, as we would fervently hope, because that government is really unwilling to have the gospel preached to the millions of heathen in Netherlands India, but from misapprehension of our views and motives in coming into their territories; and perhaps, too, from the influence of a commercial policy, handed down by tradition and custom, which cannot long withstand the more enlightened and liberal public sentiment of the present age. By going on this mission—by the steady prosecution of it—by the discreet and zealous pursuit of its objects—by showing your disinterestedness and singleness of aim, and thus disarming prejudice and opposition;—you are taking the right course, you are indeed taking the only course by which God may be expected to open the populous islands of that great Archipelago to our labors.

In the present attitude of the Dutch government, however, the inquiry will constantly force itself upon your minds, how far obedience to it is a duty. The same inquiry also forces itself upon the Committee. We shall not attempt to lay down any general rule; neither does the occasion demand, nor is this the place or time for a formal discussion of the subject; which, nevertheless, is one of great practical interest and importance, and involved in much difficulty. The Committee hitherto have chosen to decide each case by itself, in view of its own individual merits; and thus they will do in the present case. There is no doubt a distinction to be observed between the rights of an individual as a citizen, and his rights as a foreigner. His freedom to act may be much greater in the one case than in the other. As a citizen, he might claim as a right, what, as a foreigner, he must ask as a favor. A citizen of the United States,

for instance, who is a minister of the gospel, has a right which no man may gainsay, to preach the gospel in any and every part of our republic; and a native preacher in the Sandwich Islands would have a similar right in his own country. And still it may be true, that the government of the Sandwich Islands may lawfully refuse permission to the American minister to settle, or preach, or labor, in any manner at the Islands. That government, and any other, may have an unquestionable right to deny to the stranger what it would not, without the violation of natural rights, deny to the subject. At any rate, we have asked permission to reside from the Sandwich Islands' government, for each successive company of missionaries which the Board has sent to those islands, and with the expectation of abiding by the decision. So we have always done with the Indian tribes of our own country, however uncivilized. So we have done in Africa. Such, too, has been our usage in India; and, for a course of years, we sent no new missionaries to Ceylon, merely because it was forbidden by the government of the island. It is true, indeed, that Gordon Hall and his associates, when an attempt was made by the East India government to drive them from India, did take the ground, in their correspondence with the government, that the command of Jesus Christ, under which the missionary goes forth to his work, is paramount to all human will; but this was urged only as a motive with the government to consent to their stay in India, and not as a reason for disobedience to the unchristian course of the government.

In respect to the case before us, the Committee do not think you may properly disregard the positive injunctions of the lawful authorities, although the effect of them for a time, may be to exclude you from the fields of labor you would prefer. We put you in mind, dear brethren, wherever you may be in Netherlands India, to be subject to principalities and powers; to obey magistrates; to be ready to every good work; to speak evil of no man; to be no brawlers, but gentle, shewing all meekness unto all men. If they persecute you in one city, flee unto another. Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Have your conversation honest among the gentiles; that when they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that by well doing you may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Should you suffer from abuses of power, remember that this is not strange in a world which has revolted from the God you serve; remember too, that if repeated, the abuses must at length become known, where there is power, and where there will be the disposition to remedy the evil.

The immediate object of the mission will of course be, to obtain an eligible permanent settlement. The present indications of Providence are towards the great island of Borneo. There, however, but three fields seem at present to be eligible for the missionary: to wit, Bangar-Massing, on the south; the district between Pontiana

and Sambas, on the west; and Borneo Proper, on the north. The first is already occupied by German missionaries, and is out of the question. The third is under Mohammedan rule, and beyond the limits of Dutch power; and the safety of a mission there would be uncertain; but could it be safely occupied, and could a mission be sustained there, a numerous population, both Chinese and native, might be brought under the sound of the gospel. The western district, however, is presumed to be the most inviting. It has been occupied for a short time, by Messrs. Arms and Robbins, two missionaries of the Board; and should it prove that you are excluded from the more southern islands, the Committee will instruct the present mission to relinquish the ground to you and your associates; which, just at this time, can be done with convenience. There is both a Chinese and a Dayak population, sufficiently numerous to give full employment to the mission; and to some extent, also, a Malay population. There may be room in this territory for two missions, but, as at present informed, the Committee are disposed to believe there should be but one. Whether your whole company should go to Sambas, or whether you should divide your forces between Sambas and Pontiana, must be referred to the judgment of the mission. It may ultimately be found that Landak, somewhat farther in the interior than either of the places just mentioned, and said by Mr. Arms to have a population of seventeen thousand Dayaks, two thousand Malays, and one thousand Chinese, will be the place for your strongest post, and ultimately the grand centre of your mission.

You will aim by every prudent means to increase your knowledge of the interior, with a view to the extension of your influence, and perhaps the planting of new missions. A strong motive to do this will be, to induce the church, of which you are members, ministers, and missionaries, to engage with increasing vigor in the work of missions. Look out, also, with observant eye on the fields at present shut against us, and take notice when their call is made for a renewed attempt to enter them.

The Committee have not yet received the report of Mr. Ennis, containing the results of his late tour in Sumatra, and of course do not know what effect that report may have on their present impressions; which, however, are by no means favorable to our making another attempt, just now, to institute a mission on that island.

A printing-press will be placed at your disposal, whenever the means of procuring it are obtained, and you can use it to advantage.

The Committee must urge upon you the indispensable necessity of great economy in your expenses. We do not send you out now, because we have ample means for doing so, but for other reasons. Guard against the impression, which missionaries sometimes have, that money is of little worth. It is worth all the good of which it can be made instrumental. Expended judiciously in advancing the cause of Christ, every dollar is of inestimable value. Many a Christian thinks it his duty to give no more than that, for a whole year, to publish the gospel among the heathen; nay, this may be said concerning the great body of Christians. Whether, therefore, the thought be pleasing or painful to you, it is just, and should loudly admonish you to the strictest economy,—that almost every dollar you spend will be the repre-

sentative of the prayers and tears and zeal and faith and devotedness of some one friend of the cause in your native land.

Nor must we fail to urge upon you the vast importance of union among yourselves as a mission—union in object, opinions, feelings, and measures. This is vital to the happiness and usefulness of a mission. The missionary who should feel conscience-bound always to have his own way, ought not to remain in the field. United, you may expect to stand; divided, you will certainly fall.

Finally, let not your confidence in your directors be easily shaken. You and they are engaged in a common cause. Neither has separate interests. They have every motive to promote your happiness and usefulness to the extent of their ability. If they limit your expenditure, it is not because they would limit your usefulness, but because necessity is laid upon them. They can distribute among the missions only what funds they receive from the churches. And in deciding upon all questions coming before them, they must take into view their bearings upon the entire system of the mission under their care. This, however, is well for you, for in the end, that would prove injurious to your mission, which would not be good for a system of kindred missions, and general rules are better than special for the government of particular missions. By all means pay strict attention to the letters and instructions you receive from the Committee; for although these come from fallible men, and sometimes are founded on misapprehension of facts, and sometimes contain erroneous opinions, experience has abundantly shown that the happiness and usefulness of a mission, on the whole, are not increased by disregarding them.

MISSION TO THE INDIANS WEST OF THE ROCKY MOUNTAINS.

THE meeting held in the Brick Church, New York, preparatory to the departure of the Rev. Messrs. E. Walker, C. Eells, and A. B. Smith, and Mr. W. H. Gray, and their wives, destined to reinforce the mission among the Indians west of the Rocky Mountains, was noticed at page 237. Some portion of the instructions of the Prudential Committee delivered on that occasion will be given here.

The country to which you are going may be approached by two routes—the one being by water, around Cape Horn, and is nearly the same as that to the Sandwich Islands. Indeed vessels bound to the North West coast usually touch at those islands first, and then proceed on their way, about two thousand miles, to the mouth of the Columbia river or De Fuca's straits; making the whole voyage about seventeen thousand miles; and occupying, including the usual detention at the Sandwich Islands, eight or ten months. In addition to the time and expense required for so long a voyage, the mouth of the Columbia river is difficult of entrance during a large part of the year, on account of a heavy swell of the sea off that coast, and the intricate and changing character of the channel.

The other method of approaching the country is to cross the prairies and mountains which lie

west of our frontier settlements. This is the route which you contemplate pursuing. In accomplishing this journey, you will make your way in the usual means of conveyance to Independence, one of the western villages on the Missouri river, where you will join the caravan of the traders going to the mountains, and make arrangements for passing the almost boundless wilderness which will then open before you. Furnished with horses to ride upon, and pack-horses carrying tents to shelter you, food to subsist upon, utensils for cooking, and the bedding and clothing which are indispensable to your comfort, you will commence a pilgrimage, which, for three or four months, and through a distance of from 2,000 to 2,500 miles, will subject you to an untried, and in some respects, an unpleasant mode of life. The shelter, and the quiet apartments of a comfortable house, either by night or day, you must temporarily forego; you must look for no well furnished table, no permanent resting place, and none of the security and retirement of home. Christian intercourse, beyond your own circle, you cannot expect; nor can you summon, whenever you wish, many of the resources of civilized life to minister to your comfort, or to relieve the dreary and wearisome monotony of your way. Still, even this deprivation and exposure, these daily changes, this continual progress may teach a useful lesson, by impressing more vividly on your mind an image of the toils and changes and barren wastes of this fleeting life, and leading you to bear all its burdens with more composure, in view of the quiet and satisfying home towards which you are rapidly hastening.

Your course will be somewhat north of west, and for the first week or two of your progress, the monotony of the scene will occasionally be broken by meeting with bands of Indians, or traders; and you may be cheered by a hasty interview with christian brethren at the three or four missionary stations near which you pass before leaving Council Bluffs, the last point of civilization near our frontiers. Nor will your journey be wholly without interest when you shall have passed the abodes and the works of man. You will then have the works of God to gaze upon, if not in their grandest and most varied, yet perhaps in their loveliest aspect. The interminable prairies, clothed in beautiful green, and adorned with flowers of every form and hue, the surface every where so gracefully undulating, and occasionally rising gradually into eminences which seem to mingle with the sky, and the strips of woodland skirting the water-courses or crowning the hills, present a landscape on which the eye is never weary of gazing. Before reaching the mountains, however, the trees on the streams become more scattered and nearly disappear, the prairie grass wears a stunted appearance, and large tracts must sometimes be traversed which are sterile and bare. When you reach the mountains the whole scene changes, and nature assumes a most varied and magnificent aspect.

On the route commonly traveled by the trading caravans, which is along the northern branch of the Platte river, the main ridge of the Rocky Mountains, where the waters flowing into the Atlantic are separated from those flowing westward into the Pacific, is crossed between the 29th and 30th degree of longitude west from Washington, and about the 44th parallel of latitude. At this point, while passing through the grand defile, you are supposed to be about

10,000 feet above the ocean level, while you look up on either hand to snow-capped peaks rising 8,000 or 10,000 feet above you. Indeed some of the peaks near this pass are estimated by scientific men [Prof. Renwick of Columbia College] to be not less than 25,000 feet above the ocean level, and thus surpassing all other mountains on the globe, except the highest points of the Himmalayah chain in Central Asia. The highest land in North America is probably to be found in this vicinity, as the head waters of the Missouri, the Colorado, the Columbia, and Nelson's rivers, flowing in opposite directions and to different oceans, are found here. This defile in the mountains is somewhat more than half the distance from the Mississippi river to the Pacific. Thus far you will have passed over a level or gently undulating country, rising to your great elevation so gradually as scarcely to perceive that you were not on a horizontal plane. You will indeed have passed along the base of the Black Hills and some other spurs from the principal ridge, on your right; but on the western side of the great ridge the whole aspect changes, and you will find yourself encompassed by steep and lofty mountains, through the deep cuts of which you will wind your way. On either side of the Snake river, the southern tributary of the Columbia, upon whose waters you now come, you find two mountain chains stretching away to the west, from each of which innumerable spurs strike off towards the river. Many of these are covered with perpetual snows; and with their white tops and the barren precipices which compose their bases, and the unbroken solitude and desolation which reigns around them, present a scene of gloomy grandeur, to which there is probably no parallel on this continent. This mountainous region continues, embosoming, however, many extensive and fertile valleys, till you arrive within about 150 miles of the ocean, when you cross the last ridge, stretching from the Columbia river, nearly parallel with the coast, southerly towards California, and northerly towards Nootka Sound. The passage of this mountain tract usually occupies about two months, during which the eye and the mind are feasted with objects of novelty and grandeur which do not permit curiosity to sleep for a moment. You still find, however, the same destitution of trees, and to a great extent, instead of the refreshing verdure and flowers which closed the face of the earth over most of the distance from our frontiers to the Black Hills, you will find the surface composed of sand or broken stones, bearing no kind of vegetation except a bitter sedge of a dead and dreary appearance, with here and there small grass plats, and a few willows on the banks of the streams, occurring, as if by a special arrangement of providence, about often enough to be resting places at noon and night for the weary traveler and his beast.

The general barrenness which prevails in the mountains is doubtless owing principally to the destitution of moisture. Through the country, from the eastern base of the mountains till you arrive at the Pacific, the earth is seldom refreshed by a shower from July to October, and through most of the mountainous region no dew falls, and no cloud obscures the rays of the sun.

The country which you enter as you cross the Rocky mountains, and which is to be the scene of your labors, may be regarded as extending from east to west through twelve or sixteen de-

gresses of longitude, and from the Mexican possessions, in latitude forty-two, to an undetermined boundary separating it from the Russian colony on the north, about the fiftieth or fifty-fourth degree of latitude, and embracing nearly 300,000 square miles. Most of this territory, excepting a strip about two hundred miles in breadth along the coast, is destitute of forests, and much of it is so broken by mountain ridges, steep precipices, and deep ravines, and is withal so barren as to render it unfit for cultivation or the abode of civilized men. As you approach within four or five hundred miles of the Pacific, you will find on some of the rivers extensive valleys with a fertile soil, and well adapted, when subjected to human industry and skill, to be the abode of happiness and plenty.

The geological structure of the mountain region seems to be generally regarded as indicating volcanic action; and it is said that in some parts of it there are marks of craters which probably have not been many centuries extinguished. The vast piles of basaltic rock, extending, with occasional interruptions, many hundred miles along the Snake and Columbia rivers, the boiling springs which the traveller frequently meets with, the precipitous character of the mountains, the fractured stone which sometimes covers the surface for a great extent, and the many rivers and streams which lose themselves in the earth, indicate that the territory has been subjected to some violent commotions.

The soil, from the ocean as far back as the falls of the Columbia, and in most of the valleys and on the water courses, is of the most productive character, yielding in abundance of the grains, fruits, and every kind of vegetable common to temperate climates. As a grazing country, it is probably unequalled by any other in the same latitude, on the continent. The climate is far less severe and variable than in the latitude on the east of the mountain. Although the mouth of the Columbia is near the forty-seventh parallel of latitude, snow is seen there but in small quantities and for short periods; and so little power has the frost, that the ploughman is seldom incómmoded by it during any part of the winter. Horses, multitudes of which are found in the country, and all kinds of cattle, find abundance of food through the year without care from man. The most marked variations of climate during the year are the dry season, embracing three or four months, from July to October, during which rain seldom falls, and the wet season of about as many winter months, during which rain falls abundantly.

The only rivers of considerable magnitude, which water this extensive tract, are the Columbia and its tributaries; the two principal of which are Lewis' river, often called Snake river, issuing from the mountains on the southeast, and Clark's river, proceeding down from the northeast. These two, having united their waters about 450 miles from the Pacific, constitute the Columbia river—a noble river which will admit ships of 300 tons to the junction of the Multnomah, 140 miles from the ocean, and smaller vessels about 130 miles, to the head of tide waters. Above this its current is broken by rapids and narrows, and often hemmed in for long distances by precipices of perpendicular rock, hundreds of feet in height, presenting the most picturesque appearance, and forming nearly an impassable barrier between those residing within call of each other on its opposite shores.

The history of the country west of the mountains, so far as it has been known to the civilized world, is brief. Previous to the year 1790, the coast adjacent to the Columbia river was an unknown land. During that year captain Gray of Boston, made a trading voyage along the shore and entered the river. Between the years 1803 and 1806, Lewis and Clark explored the country under the auspices of the United States government. In 1811 the first white settlement in the territory was made by Mr. Astor, the enterprising and successful pioneer in the fur trade, near the mouth of the Columbia. This establishment, after having cost an almost incredible amount of hardship and suffering, and much loss of life, was taken by the British in 1813; and the whole country, especially that portion lying near the ocean, has been in the almost exclusive possession of trading companies from that nation to the present time; though traders from the United States have, within the last few years, crossed the mountains and established a number of posts on the western slope. The two principal posts of the British Hudson's Bay Company which you will find, are Fort Wallawalla on the Columbia river, about 300 miles from its mouth, and Fort Vancouver, about 200 miles further down the same river. These, you will be happy to learn, are not only extensive trading and agricultural establishments, indicating in their whole appearance the presence of the arts and comforts which belong to civilization and refinement; but, owing to the excellent regulations according to which they are conducted, and the exemplary character of most influential persons concerned in them, they have exerted a salutary moral influence on the Indian bands in their neighborhood.

Within the last few years a new interest seems to be awakened among our citizens in regard to this extensive and important country; and probably, if the political relations of it were settled definitely, colonies would be established there with little delay. But by a convention made in the year 1818, between the British government and that of the United States, and renewed in 1827, it was agreed that the territory west of the mountains should be left open to the citizens of both nations for the space of ten years. That period has now expired without a renewal of the stipulation, or any arrangements having been made by either government for taking a more formal possession, or exercising jurisdiction over the disputed territory. What the resolutions recently introduced into our own Congress may result in is uncertain. There can be little doubt, however, that at no distant day flourishing settlements, the germs of a great and powerful nation, will be seen scattered along the shores of the Pacific, and through the fertile valleys of the interior. The mildness of the climate, the fertility of the soil, and the abundance and variety of its productions, the forests of valuable timber which abound along the coast, the excellent fish which fill the rivers, and the openings for trade, especially for the productions of such a country, which abound in almost every part of the Pacific and Indian oceans, obviously mark out this territory as the seat of a nation of great commercial importance.

But it is the aboriginal population of this territory in which you are specially interested, and to whose benefit you are consecrating your lives. The Committee call your attention to the natural features and capabilities of the country, to the attractions which it holds out to en-

terprising foreign settlers, to its political relations, and the prospect of its future importance as embracing a commercial and powerful nation, for the purpose of pressing on your minds the more deeply the critical situation of the present occupants of the soil, and leading you to make more prompt and strenuous exertions, and to offer more fervent prayers, that the gospel may have free course among them before the intercourse of unprincipled men shall corrupt them by their vices, or the grasping hand of avarice shall despoil them of their lands, and either exterminate them at once, or by successive steps, perfidiously drive them, filled with prejudice against all who bear the name of white men, back to the mountain fastnesses, almost inaccessible to christian benevolence.

Respecting most of the tribes occupying the country to which you are destined, we possess little information worthy to be relied upon. When first visited, in 1790, the country, especially along the coast, was regarded as being populous for an Indian country; and though the numbers were undoubtedly diminished by the wars provoked by the traders, and by the diseases, the murderous weapons, and the more murderous liquors, which were introduced among them from this source, yet large tribes were then found along the shores. Lewis and Clarke, however, suppose that at least fifteen years earlier than the date first named, the small-pox, that destroyer of every savage people which it visits, and which is even now said to be depopulating whole tribes east of the mountains, had swept over most of these western tribes. The old Indians, scarred by the disease, told the mournful tale, and pointed out the ruins of villages, then visible, which had been thus uncopied. These explorers enumerate thirty-nine tribes, which they visited, or of which they received accounts, embracing in all about 80,000 souls. This estimate probably embraced but a part of the tribes occupying the country west of the mountains, which is usually regarded as belonging to the United States; and with respect to the numbers of these, can be considered but an approximation to the truth.

The Rev. Mr. Parker, who visited the country two years ago, under the direction of the Board, mentions nineteen tribes residing between the mountains and the falls of the Columbia, embracing about 20,000 souls; and between thirty and forty hands below the falls, and stretching along the coast between the forty-second and fifty-fifth parallels of latitude, numbering about 36,000; making the whole Indian population between those parallels, and west of the mountains, about 56,000. But in these estimates also, nothing more than an approximation to accuracy can be expected. All recent travelers agree that six or eight years ago another wasting disease swept along the coast, cutting down from one half to three quarters of many tribes, and leaving others almost extinct. The terrible disease which is now raging among the tribes on the head waters of the Missouri, and northerly towards lake Winnepeg, according to recent intelligence, which appears to be entitled to credit, has probably proved fatal to 25,000 of these neglected and injured men, sweeping them from their beautiful prairies by thousands at a stroke. The overflowing scourge is now passing through, and who can tell where it shall be stayed? What the Lord proposes to do with this unhappy race is known only to him. He brought us to their shores, bearing in our hands

the gospel, and all the other means requisite to secure to them intelligence and happiness in this life, and holiness and salvation in the life to come; he has kept them lying as it were at our doors for two centuries; given us access to them and influence over them, to see whether we would stretch forth our hand to befriend and save them; and after waiting long, and seeing that, excepting a few feeble and intermitted efforts, we have done nothing but defraud, and oppress, and waste them, he seems now to be taking from us the opportunity of performing this work of mercy, and is calling them to the judgment, not to testify to our beneficence and paternal care, but to our persevering indifference and wrongs. Never did another christian people have so noble a race of savage men placed so within their reach and control, to whom they might impart the blessings of civilization and Christianity, and whom they might preserve to all future ages, a monument of the elevating and improving tendency of their arts, and the purifying and saving efficacy of their religion. How have we executed this philanthropic trust? Go back and search for the many tribes which covered New England and the Middle and Southern States two centuries ago, and which by contact with us have vanished from the earth like the morning dew,—and there find a reply. Instead of remaining, honorable monuments of our good faith and guardian care, the story of their wrongs and extermination must go down to all future ages, a memorial of our perfidy and abuse. What true friend of his country but must weep at the thought, how great our honor might have been, and how great our shame is!

But, even at this late day, we must do what we can. A few remain. Let us, as far as possible, make amends for past neglect, by increased exertions in future. If they are all to be hurried from the earth, and after an age or two more, not a tribe is to remain, let us offer Christ and salvation to as many as we can reach, hoping to prepare a remnant, at least, to enter a better land above, and thus mitigate the curse which impends over us for our past injustice and neglected duty.

But it is said daily, Do what you will for the Indian, he will be an Indian still. If it is meant that their habits and character cannot be changed in a year, or completely in a single generation, it may be true; and so it is true of every other race of men. But if it be meant that a persevering course of kindness and instruction will not effect this change, the implied charge is both unphilosophical and unchristian, and it is in opposition to historical facts. What band of savage men were ever more rapidly and thoroughly transformed in character and habits, than Elliot's colony at Natick? The Stockbridge Indians, a large portion of the Senecas and Tuscaroras, the Cherokees and the Choctaws, are living examples of this transformation. Men who bring this charge, expect too much, and expect it too soon; without reflecting how entire the change must be, in taste, estimates of things, habits, prejudices and prepossessions; and without reflecting how ill-adapted, inadequate, and intermitted have been the means used to effect the change. It is fairly questionable whether any race of men were ever more able to understand the disadvantages of their own habits and manner of life, or more ready to adopt a change which appeared to them practicable, than are the North American Indians.

VARIOUS NOTICES.

AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

A meeting in behalf of the Board was held in the Broadway Tabernacle, New York city, Friday, May 11th, at 10, A. M. The Hon. John C. Smith, president of the board, presided. After prayer by the Rev. Dr. Church, some remarks by the president, and the singing by the choir, of the missionary hymn—the Rev. W. J. Armstrong, one of the corresponding secretaries, presented a summary statement of the affairs of the board. The meeting was then addressed by the Rev. M. W. Dwight of Brooklyn, N. Y., the Rev. Pres. Hopkins of Williams College, Ms., the Rev. A. Grout, missionary of the board to South Africa, the Rev. Pres. Carroll of Hampden Sydney College, Va., the Rev. Dr. Beecher of Lane Seminary, Ohio, the Rev. Pres. Humphrey of Amherst College, Ms., and the Rev. D. Abell, missionary of the board to Siam, in support of the following resolutions.

Resolved, That a want of immediate success in the missionary enterprise, is no reason for discouragement, or relaxation of effort.

Resolved, That the vigor and success with which missionary enterprises are prosecuted abroad, are a sure index of the state of piety in the churches at home.

Resolved, That to secure the great interests involved in the work of foreign missions, there is chiefly needed a more ardent piety, more prayer, faith, and self-denial in the church at home.

Resolved, That the time has arrived when by the power of conscience and the love of Christ and the systematic and spontaneous efforts of the church, the whole world is to be evangelized.

A meeting in behalf of the Board, was also held in the Marlboro Chapel, Boston, Thursday evening, May 31st, Hon. Samuel Hubbard presiding. Prayer was offered by the Rev. Mr. Brigham of Framingham, Ms. A statement respecting the affairs of the Board and its missions, was presented by the Rev. D. Greene, one of the secretaries. Addresses were delivered by the Rev. L. Bacon of New Haven, Ct. Rev. A. Grout, missionary of the Board to South Africa, and Rev. R. Baird, recently from France. The resolutions adopted were as follows:—

Resolved, That the contributions to the treasury of the Board the past year, which, notwithstanding the derangement of the commercial affairs of the country, have exceeded those of any previous year, together with the generous assistance rendered by gentlemen in foreign lands, call for thanksgiving to God, and afford reason to believe that the friends of Christ are beginning to act more intelligently and conscientiously in the work of missions; and that, relying on divine aid, they will hereafter prosecute it more vigorously, and on a more enlarged scale.

Resolved, That the opening for missionaries in heathen lands, and the facilities which exist for introducing and disseminating the gospel there, while missionary candidates are detained in this country because adequate pecuniary means are not furnished to send them forth and sustain them in their work, ought to lead the friends of Christ in this community

to inquire whether they are performing their whole duty to the unevangelized nations.

Resolved, That in view of the state of religion among the nominally christian nations of the European continent, and their political and moral condition, the christian community of these United States ought to feel called upon in the providence of God, to bear a prominent part in spreading the knowledge of the gospel through the earth.

A meeting in behalf of the Board was also held in the Fifth Presbyterian Church, Philadelphia, Friday evening, May 18th, the Rev. Dr. Church of New Hampshire, in the chair. A statement of the operations of the Board was presented by the Rev. W. J. Armstrong, one of the secretaries. Addresses were delivered by the Rev. N. Adams of Boston, Rev. Dr. Wilson of Virginia, and Rev. Pres. Beecher of Illinois College.

EMBARKATION OF MISSIONARIES.—At a missionary meeting, held in the North Dutch Church, in the city of Albany, on the evening of May 20th, the instructions of the Prudential Committee were read by Mr. Anderson, one of the secretaries of the Board, to the Rev. Frederick B. Thomson, and Rev. William J. Pohlman, and their wives, destined to the Indian Archipelago. The Rev. Dr. Ferris of New York city, gave a charge to the missionaries, to which Rev. Mr. Thomson replied on behalf of himself and his associates.

On Friday, the 25th, the brethren and sisters mentioned above, together with the Rev. Dyer Ball and the Rev. George W. Wood, and their wives, who had previously received their instructions, embarked at New York, in the ship Albion, bound for Batavia. Messrs. Ball and Wood are destined to Singapore, to join the mission established there.

Messrs. Ball, Thomson and Wood are three of the four missionaries, who were on the eve of embarkation in May of last year, whom it was found necessary to detain at home, the deficiency of receipts into the treasury rendering it necessary greatly to curtail the expenditures of the Board.

CEYLON.—The following note from the colonial secretary, bearing date at Colombo, Nov. 4th, 1837, was received by the mission. It is interesting as affording important and seasonable aid to the mission, when the appropriations for its maintenance from the treasury of the Board are so much diminished; and more especially as showing the estimation in which the schools and the labors and influence of the mission generally are held by the government of Ceylon. The donation, it will be perceived, amounts to about \$1,000.

Gentlemen,—The right honorable the governor, having understood that, in consequence of the recent failures in America, your mission is

exposed to some pecuniary difficulties, which will probably compel you to discontinue, at least for a time, some of the schools which you have established with so much advantage to the public—I am directed to offer you a subscription, on behalf of the government, of £200, in token of the high sense entertained of the services of your mission in the northern province.

I have the honor to be, gentlemen,
your most obedient servant,

P. AUSTRUTHER,
Colonial Secretary.

MADRAS.—The fourteen schools at Royapuram, under the superintendence of Mr. Winslow, which the deficiency of funds obliged him to dismiss in August of last year, he was enabled, by a liberal donation from a friend in India, made for that purpose, to resume again in October.

MAHRATTAS.—Mr. Allen writes from Bombay on the first of January, 1838, that on his mentioning to some of the friends of the mission that the reduced allowance to the mission from the treasury of the Board would compel them to disband some of their schools, one of them immediately told him to charge the expenses of two of the schools to his account and he would pay them monthly. Another sent him the next day 357 rupees (about \$400) for a similar purpose. He was expecting to receive other favors of a like kind.

WEST AFRICA.—Mr. James, writing from Cape Palmas, January 20th, 1838, mentions that a new company of colored emigrants, consisting of eighty-five persons, had just arrived from Baltimore; and that in the company was a pious and well qualified school teacher. Mr. Wilson and Mr. James were in pretty good health. The operations of the mission were suffering much for want of adequate funds. Additional missionaries also are greatly needed both at Cape Palmas and in the vicinity.

SIOUX.—Mr. Riggs writes on the 28th of March, that at two seasons of administering the Lord's supper at Lac qui Parle, nine persons had been received to the church, three of whom were members of one family of mixed blood, and the other six were Dakota women.—The schools had gone on well during the winter.—Considerable progress had been made in translating the Scriptures, during the preceding six months, embracing the gospel of Mark entire, and a number of the Psalms.

DONATION WITH SELF-DENIAL.—A minister in a new settlement in a remote part of one of the western states, forwarding a very liberal donation of money, gives the following statement of the circumstances under which it was made—

Perhaps I ought to say, in respect to my own donation, lest you should think I am rich, that I gave in view of the greatness of the object, and of the many blessings of God upon me and mine, though all our clothing is yet in our trunks and boxes, as we brought it on more than two years since, and we have no furniture in our house except three shilling chairs and one table and two bedsteads just received, we having used till recently, those of home manufacture, made of hickory poles and boards; and I have been enabled, through a kind and striking providence, to make out with gratitude my subscription, by taking the money, sent me by special friends to purchase some furniture with, both my wife and myself judging that we could better do without furniture for the present, than the heaven could do without the gospel—and so God blesses me as I find a heart for his service.

Donations,

RECEIVED IN MAY.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, Ref. N. D. chh. for support of Mr. and Mrs. Pohlman, 187; juv. sew. circle of Misses Cantines' sch. 10,50;	197 50
Amity, R. D. chh. (which and prev. dona. constitute Rev. A. B. CHITTENDEN an Hon. Mem.)	23 50
Athens, R. D. chh.	25 82
Bemis Heights, M. box s. sch.	2 50
Bergen, N. J., R. D. chh. mon. con. 29,04; m. box sab. sch. 16,75;	45 79
Berne, 2d R. D. chh.	53 58
Bloomingburgh, R. D. chh.	15 60
Blooming Grove, E. V. A.	10 00
Brooklyn, 1st R. D. chh. mon. con. 49,94; do. at Gowanus, 3,22;	53 16
Brunswick, Lutheran chh.	28 50
Catskill, R. D. chh. 44; mon. con. 18; a fem. friend, 40; for bibles and tracts for foreign distrib.	102 00
Clarkstown, Mon. con.	7 00
Coxsackie, 2d R. D. chh. 46,50; mon. con. 4;	50 50
Fishkill, A fem. friend, for Mary Rogers Kip, Ceylon,	20 00
Flatbush, For. miss. so.	35 00
Fonda, R. D. chh. s. sch. chil.	2 26
Fort Miller, R. D. chh.	30 00
Geneva, A little girl, her earnings,	8 00
Ghent, R. D. chh. 37,13; la. so. 10;	47 13
Gibbonsville, Boght and Niskeuna, R. D. chhs.	30 00
Glennville, 1st R. D. chh. 2,50; 2d do. 58;	60 50
Helderbergh, R. D. chh.	5 00
Hillsdale, Do.	5 00
Jamaica, W. Dist. Do.	15 00
Jersey City, Rev. M. Lusk,	10 00
Johnstown, Lutheran chh.	5 50
Kinderhook, R. D. chh. 24,79; aux. so. 50,48; mon. con. 29,92; to constitute HENRY L. VAN DYCK an Hon. Mem.	105 19
Nassau, R. D. chh.	35 00
New Brunswick, N. J. Do. 97,76; fem. sab. sch. for schools in Java, 32; la. miss. so. for ed. of fem. chil. 114,65;	244 41
New Germantown, N. J. Evang. Lutheran Zion chh. to constitute Rev. HENRY N. FOHLMAN an Hon. Mem.	50 00
New Shannack, N. J., R. D. chh. mon. con.	20 00

New York city, R. D. chh. Murray and Church sts. mon. con. to constitute Rev. JOHN M. McAULEY an Hon. Mem. 50; Mrs. A. Greenleaf, 30; B. Van Doren, 50; J. Bartles, 20; D. Kline, 20; indiv. 4,56; a friend, 5; a fireman, 4; J. and A. 75c.	184 31
Old Schaghticoke, R. D. chh.	42 00
Poughkeepsie, Classis, for support of Mr. and Mrs. Thomson, to constitute Rev. I. H. VAN WAGENEN an Hon. Mem.	85 75
Rhinebeck, Fem. miss. so. of R. D. chh. for support of Mr. and Mrs. Thomson,	80 00
Richmond, R. D. chh.	40 50
Schaghticoke, Lutheran chh.	30 00
Schenectady, R. D. chh.	150 00
Schodack, Do.	61 50
Schuylerville, Av. of fancy articles made by Misses Mays,	6 50
Stuyvesant, R. D. chh. to constitute ISAAC HUTTON an Hon. Mem. 100; Mary B. Kittle, 2d pay. for Isabella B. Kittle, Ceylon, 20;	120 00
Warwick, Miss. so.	25 00
Weston, N. J. Mon. con.	6 00
	2,175 00
Ded. expenses paid by Board of R. D. chh.	365 29-1,809 71
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	97 00
Sandwich, Ann. coll.	
Boston and vic. Ms. Aux. So. C. Stoddard, Tr.	
Boston, Mon. con. viz. in Park-st. chh. 10 months, 611,96; Old South, two months, 126,74; Bowdoin-st. chh. 1,079,98; Green-st. do. 30,72; Pine-st. do. 151,74; Essex-st. do. 195,45; Salem-st. do. 106,17; South Boston, 63,75;	2,366 51
Park-st. cong.	1,686 59
Bowdoin-st. do.	1,680 20
Old South do.	1,336 35
Essex-st. do.	779 31
Salem-st. do.	355 62
Franklin-st. do.	342 58
Pine-st. do.	329 47
Green-st. do.	195 50
Mariners' chh.	30 87
South Boston, do.	129 05
Medford, do.	153 48
Sch. in Bradford Place, 2; an indiv. 5;	7 00
	9,392 53
Ded. am't ackn. in Aug. Feb. April, May and June,	8,200 00-1,192 53
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Boxford, Fem. benev. so.	16 45
E. Amesbury, Mon. con.	25 00
E. Bradford, Coll.	14 75
Ipswich, Mon. con.	15 00
Newburyport, Fem. mite so. for wes. miss.	6 00
Rowley, Coll.	28 00
W. Haverhill, Mon. con.	17 00
W. Newbury, Gent. 2,55; la. 14,25;	16 80—139 00
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Beverly, Washington-st. so. La.	17 75
Danvers, N. par. Gent.	64 00
Salem, S. so. Mon. con.	12 21—93 96
Geneva and vic. N. Y. by C. A. Cook, Agent, Castleton, Presb. chh.	24 40
Painted Post, Presb. chh.	60 00
Prattsburgh, Cong. chh.	19 00—103 40
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, J. Millard,	25 00
Osbornville, Young people's miss. so.	20 00
Greenville, A child,	25—45 25
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Amherst, Mon. con. (of which to constitute Rev. FREDERICK A. ADAMS an Hon. Mem. 50;)	114 68
Francestown, Coll.	66 62
Greenfield, Evang. cong.	1 75
Merrimac, Cong. so. 36,50; less dis. 2,40;	34 10
Mont Vernon, Gent. 13,82; mon. con. 18,68;	32 50—249 65
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Colebrook, Hannah Benedict, dec'd,	30 00
Kent, Coll.	25 00
Litchfield, do.	173 75
Norfolk, do.	44 25
	273 00
Ded. loss on bank notes,	2 40—270 60
Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.	
Dunbarton, Mon. con.	2 00
Loudon Village,	3 10
West Boscawen, Gent. 24,25; la. 11;	35 25—40 35
Michigan aux. so. E. Bingham, Tr.	
Detroit, J. H. T. 1; Kalamazoo, Chh. and cong. to constitute Rev. SILAS WOODBURY an Hon. Mem. 100; Romeo, W. G. 5; Tecumseh, Mon. con. 20;	126 00
Middlesex North and vic. Ms. Char. Asso. J. S. Adams, Tr.	
Groton, Mon. con.	20 85
Middlesex South Confer. of chhs. Ms. P. Johnson, Tr.	
Framingham, Mon. con.	45 50
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
T. D. Woolsey, 50; mon. con. Free chh. 15,46; do. 1st and united so. 20,27; do. 3d chh. 4,23; Centre chh. and cong. 1; do. a lady, 2,50;	93 48
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.	
(Of which fr. C. R. Robert, for Mary Smith Robert, Ceylon, 100; fr. Mrs. S. L. Cobb, for Margaret E. Nitchie, Ceylon, 20; fr. Mrs. Mary Clark, for sch. in Ceylon, 20;)	1,397 78
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Augusta, 1st cong. chh. and so.	70 00
Hamilton, W. Wilton,	10 00
Kirkland, 2d cong. chh. and so. mon. con.	12 00
Mansville, Cong. chh. coll.	10 06
New Hartford, Coll.	94 00
Paris Hill, Cong. so. mon. con.	5 62
Richland, Cong. chh. coll.	7 20
Sangerfield, Presb. so. mon. con.	22 76
Utica, 1st presb. chh. and so. coll. and sub.	386 31
	617 95
Ded. dis. 4,12; c. note, 3;	7 12—610 83
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
Thetford, 1st cong. chh. and so.	20 00
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, 1st par. Gent.	12 16
East Randolph, Mon. con.	17 18
Mansfield, Mrs. Copeland,	5 00—34 34
Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.	
Carver, Gent. 17,63; la. 24,05; mon. con. 8,91;	50 59
Marshfield, N. evang. cong. so. 4,27; A. A. 2; L. H. 1;	7 27
Plymouth, Mon. con. in 3d chh. 67; la. 27,25; to constitute Rev. ROBERT B. HALL an Hon. Mem.; contrib. at ann. meeting, 21,35; av. of jew. 3,64; mon. con. in 2d chh. 7;	126 24
Plympton, Gent. 17,29; la. 20,75;	38 04—222 14
Rockingham co. N. H. Aux. So. M. C. Pillsbury, Tr.	
Windham, Gent. 22; la. 20,34; mon. con. 32,02;	74 36
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
West Rutland, TIMOTHY BOARDMAN, which constitutes him an Hon. Mem.	100 00
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve aux. so.	
Ashtabula co. Andover, 22; Cuyahoga co. Cleveland, mon. con. 16,13; Strongsville, 23,02; Geauga co. Burton, 28,10;	

Huron co. Fitchville, 21,22; Florence, 15,04; Lyme, indiv. 30,80; R. K. and fam. 10; M. S. 1; Milan, 15,75; Monroeville, 2; Mrs. C. H. 3; Norwalk, 34,62; Ruggles, 7,57; Sandusky city, indiv. 17,80; S. M. 10; Wakeman, 1; Lorain co. Amherst, 11,71; Brownhelm, chh. and cong. 25,42; Elyria, presb. chh. 30; Wellington, chh. and cong. 16,78; fem. benev. so. 40c. Medina co. Chatham, 5,06; J. S. 5; Guilford, 20; Richfield, mon. con. 18,06; indiv. 2,50; Portage co. Freedom, 8; Garrettsville, H. White, 11; Hudson, a friend, 1; Ravenna, mon. con. 6,75; Streetsboro, 5; Rootstown, 2,50; Tallmadge, sab. sch. asso. for Nez Perces Ind. 17; Twinsburgh, 12,75; Richland co. Paris, 17,75; Trumbull co. Mesopotamia, J. B. Sheldon, 15; E. Lyman, 15; indiv. 6,60; mon. con. 2,40; Vernon, 2,50; 517 23
Windham co. Vt. Aux. So. N. B. Williston, Tr. New Fane, Mrs. L. S. K. dec'd, av. of beads, 3 00
Wardsboro, Cong. chh. 42 00—45 00
Total from the above sources, \$7,348 96

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 100 00
Anaskeag, N. H. Mon. con. 8 00
Andover, Ms. W. par. mon. con. 15 00
Auburn, N. Y. Sab. sch. of 1st presb. chh. for Lavinia Hopkins, Ceylon, 20 00
Baltimore, Md. Juv. miss. so. for Eliza Conklin, Ceylon, 80 00
Bangor, Me. Hammond-st. chh. mon. con. 31; 1st par. sab. sch. 10; 41 00
Barrington, R. I. La. benev. asso. 15 00
Basking Ridge, N. J. Dorcas so. presb. chh. 21 00
Batavia, N. Y. Fem. miss. so. 14 00
Bath, Me. N. par. Miss. asso. and contrib. (of which fr. F. Clark, for Frances Lincoln Clark, Ceylon, 20; fr. Rev. J. W. Ellingwood, for John Wallace Hyde, do. 20;) 113,50; 3d chh. ann. sub. and contrib. 27,30; 140 80
Bath, N. Y. 1st presb. chh. mon. con. 24 50
Belport, N. Y. Coll. 2 56
Beverly, Ms. Dane-st. chh. and so. 100 00
Bolton, Ms. Coll. and indiv. 18 24
Boston and vic. Ms. Fem. so. for pro. chris. among the Jews, for sch. in Bombay, 100 00
Brewer, Me. 2d cong. chh. 6 91
Cambridge, Ms. Mon. con. in Shepherd chh. 25; miss. sew. circle of do. 25; 50 00
Canandaigua, N. Y. Mon. con. 1st cong. chh. 131 66
Canonsburg, Pa. Students of Jefferson College, for Sandw. Isl. miss. 10 00
Canonsville, N. Y. Mon. con. presb. chh. 6 62
Canterbury, N. Y. Presb. chh. mon. coll. 47 00
Carbondale, Pa. Presb. chh. ann. coll. 37 00
Centerfield, N. Y. Anna Lyon, 2 00
Champlain, N. Y., E. Lyman, 1 00
Charlestown, Ms. 1st cong. coll. 139; mon. con. 121,80; 260 80
Chatham Village, N. J. La. asso. for Asa Lyman, Ceylon, 20; W. C. Wallace, 10; 30 00
Chester, N. H. United indus. so. 1 99
Chester, N. Y. Presb. chh. coll. 10 00
Chocunot, Pa. C. Wright, 5 00
Claremont, N. H. Cong. so. mon. con. 29 00
Columbia and vic. Ten. Jews so. 83,12; presb. chh. mon. con. 83,25; less dis. 5; 161 37
Columbus, N. Y. Presb. chh. mon. con. 6 25
Cooperstown, N. Y. Fem. miss. so. 51 63
Coventry, R. I. Cong. chh. mon. con. 11,50; Rev. Mr. Whipple, 3,50; 15 00
Craftsbury, Vt. A thank offering, 2 00
Darien, Ct. Rev. U. Maynard, 5 00
Darlington, Pa. M. Darling, 2 00
Delhi Village, N. Y. Presb. chh. mon. con. 21 62
Derry, N. H. Mon. con. 1st cong. so. to constitute Rev. PLINY B. DAY an Hon. Mem. 51 00
East Hampton, Ms. S. Williston, 162 56
East Windsor Hill, Ct. J. P. Haven, 5 00

Easton, Ms. Mon. con. 30 40
Elizabethtown, N. Y. Dea. Brown, 1 00
Elizabethtown, N. J., S. Ward, 10 00
Epsom, N. H. Mon. con. to constitute Rev. WINTHROP FIFIELD an Hon. Mem. 50 00
Essex, N. Y. Presb. chh. S. Branch, 8; Mr. Woodruff, 15; Mrs. Hubbell, 4; 27 00
Fairfield, N. J. Coll. in M. box, 35; fem. mite so. 20; 55 00
Falls of Beaver, Pa. La. miss. saw. so. to constitute Rev. AARON WILLIAMS an Hon. Mem. 50 00
Fire Place, N. Y. Presb. chh. coll. 7 82
Fort Covington, N. Y. Presb. chh. mon. con. 30 00
Fort Edward, N. Y. Mrs. A. L. Hasbrouck, for Ceylon miss. 5 00
Fort Ticonderoga, Ark. Mon. con. 28 19
Foxcroft, Me. Cong. chh. 8 75
Franklin, N. Y. 1st cong. chh. 3 56
Freeport, Me. Gent. asso. 30; la. asso. to constitute Rev. EBENEZER G. PARSONS an Hon. Mem. 62,50; mon. con. 25; ann. coll. 10; 127 50
Fresh Pond, N. Y. Presb. chh. mon. con. 5 00
Gardiner, Me. Cong. so. mon. con. 14 77
Garland, Me. Chh. 3 91
Germantown, Pa. A friend, for fem. child at Cape Palmas, 15 00
Gettysburgh, Pa. Presb. chh. mon. con. 22 50
Gilmanton, N. H. Old par. mon. con. 1 50
Glen's Falls, N. Y. Mrs. E. Scovill, 1 56
Glouver, Vt. Indiv. 5 00
Grafton, Vt. Fem. benev. so. 2 85
Greene, N. Y. Presb. chh. coll. 4 00
Hadley, Ms. Hopkins Acad. char. asso. 19 00
Hanap, Chris. Depos. Ms. Profits of Herald agency, 1837, viz. Ashfield, E. P. 4,50; Buckland, Rev. B. F. C. 3; Charlemont, S. M. 4; Chesterfield, Rev. Mr. R. 2; Goshen, R. D. 1,50; Granby, Rev. Mr. M. 3; Hadley, J. B. P. 10; Hatfield, C. P. 5,50; Hawley, J. L. 2; Northampton, S. and L. 14,50; Southampton, E. E. 3; S. Deerfield, Rev. W. M. R. 3; S. Hadley, O. M. 50c. W. Hampton, P. H. 4; Whately, L. B. 4; Williamsburgh, I. B. 4,50; Worthington, Rev. H. A. 3. less freight of Herald's, 14,43; 57 57
Hampstead, N. H. Gent. and la. asso. 22 00
Hanover Plain, N. H. Mater. asso. for chil. of missionaries in this country, 16 00
Hartford, Ct. Coll. in steamboat, for miss. to S. Africa, 7 87
Holliston, Ms. La. benev. reading so. for Choc. miss. 15 00
Huntington South, N. Y. Presb. chh. mon. con. 26 84
Jefferson, N. Y. Do. 18 00
Jonesboro, E. Ten. Chh. and so. 224 00
Killingworth, Ct. Mon. con. 32 00
Kingsborough, N. Y., I. Case, 10; U. M. Place, 10; E. J. 5; G. G. W. G. 5; C. G. 5; A. B. S. 5; R. A. 2; less dis. 72c. 41 28
Lamprey River, N. H. Fem. miss. so. 15 00
Lancaster, Pa. W. Kirkpatrick, 25 00
Lewistown, Pa. Six indiv. 30; other indiv. 14; Miss Jenkins's sem. 10; 54 00
Limerick, Me. Village coll. 42; Hayes neighborhood, 14; 56 00
Little Falls, N. Y. Presb. chh. and cong. to constitute Rev. LUTHER P. BLODGET an Hon. Mem. 50 00
Little Osage, Mo. Contrib. 19,55; mon. con. 16,39; 35 85
Lovell, N. Y. Fem. miss. so. for Elizabeth Abbott, Ceylon, 15 00
Lumberland, N. Y. Two indiv. 2 00
Lynne, N. H. Chil. of mater. asso. 5 00
Malden, N. Y., S. Wells, 30 00
Manchester, Vt. Mon. con. 10 00
Martinsburgh, N. Y. Sub. and coll. 7 50
Manumet, Mon. con. 7 10
Meredith, N. Y., C. Wright, 10 00
Middle Island, N. Y. Presb. chh. coll. 5,50; Rev. E. King and fam. 10; 15 50
Middleton, Ms. Mon. con. 15 00
Milford, Ms. Mon. con. 29 00
Milton, Ms. Mon. con. 1st evang. chh. 16 05
Morristown, N. J., J. W. Poiner, 75; Mrs. C. B. Arden, 50; 125 00

Monticello, N. Y. Presb. chh.	16 00	West Bloomfield, N. J. La. for Mr. Crane,	20 00
Mont Vernon, N. H. Chil. of sab. sch.	3 48	Madura,	9 00
Monument, Ms. Mon. con.	9 00	Westborough, Ms. Mon. con.	9 00
Murfreesboro', Ten. Mon. con. presb. chh.	6 00	Wilmington, Ms. Gent. asso. 2; fem. miss.	
Nantucket, Ms. Mon. con. 56; gent. and la.		so. 21,42;	23 42
58; sab. sch. chil. 27; widow's mite, 5;	149 00	Wilmington, Del. Mon. con. Hanover-st. chh.	
a lady, 2; do. 1; for miss. to S. Africa,		206,50; Mr. Mackay, 10;	216 50
Newark, N. J. Young people's miss. so. 60;		Wiscasset, Me. Cong. chh.	39 00
Mr. Cunningham, for sch. in Ceylon, 12;	72 00	Woburn, Ms. Gent. asso. 29,16; la. asso. 37,30;	66 46
New Brunswick, N. J. Contrib. by boys at		Worcester, N. Y. Presb. chh.	25 00
prayer meetings,	4 06	Wrentham, Ms. Smith Pond,	5 00
New Castle Presbytery, Pequea and Grove,		York, Me. 1st cong. so. mon. con. and coll.	30 00
Cong. (which and prev. dona. constitute			\$13,704 78
JAMES BYERS an Hon. Mem. 30;) Church-			
ville, Rev. Mr. Finney's chh. 20; Leacock			
and Middle Octarora, 65,37; for support of			
Mr. Schneider,	115 37		
Newfane, Vt. Mon. con.	19 50	LEGACIES.	
New Haven, Ct. Miss E. Robinson, 25; Prof.		Northampton, Ms. Lemuel Clark, in part, by	
Gibbs, for Mr. Bridgman, Canton, in return		H. Ferry, Ex'r,	100 00
for Chinese Repos. 20;	45 00	Rahway, N. J. Miss Peninah Hampton, by	
New Windsor, N. Y., D. C. Lockwood, 10;	20 00	Rev. T. L. Janeway and F. King, Ex'rs,	50 00
presb. chh. mon. con. 10;			\$150 00
New York city, A friend, 5; do. 2; "my first	18 00	Amount of donations and legacies acknowledged in	
interest money," 7; a lady, by W. A. H. 4;		the preceding lists, \$13,854 78. Total from Au-	
Northampton, Ms. W. H. Stoddard, for Cey-	50 06	gust 1st, to May 31st, \$196,462 84.	
lon miss.	10 20		
North Bridgewater, Ms. Mon. con.			
North River, N. Y. Mon. con. on board	18 00	DONATIONS IN CLOTHING, &c.	
steamboat Superior, 6; do. do. Diamond, 12;		Burre, Ms. A box,	41 48
North Stonington, Ct. Mrs. Phebe E. Avery,		Beverly, Ms. Shoes and socks,	4 50
given on her death-bed, 300; int. on do.	313 50	Boston, Ms. A box, fr. Mr. Adams, for Mr.	
13,50;		Van Duzee, Sandw. Isl.	
North Yarmouth, Me. Indiv.	10 00	Brookfield, Ms. A keg, for Mr. Smith, beyond	
Orono, Me. 1st chh.	18 64	Rocky m.	
Panama, N. Y. Presb. cong.	25 00	Burke, Vt. A box, for Mr. Ladd, Cyprus.	
Paperville, E. Ten. Chh. and so.	48 37	Chester, N. Y. Clothing.	
Parsippany, N. J. Read. and sew. so.	17 00	Cornish, N. H. A box, fr. la. Corban so. for	
Parsonsfield, Me. Miss A. Garland,	4 00	wes. miss. and a box, for Mr. Locke,	
Pelham, N. H., A boy, for books for chil. at	2 00	Sandw. Isl.	
Port Natal,	21 00	Grafton, Vt. A box, fr. fem. benev. so.	25 00
Perryville, Pa. Presb. cong. mon. con.		Harrisburg, Pa. A box, fr. friends, for Mr.	
Philadelphia, Pa. Fem. bible so. for bibles		Alexander, Sandw. Isl.	
and testaments at Madras, 150; an unknown	300 25	Hollis, N. H., A keg, for B. Johnson,	
person, by Rev. A. B. 50; J. H. Duiles, 100;	90 00	Sandw. Isl.	
nv. of rings, 25c.		Lebanon, Ct. A box, fr. la. social so.	
Pittsburgh, Pa. La. miss. so. of 1st presb. chh.	89 37	Lyndeboro', N. H., A barrel, fr. friends, 30;	
Plattsburgh, N. Y. Presb. chh. to constitute		fr. fem. benev. so. 15,50; for Mr. Boutwell,	
Rev. B. B. Newton an Hon. Mem.	2 00	Leech Lake,	45 50
Portsmouth, N. H., E. N. N. for Sandw. Isl.	2 00	Meredith, N. H., A box, for Pokaguma miss.	54 00
miss.		New Bedford, Ms. A box, fr. Dr. Lafon,	
Princeton, N. J., D. G.	200 00	Sandw. Isl.	
Providence, R. I. Benef. cong. miss. so.	17 00	New York city, A keg, for Mr. Ward, Ma-	
mon. con. 53,02; sub. 94,69; int. and prem.	23 79	dura; (via) a barrel, for Mr. Coan, Sandw.	
2,29; High-st. fem. miss. so. 50;		Isl.; a box, and a chest.	
Raysville, Pa. Cong. chh.	106 46	North Woodstock, Ct. (Muddy Brook so.)	
Roxbury, Ms. Eliot chh. and cong. mon. con.		A box, fr. fem. benev. asso. for Mr.	50 04
Saco, Me. Benev. so. of 1st chh. and cong.	10 00	Smith, beyond Rocky m.	76 90
and mon. con.		Pittsford, Vt. A box, fr. ladies,	
Sag Harbor, N. Y. Sab. sch. miss. asso. for	123 00	Simsbury, Ct. A box.	
a child in Ceylon,		South Dartmouth, Ms. A quilt, fr. juv.	
Sandwich Islands, Miss M. Ogden, for Sandw.	200 00	sew. so.	
Isl. miss.	5 00	Wardsborough, Vt. A box, fr. friends, for	
Savannah, Ga. African miss. so. for support	6 50	Mr. Muzzy, Madura,	63 25
of Margaret Strobel, at Cape Palmas,	9 26	Warner, N. H. A box, for Mr. Johnson,	
Scroon Lake, N. Y., E. B. Rawson,	9 01	Sandw. Isl.	
Setauket, N. Y. Presb. chh. coll.	2 00	Worcester, Ms. 6 vols. Miss. Her. fr. Miss	
Smithton, N. Y. 1st presb. chh. mon. con.	7 25	Sally Flagg,	
Smithtown, N. Y. Presb. chh. coll.		Worcester, N. Y. A box, fr. fem. benev. so.	30 00
Somerset, N. Y. Mrs. S. Baldwin,		Unknown, A box, for Mr. Tracy, Singapore.	
South Amherst, Ms. Mon. con.	30 00		
St. Andrews, L. C. Presb. chh. mon. con.	25 50		
14,60; ladies, for miss. among Jews, 6;	25 08		
coll. for for. tracts, 9,40;			
St. Georges, Del. Presb. chh. 15,50; mon.	37 12	The following articles are respectfully solicited from	
con. 10;	23 00	Manufacturers and others.	
Stoneham, Ms. Gent. and la.	100 00	Printing paper, to be used in publishing portions	
Strikersville, N. Y. Presb. chh. mon. con.	5 00	of the Scriptures, school-books, tracts, etc. at Bom-	
14,12; ladies, 12; T. P. Roe, 10; Z. B. 1;	10 00	bay, and at the Sandwich Islands	
Troy, N. J. Fem. benev. so.	10 00	Writing paper, writing books, blank books, quills,	
Tunbridge, Vt. Mrs. Susan Williston, dec'd,	10 00	slates, etc. for all the missions and mission schools,	
Union, Pa. Presb. cong.	8 00	especially for the Sandwich Islands.	
Utica, N. Y., A S. Wells,	74 32	Shoes of a good quality, of all sizes, for persons	
Vermillionville, Ill. Presb. chh. mon. con.	27 00	of both sexes; principally for the Indian missions.	
Wadhams Mills, N. Y. Presb. chh.		Blankets, coverlets, sheets, etc.	
Warcham, Ms. Gent. asso. 31,62; la. asso.		Fuller cloth, and domestic cottons of all kinds.	
31,19; mon. con. 11,51;			
Waterville, Me. Mon. con.			

ASIA

British Miles.

100 200 400 600 800



MISSIONARY HERALD.

VOL. XXXIV.

AUGUST, 1838.

No. 8.

Missionary History.

MISSIONS OF THE NESTORIAN CHRISTIANS IN CENTRAL AND EASTERN ASIA.

THE following brief sketch of the missions of the Nestorian Christians in central and eastern Asia, drawn up at the Missionary Rooms, is chiefly derived, as will be seen by the references, from Asseman's "*Bibliotheca Orientalis Clementino-Vaticana*," and Mosheim's "*Historia Tartarorum Ecclesiastica*." The map prefixed to the latter work afforded, however, but little assistance in the preparation of the one accompanying this sketch, which is compiled from various sources. The whole subject is believed to have an important bearing on the mission now prosecuted by the Board among the Nestorians of Persia, and for this reason, if no other, may occupy a place in the *Missionary Herald*.

Nestorius, from whom the sect of the Nestorians derives its name, was a native of Syria, where he was educated. He was made bishop of Constantinople, A. D. 428, and was deposed and excommunicated by the third general council at Ephesus, A. D. 431. The best description, in few words, of the causes which led to his condemnation, and of the rise of the Nestorian sect, is in Mr. Smith's account of his own visit to the Nestorians of Ooroomiah in the year 1831.*

"That Nestorius was innocent, I am not disposed to contend; but if he was chargeable with guilt, I should search for it elsewhere than did the council. Its first accusation was, that he refused to the virgin the title of *Mother of God*. Had he plead guilty to it, surely no protestant would for that have charged him with heresy. But he did not, for he said, 'I have often declared, that if one more simple among you, or any others, is pleased with this word Θεοτοκος, I have no objection to it, so be that he make not the virgin God.'† It accused him next,

of holding not only to two natures, but to *two persons* in Christ. And even had he used such language, no one accustomed to discriminate, will deny, that it *might* have had in his mouth no heretical meaning. But he perseveringly denied the charge to the end of his life. To Cyril, his enemy, he wrote, 'I approve that you preach a distinction of natures in respect to the divinity and humanity, and a conjunction of them in one person.' And to another prelate he said, 'Of the two natures there is one authority, one virtue, one power, and one person according to one dignity.'* Nestorius had on the one point, however, in attempting to penetrate beyond the reach of finite powers into the mystery of the incarnation, darkened counsel by words without knowledge; and on the other, had boldly, and perhaps honestly, endeavored to correct a popular superstition. The opportunity for humbling the occupant of the see of Constantinople, which had begun to eclipse its sister patriarchates, was too good to be lost; and the envious Cyril of Alexandria delayed not to sound the alarm of heresy. By

* *Researches in Armonia*, etc. vol. 2: p. 201.

† *Assem. Bib. Orient.* vol. 4: p. 193.

* *Assem. Bib. Orient.* vol. 4: p. 192.

refusing to wait for the delegates of Antioch, (the friends of the accused,) he converted the council of Ephesus into an *ex parte* tribunal, and Nestorius was condemned unheard.

"On being cut off from the church, and hurled from the patriarchal throne of Constantinople, Nestorius was first banished to Arabia Petræa; thence, after a four years' residence near Antioch, he was transported to one of the Oases of Libya; and finally died in Upper Egypt. But his cause was the cause of his countrymen in the East, and needed not his presence to secure its progress. Others besides himself had there sat at the feet of Diodorus of Tarsus, and Theodorus of Mopsuestia; and John, patriarch of Antioch, both from partiality to the same opinions, and from chagrin at the neglect shown him by his brother of Alexandria at the council of Ephesus, looked with complacency upon the feelings of his flock. Particularly in the famous school of Edessa, (now Orfah,) where many christian youth of Persia were educated, was the part of the condemned patriarch warmly espoused. His partisans were indeed expelled from it before the declaration of peace between the sees of Antioch and Alexandria, and the school itself was finally destroyed in A. D. 489, by order of the emperor Zeno. But Ibas, then a presbyter in Edessa, in the meantime excited by his correspondence an interest in the cause among the Persian ecclesiastics; the expelled pupils carried with them to the country of their birth and of their banishment a still warmer personal sympathy in it; and Barsumas, one of their number, added his influence, both as head of his rival school of Nisibis and as bishop of that city, to promote it. It was also fostered by the rivalry of the governments of Constantinople and of Persia. For, while the orthodox Theodosius, and the monophysite Zeno strove alike to exterminate Nestorianism from their realm, Barsumas easily convinced the fire-worshipper Firoz, that the persecuted sect would be favorable to his interests, and that the friends of orthodoxy were at heart traitors to his government. The archbishop of Seleucia, either from fear or indifference, stood aloof from the manœuvres of the bishop, and at his death the new sect had so multiplied in his diocese, as to appoint (in A. D. 498) his successor. Thus the Nestorians assumed the attitude of the dominant christian sect of Persia."*

The archbishop of Seleucia and Ctesiphon now declared himself patriarch of the East. The Nestorians came under Persian authority in the year 485, and remained under it until 640, generally much favored, but sometimes severely persecuted. From that time till the year 1257, they were subject to the Arabian caliph. Several Nestorians sustained the office of private secretary to the caliphs, and many gained the good will of the great by their skill in medicine and business. The Nestorian patriarch at one period had such influence with the caliph, that the Jacobite and Greek bishops residing among the Arabs were obliged, in their difficulties, to put themselves under his protection. The Nestorians, however, were not wholly free from persecution from their Moslem rulers.* When Bagdad became the capital of the Saracenic empire, in 762, the patriarch removed thither, and assumed the title of patriarch of Babylon and Bagdad. The condition of the Nestorians was improved by the transfer of power to the Tartars, on the taking of Bagdad by the grandson of Gengis Khan in 1258. For the three following centuries, the patriarchs seem to have had no settled place of residence. At length, in the year 1551, Mosul, a city on the Tigris opposite the ruins of Nineveh, became the patriarchal seat.† At the present time, the Nestorian patriarch is called Mar Elias. He resides among the Koordish mountains, at El Koosh, between Mosul and Ooroomiah. Since the year 1410, the Nestorians residing on the west side of the mountains have been subject to the Turks, and on the east to the Persians. A community exists in the interior of the mountains, which has preserved its independence.

Previous to the overthrow of the caliphs, the Nestorians had become widely extended. They occupied, almost to the exclusion of other christian sects, the region which forms the modern kingdom of Persia, in all parts of which they had churches. They were numerous in Armenia, Mesopotamia and Arabia. They had churches in Syria, and in the island of Cyprus. They had churches among the mountains of Malabar in India. They had numerous churches in the vast regions of Tartary, from the Caspian Sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. The names of twenty-five metro-

* Assem. Bib. Orient. vol. 4: p. 67, ss.

* Assem. Bib. Orient. vol. 4: pp. 87, 100.

† do. do. do. p. 625.

politan sees are on record, which of course embraced a far greater number of bishoprics, and still more numerous societies or churches. The mention of these names will strengthen our impression of the activity and extensive diffusion of this portion of the ancient christian church. Their geographical position is mentioned only when it is not indicated on the accompanying map. 1. Elam. 2. Nisibis, in Mesopotamia. 3. Bussorah. 4. Assyria, or Arbela and Mosul. 5. Seleucia. 6. Halavan, or Halach, in Armenia. 7. Parthia, Ormus, or Samarra and Vam. 8. Maru, in Korassan. 9. Hara, in Korassan. 10. Arabia. 11. China. 12. India. 13. Armenia. 14. Syria. 15. Aderbaijan, in Media. 16. Raja and Tahrestan, in Parthia and Hyrcania. 17. The Dailamites, in Hyrcania. 18. Samarcand and Mavaralnahar, or Transoxiana. 19. Cashgar and Turkestan. 20. Balk and Tokarestan. 21. Segestan. 22. Hamadan, in Media. 23. Chambalu, or Peking. 24. Tanguth. 25. Cashgar and Nuaket.* This list is copied by Asseman from a Syriac writer of the fourteenth century.

The Nestorians had schools designed specially, but not exclusively, for the education of persons for the offices in the church. The one at Edessa was established by Ephraim of Nisibis. The greater part of its scholars were from Persia. It was open both for christian and heathen youth. This school was suppressed by the emperor Zeno, A. D. 489. Narses, on being expelled from Edessa, opened a school at Nisibis, A. D. 490, which became celebrated. About the same time, Acacius, also from Edessa, established a school at Seleucia. It was revived in 530, and was in existence as late as 605. A school was established at Dorkena, A. D. 385. At Bagdad were two schools in 832, and two others were in its neighborhood. Schools existed at Tirhana, Mahuza, Maraga, and Adjabena, in Assyria, and at Maraga, in Aderbaijan. There was also a school in Elam; another in Persia; another in Korassan; and another in Arabia. The school at Nisibis had a three years' course of study. The studies to a great extent were theological; but to the study of the Bible, they added, in the schools generally, the study of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, medicine, etc.† In the ninth century, a

Nestorian presented Chosroes, the Persian king, with a translation of Aristotle.*

At what time the Nestorian missions were commenced in central and eastern Asia, is wholly uncertain. The gospel appears to have been published in those regions at a very early period. The accounts given of the mission of Thomas the apostle in China, are to be rejected as fabulous; and Mosheim thinks it by no means certain that he went even so far as India; and that the India referred to by the ancient writers, when speaking of him, were countries on this side of the Indus.† But the Greek and Syriac writers both affirm that Thomas preached the gospel in Hyrcania, Margiana and Bactria. They say, also, that the Gelæ, as far as Gog and Magog, received the gospel from one who had been a pupil of the apostles. Sophronius says, that Andrew the apostle preached the gospel not only among the Scythians, but in Sogdiana, and to the Sacæ inhabiting the country northeast of Sogdiana. If this were admitted, it would be easy to believe that the Tartars beyond mount Imaus heard the gospel soon after.‡ The Syrian chronicles make it certain, that the christian faith flourished in Korassan and Transoxiana as early as the beginning of the fourth century. A metropolitan was sent to Maru, in Korassan, in the year 420, by the patriarch Jaballaha, making it evident that there were then bishoprics and numerous Christians in that province.¶ Eighty-six years previous to that time, Barsabas, a Nestorian, fleeing into Korassan to escape the persecution of Sapor the Persian king, became bishop of Maru, which office he held fifteen years.§

Though the christian religion was not carried into China by an apostle, there can be no doubt that it was published in that remote country by the early missionaries of the cross. Arnebius, who wrote in the third century, makes express mention of the *Seres* as among the oriental nations who had received the christian faith, and Mosheim regards these as having been undoubtedly Chinese. The Nestorian patriarchs are said to have appointed and sent metropolitans to China as early as the fifth century; which im-

* Mosh. Eccl. Hist. v. 1: p. 460.

† The John, who has been thought to have come from India to attend the council of Nice, is supposed to have been the metropolitan of Persia, who was then independent of the archbishop of Seleucia and Ctesiphon, and governed the churches of Persia and India.

‡ Historia Tart. Eccl. p. 5.

§ Bib. Orient. v. 4: p. 477. ¶ Ib. v. 4: p. 420.

* Bibl. Orient. v. 4: pp. 414, 430, 607, 428, 437, 503, 520, 630. The list of metropolitans is found on the page last named.

† Bibl. Orient. v. 4: p. 920, etc.

plies the existence of bishops, priests and churches, and that the religion had been a considerable time in the country. And if the religion of Christ then prevailed in China, we may infer that it did, to some extent at least, in the intervening countries of Tartary.*

The year 636 forms one of the eras in the history of the Nestorian missions. At that time a Nestorian missionary is said to have entered China in the person of Olopuen, or Jaballaha, and from that time to the year 781, nearly a century and a half, (beyond which the record does not extend,) no less than seventy missionaries, whose names are preserved, labored in that empire. The record is upon the celebrated Syro-Chinese monument of stone, found by the Jesuits, A. D. 1625, in the city of Sigan, in China. Mosheim believes the monument to be genuine, though the fact has been contested by some learned men. That distinguished ecclesiastical historian can see no possible reason why the Jesuits should attempt such a fabrication, the doctrines contained in the inscription being confessedly Nestorian, rather than Latin. A translation of the inscription, with a paraphrase of the Chinese portion, may be found in Mosheim's "*Historia Tartarorum Ecclesiastica*," occupying twenty-four pages.† Even should we say nothing of this monument, it would still appear from the Syriac writers that the Nestorians had a mission in China within the period embraced by the inscription; for the patriarch Salibazacha is affirmed to have sent a metropolitan into the country about the year 714.

It appears from the inscription, that Olopuen entered China in the reign of Tai-cum, which extended from 627 to 650. Coa-cum, his son and successor, reigned thirty-four years. He commanded christian churches to be erected in all the provinces of China, and honored Olopuen with the title of bishop. The gospel was promulgated in ten provinces of the empire, and all the cities were supplied with churches. Fifteen years after the decease of this emperor, that is, in the year 699, the Christians were persecuted in some of the provinces. Either there were two persecutions, or this was continued till the year 719. It was then ended by the emperor Hiven-cum. About this time two able and active missiona-

ries named John and Kielie, arrived with some associates, and in 745 another, named Kieho. These three and their companions labored with great zeal for the propagation of the gospel. The emperor had a church of his own, which he adorned with statues of his ancestors. In the year 757, the emperor So-cum ordered a great number of churches to be erected. The mission continued in the same prosperous condition during the reign of his successor, A. D. 763—780. The monument was erected in the year 781, in the reign of Te-cum, who also favored the christian cause.* This was during the patriarchate of Ananjesu,† whose successor was Timotheus, the mention of whom brings us to the next era in the recorded missions of the Nestorian church.

Admitting the monument to give a faithful history, the gospel, as published by these missionaries, must have had free course in China during a considerable portion of this period; and we may believe that even some of the emperors professed at least a nominal subjection to its precepts.

If the missionary zeal of the Nestorian church languished near the close of the period embraced on the monument of Sigan, it was revived by the patriarch Timotheus, A. D. 778. He was from the convent of Beth-Aben, at the foot of mount Niphas in Assyria.‡ A history of this convent is in existence.¶ Perhaps the most interesting facts in the history, so far as it is given by Asseman, relate to an attempt by the patriarch Jesujabus Adjabenus to establish a seminary of learning within the convent. This man was educated in the school at Nisibis, and devoted himself to the monastic life in the convent of Beth Aben. He became bishop of Nineveh; then metropolitan of Mosul and Arbela; and in the year 650 patriarch of the Nestorian church. He was patriarch ten years, and became celebrated among his countrymen for his learning. Having erected a magnificent church in the convent, he resolved upon establishing a school for youth in connection with his church, and to place it under the care of able masters. He had even commenced the work of erecting the school, when the monks of the convent remonstrated so strenuously against the measure, as to force him to the design of their institution, that he found it expedient to transfer the

* Hist. Tart. Eccl. p. 8, 9.

† Ibid. p. 9. Append. p. 4—28. Mosheim's Chh. Hist. v. 1: p. 499. See, also, Assem. Bib. Orient. v. 4: p. 540, etc. Asseman thinks the publication of the gospel by Olopuen was in Masina, or southern China. v. 4: p. 778.

* Bib. Orient. v. 4: p. 540.

† Mosh. Eccl. Hist. v. 2: p. 53.

‡ Bib. Orient. v. 4: p. 729.

¶ Ibid. v. 3: p. 113, 463.

proposed seminary to Coliphana, his native town.

Yet from this convent it was that, a little more than a century later, a new light was to stream forth upon the vast central and eastern regions of Asia. At the time above-mentioned, Timotheus selected from Beth-Aben a monk named Subchaljesu, who was skilled in the Syriac, Persian and Arabic languages, and learned for those times, and, having ordained him a bishop, sent him to preach the gospel to the Dailamites and the Gelæ, on the eastern shores of the Caspian Sea. At the same time, he wrote letters to the king of the Tartars and other princes, exhorting them to embrace the christian faith. The distance from Bagdad, then the seat of the patriarchate, to this country, was eight hundred or a thousand miles. The field of labor, however, was not very remote from the great route of the caravans, which then conducted the trade between India and China, on the one hand, and western Asia and Europe, on the other, through the Caspian gates, and the cities of Bactra, Samarcand, and Cashgar. Subchaljesu repaired to his field of labor, and preached the gospel in many cities and villages, made numerous converts, built churches, and instituted priests and teachers. Leaving the new converts to be further instructed and confirmed in the faith of the gospel by his associates, he penetrated to China, and published the gospel extensively among the gentiles, the Marcionites and Manichæans, attacking every sect and every corrupt religion. As Subchaljesu was returning to Assyria to see his patriarch and former companions, he was murdered by barbarians. Timotheus, without delay, ordained two other monks from the same convent, as bishops, Kardagus and Jaballaha by name, and sent them to supply the place of the fallen missionary. The former he constituted metropolitan of the Gelæ, and the latter metropolitan of the Dailamites. These took with them fifteen monks from their convent, seven of whom they afterwards ordained as bishops. This they did with the consent and approbation of their patriarch. The names of these seven men should be held in remembrance. They were Thomas, Zaccheus, Semus, Ephraim, Simeon, Ananias, and David. Some of these went to China, and David became metropolitan of the churches in that country. Thomas is said to have gone, with associates, to India. It is possible that he, and not the apostle, may have been the St. Thomas, whose memory is cher-

ished by the Syrian churches of Malabar. Jaballaha repeatedly visited Assyria, and finally died there.* The distance from Bagdad to Peking in China, over land, cannot be less than four thousand miles; and from Peking to Canton is about a thousand miles. Gibbon says, that the time required for a caravan to travel from Samarcand to Peking, was six months.† Marco Polo was a year in going from Bokhara to Peking. Mosheim affirms that there is conclusive evidence, independently of the monument already mentioned, that as early as the seventh century, and perhaps even earlier, China contained numerous Christians, over whom presided, during several subsequent centuries, a metropolitan sent out by the patriarch of the Nestorians.‡ Two Arabian travelers found Christians in Masina, or southern China, in the ninth century; and a certain Baichu, revolting from the emperor, is said to have massacred a great number of Christians, Jews, Mohammedans and Persians, in the city of Canfu, or Canton, A. D. 877.|| Mosheim also says, "it is certain that Christianity was firmly and permanently established in the countries between the Caspian and Mount Imaus for several centuries, and that the bishops of those countries were always subject to the authority of the Nestorian pontiff."§ The Syrian chronicles name the metropolitans of Maru, for the years 536, 540, 650, 778, 860, 900 and 1000; those of Hara, for 820 and 1000; those of Raja and Tabrestan, for 836 and 893.¶ The distance across the countries between the Caspian Sea and Mount Imaus, is not far from eight hundred miles.

The patriarch Timotheus, whose name will be preserved by the church of Christ, died A. D. 820. Scarcely any notices have been transmitted to us of the Nestorian missions after his time, for the space of one hundred and eighty years.

The eleventh century opened with an event in the remote parts of Great Tartary, which could not fail to have a rousing influence upon the missionary zeal of the Nestorians, and that was the profession of the christian faith by a Mogul prince and his subjects, in number about 200,000. These people lived on the borders of Cathay, as the northern part of China was then called; and their prince

* Bib. Orient. v. 4: pp. 444, 478, 483.

† Gibbon's Decline and Fall of Rom. Empire v. 4: p. 283.

‡ Eccl. Hist. v. 1: p. 500.

|| Bib. Orient. v. 4: p. 524.

§ Eccl. Hist. v. 2: p. 6.

¶ Bib. Orient. v. 4: p. 478.

was the first who received the name of Presbyter John, or Prester John; a name which in subsequent ages acquired so much celebrity in Europe. His people were called Kerith, Karith, or Kerit. The name Caracorum, on the map, indicates the place of his abode; about six hundred miles northwesterly from Peking.* While Unkh Khan (for such was his original appellation) was hunting one day upon a lofty mountain covered with snow, he lost his way; and as he was beginning to despair of life, he saw, as he supposed in vision, a holy man, who promised to show him his way if he would believe in Christ. This he promised, and was then led into the way to his place of residence. A number of christian merchants were then sojourning at Caracorum, and from them he sought instruction and baptism. They furnished him with a teacher, but could not baptise him. He then sent to the metropolitan of Maru, in Korassan, requesting that he would come and baptise him, or send a priest for that purpose. This request was transmitted from Maru to the patriarch, who commissioned two priests and as many deacons to proceed into Tartary.† Asseman supposes that the name John was given the prince at the time of his baptism; but why he assumed the title of Presbyter, is a subject of less probable conjecture. Those who are interested in the inquiry, are referred to the discussions and opinions of the learned.‡ When this prince sent to the metropolitan of Maru for a priest, he inquired how he and his people should fast, (which the prevailing notions made to consist chiefly in abstinence from flesh,) and how celebrate the Lord's supper, since their food was only milk and flesh, and they had neither bread, nor wine. This question the metropolitan also referred to the patriarch. The answer was, that they should fast by living on milk alone, and that they ought by all means to procure both bread and wine for the Lord's supper.¶

The son and successor of this king commenced, in 1046, those movements westward, which, directed and impelled at a later period by the master spirit of Gengis Khan, proved so destructive to Asia and Europe. He advanced as far as Cashgar, about sixteen hundred miles. The third in the succession is described as a conqueror on the fields of Transox-

iana and Persia. A letter addressed by him to the emperor of Constantinople has been preserved, and is full of incredible boastings of his conquests, power and riches.* He flourished about the year 1119. The last of this race of christian kings was slain by Gengis Khan about the year 1202.

In the time of the second Prester John, A. D. 1064, the Nestorian patriarch is said to have sent a bishop into China.

Gengis was made khan of the Tartars, or Moguls, A. D. 1203. Marco Polo, the Venetian traveler, assigns this event to the year 1187. Gengis married a daughter of Prester John, who was a christian woman, and must have exerted a decidedly christian influence upon her children. The refusal of her father to give her to him in marriage, is said to have been the cause of the war. Gengis had four sons, named Ugathai, Zagathai, Thuli and Thusci. He favored the Christians, but never professed their faith. He, however, believed in one God, and only one.† He ever held the Mohammedan faith in abhorrence.‡ Gengis and his first four successors conquered almost all Asia, and a large portion of Europe. Ugathai succeeded him as emperor of the Moguls, and reigned till the year 1246. He also had a christian wife, and was friendly to the Christians.

Zagathai had the government of Transoxiana; Thuli of Korassan, Persia and India; and Thusci of Alania, Russia and Bulgaria. Until the death of Cublai, the grandson of Gengis and the most distinguished of his descendants, in the year 1302, the three khans last named were dependent branches of their house. Zagathai publicly professed the religion of Christ in the city of Samarcand.¶

Ugathai, the emperor, was succeeded by his son Gujuch, or Kaiuk, who reigned five years. His mother was a zealous professor of the christian religion, and, chiefly through her influence, he is said to have received christian baptism, with his sons and some of his chief captains. His camp had numerous bishops, priests, and monks. He governed his subjects with great impartiality, declaring that the Latins, Greeks, Armenians, Nestorians, Jacobites, and other sects of Christians, all sustained the same relation to his government, and should be treated

* Gibbon's Rom. Emp. v. 4. p. 256.

† Bib. Orient. v. 4: p. 485.

‡ Hist. Tart. Eccl. pp. 16—23. Bib. Orient. v. 4: p. 494. Mosh. Eccl. Hist. v. 2: p. 244, 245.

¶ Bib. Orient. v. 4: p. 483.

* Bib. Orient. v. 4: p. 490. Hist. Tart. Eccl. App. p. 29.

† Gibbon's Rom. Emp. v. 4: p. 249.

‡ Malcolm's Hist. of Persia, v. 1: p. 418.

¶ Hist. Tart. Eccl. p. 40.

alike.* The ambassador of Innocent IV describes him, in the first year of his reign, as about forty years old, of medium stature, discreet, sagacious, moderate, grave, seldom or never laughing.†

The wife of Thuli, the third son of Gengis Khan, was also a christian. Three of the sons of Thuli acquired distinction;—Mango and Cublai, as emperors of the Mogul-Chinese empire, and Hulakoo, as the subverter of the caliphate of Bagdad, and the founder of a new dynasty. Mango became emperor, A. D. 1251; and after nine years his brother Cublai succeeded him, and reigned forty-two years with great prosperity. The overthrow of the Arabian caliph was in the year 1258, two years before the death of Mango. The wife of Hulakoo is said to have been decided in her profession of the christian religion and her attachment to it, and her husband was at least very friendly to the Nestorians. Indeed he seems at length actually to have professed the christian faith. After the destruction of Bagdad, Hulakoo fixed his residence at Maragna, in the northwestern part of the modern Persia. His son and successor, Abaka, married the daughter of Michael Palæologus, emperor of Constantinople. He was succeeded by his brother Tangedor, who had been baptised in his early years and received the name of Nicolas. At first he manifested great zeal in promoting Christianity among his subjects; then suddenly declared himself a Mussulman, and commenced a violent persecution of the Christians. The apostate assumed the name of Ahmed Khan. His Mogul subjects, indignant at his apostacy and persecutions, complained to the emperor Cublai, who sent him a threatening message. His nobles at length put him to death. His successor, Arghoun, was a distinguished patron of Christianity, and conferred great privileges on its professors, giving them precedence of the Mohammedans. When the pope of Rome sent an embassy to express his gratitude to the Mogul prince, "the true believers," say the Moslem writers, "trembled lest the sacred temple of Mecca should be converted into a cathedral." His son became a Mohammedan.‡

Cublai completed the conquest of China, A. D. 1279,§ and removed his court to Chambalu, or Peking. An early writer

denominates him a Christian; but others, with far more probability, make him only studious of Christianity and favorable to its professors. He was a polygamist, having four wives.* About this time a Nestorian, by the name of Simeon, was sent from Korassan to be metropolitan of China; and he was succeeded by Jabal-laha.

The papal missions to the Moguls and Chinese commenced in the thirteenth century. The pope sent legates to the emperor in the years 1245 and 1278. In 1289 he sent John de Monte Corvino to Cublai. Corvino also carried letters to the Nestorians in China. This man went by way of India. He says he found the great khan firmly attached to his idols, but very friendly to the Christians. He describes the Nestorians, probably with too much truth, as having departed greatly from their religion, and so very powerful in China, that they would not allow Christians of any other denomination to erect churches, nor to publish their own peculiar doctrines freely. He complains of having suffered great persecution from them, until he gained the protection of the emperor. Corvino appears to have made the subjection of the Nestorians to the Roman authority one of the leading objects of his labors; and he actually persuaded a prince, descended from Prester John, who reigned in Tenduch, the original seat of the family, to embrace the papal form of Christianity. The prince induced his subjects to follow his example; but on his decease they all returned again to the Nestorians. Corvino estimates the number of pagans baptised by himself up to the year 1305, at 6,000.† He translated the New Testament and the Psalms into the Mogul language. In 1367, the pope sent seven more bishops into Cathay, and John de Monte Corvino was constituted archbishop of Chambalu, or Peking, and legate for all the East. Such of the bishops as reached the country, settled as suffragans in the principal neighboring cities. Marco Polo's residence in China, was during the reign of Cublai. Indeed not a few Europeans are said to have traveled across the country from the west to China, during his reign; and it is believed that there has never been such free access to the central parts of Asia as there was during the height of power in the family of Gengis Khan. This was eminently favorable to the prosecuting of missions in those coun-

* Bib. Orient. v. 4: p. 135, &c.

† Hist. Tart. Eccl. p. 49. ‡ Ibid. p. 50.

§ Malcolm's Hist. of Persia, v. 1: p. 423—441. Hist. Tart. Eccl. p. 71.

§ Du Halde's Hist. of China, v. 2: p. 250.

* Bib. Orient. v. 4: p. 107. † Ibid. p. 526.

‡ Ibid. p. 531.

tries; and had the Nestorian and Roman Christians possessed more of the true spirit of the gospel, and prosecuted their missions, as they might have done, with far greater zeal and union, the churches they planted would have been still more numerous, the religion would probably have been enduring, and Asia have been now in a far happier condition than it is.

There is no reason to believe, that the gospel published by the Nestorians was the pure gospel. Indeed we know that the gospel had lost some of its purity throughout the universal church, at the time the Nestorian sect commenced its existence. Perhaps, too, the means employed in their missions savored often of the world. But it is well known, that the Nestorian church, as it now exists, though it has lost, in a great measure, the spirit of the gospel, has yet departed less from the gospel standard in its doctrines and religious ceremonies, than either of the other oriental churches. Its missions, so long protracted, may be regarded as, through the blessing of God, both the cause and effect of this comparative purity. Nor is there any reason to think that the Nestorian church is as pure now, as it was in the period of its more active missions. For the three centuries past, it has been shut out from the christian world; degraded politically, socially, and intellectually; and subjected to influences from the emisaries of papal Rome tending to subvert many of its doctrines and religious rites. The Nestorian interpreters of the Scriptures in the sixth century, are said by Mosheim to have been the best any where in the christian church at that period, as they and they alone searched for the true sense of the inspired words.*

Mohammedanism was now gaining upon the countries westward of Mount Imaus, in which the Nestorians commenced their missionary career in the fourth century. The sultan Mahmood, who succeeded to the throne of Persia, A. D. 997, and was contemporary with the first Prester John, was a most bigoted, zealous and enterprising disciple of the false prophet. Cawder, the caliph of Bagdad, and "the eastern pope," encouraged Mahmood, "the temporal sovereign," to obtain a never-dying name in this world and eternal happiness in the next, by spreading the religion of Mohammed. He is supposed to have converted millions by his sword. His capital was Gizni, in Caubul. He made several expeditions into India, and also

repeatedly contended in battle with the principal ruler of the Tartar tribes on the north of his kingdom.* The Mohammedan superstition gradually introduced itself, as we have seen, among the descendants of Hulakoo, the conqueror of Bagdad. Early in the fourteenth century, it had gained the ascendancy in Hyrcania, Korassan and Transoxiana; and the Nestorians, Jacobites and Latins were obliged to retire before it. Only the sword of Tamerlane was wanting to complete the destruction of the western Tartar churches. This was drawn upon them about the year 1380. Tamerlane first became chief of Transoxiana; and then extended his conquests into Mongolia, India, Persia, Asia Minor, and Russia. The capital of his empire was Samarcand.† We hear no more of the churches of Transoxiana, Turkestan, Hyrcania and Korassan, and multitudes of the Nestorians of Persia did this fierce disciple of Mohammed persecute unto death.‡ He died A. D. 1405, after commencing his march for the remote regions of China.

This was a little more than a century after the death of Cublai, the great and celebrated khan of the Moguls and Chinese, which took place, as has been stated, in the year 1302. Marco Polo, who had traveled through Tartary during the reign of Cublai, says he then found Nestorian churches in Cashgar, Carkam, Tanguth, Ergimul, Kerguth and Tenduk.¶ It is not easy to say precisely and certainly to what parts of the spacious high lands between the Himmaleh mountains, Siberia and China, all these names are applicable. Marco describes the province of Cashgar as covered with towns and castles, gardens and beautiful fields, producing good grapes, and an abundance of fruit of other kinds.

In the year 1369, one hundred and forty years after the death of Gengis Khan, his degenerate race was expelled from China by a revolt of the native Chinese. About the same time the Romish missionaries were banished. An archbishop was no longer appointed for Chambalu, and no further mention is made of their missions. The Nestorians, though persecuted by the Chinese and suffering under inauspicious influences which gradually diminished their number, were permitted to remain. The patriarch Simeon sent a metropolitan into

* Malcolm's Hist. of Persia, v. 1: p. 323.

† Ibid. v. 1: p. 459.

‡ Mosheim's Eccl. Hist. v. 2: p. 417.

¶ Bib. Orient. v. 4: p. 503.

southern China in 1490. The two successors of Simeon are also known in history. About this time India and China were united in one metropolitan see.* In 1502, the patriarch Elias sent four bishops—Thomas, Jaballaha, Denha and James—into India and China. James was living in 1510. In 1540, a persecution was raised in China against the Nestorians.

When the papal missions were resumed in China, in the sixteenth century, the missionaries alledge that they could find no distinct vestiges of Christianity in the empire—no evidence that the gospel had been proclaimed in the country—until they discovered the Sigan monument in the year 1625. It is probably true that all the Nestorian churches, from Canton to the Chinese wall, and from thence to the shores of the Caspian, have perished.

It thus appears, that the Nestorian missions in central and eastern Asia continued from about the third century to the sixteenth. The more active periods of their missions were from the seventh to the middle of the thirteenth centuries—a long period of time, evincing great perseverance, and showing, one would think, that the true spirit of Christ must have been at least one of the grand actuating motives. That the gospel which they preached was not in all respects the pure gospel, has been already stated.

It is not probable that during this long period of comparative activity, the missions were always active, and it is still less probable that there was a constant effort to extend their influence. We may presume there were times, and perhaps long times, when the missionary spirit beat languidly in the churches at home, and in the missions abroad. A period of reviving and great activity was between the years 777 and 820, soon after the seat of the patriarchate had been removed to Bagdad. We may suppose that the years immediately preceding and following 636, when the Nestorian missionaries first penetrated into China, were not less active. The conversion of the Tartar prince, who assumed the name Prester John, about the year 1,000, must have exerted a powerfully stimulating influence on the churches at home and on the missionaries in the field. So must the favor, with which Gengis Khan and his immediate successors regarded their efforts; in connection

with the safety of the roads from Bagdad to Cashgar, Tanguth and Cathay. There may have been other seasons of reviving and activity, of which the history has not reached us, or is yet to reward the labors of learned research among the oriental manuscripts. At other times, and especially when the successive desolating tides of warlike invasion swept over the countries occupied by the parent churches, there was no doubt a relaxation, and perhaps retrocession, greatly retarding the progress of the work on the whole, and, as the event proved, insuring its ultimate failure.

In the space of time allotted to the more active missionary operations of the Nestorians, the western churches sent the gospel to the northern nations of Europe, where the providence of God has been more favorable to its perpetuity—to Germany, Sweden, Denmark, Russia, Norway, etc. But none of these missions were extended and protracted, like the missions of the Nestorians.

The inquiry naturally arises, whether there is nothing in the Nestorian missions—their long continuance, their ultimate decline, and the utter extermination of the churches they had gathered among the heathen,—which is inauspicious in its bearing on the prospects of modern missions among the heathen. We think there is not. Their churches in India, would find enough to occupy their labors among the heathen of that great and populous country. Their churches in Arabia, would find enough to do in that country, and in Africa. The effective force, therefore, of the Nestorians, for their missions in central and eastern Asia, was within the sweep of a radius extending a few hundred miles from Assyria as a centre; and over this whole territory the Mohammedans extended their conquests and dominion at an early period. The missionary body of Christians, therefore, which was planting the standard of the cross over the vast regions of central Asia, is not to be regarded as either numerous, or powerful; and it had in those days no printing-press—that self-preserving, self-propagating power, reserved by the God of heaven for the churches and missions of these latter days; and indeed few of the facilities which are given to us. Nevertheless it cultivated a wide field, and gathered numerous churches. The people were pagans when the missionaries went among them; and it seems unquestionable that the christian religion became the predominant religion among the pastoral

* Bib. Orient. v. 4: p. 523.

tribes over the great plateau of central Asia; and once or twice it was almost the predominant religion in China. And when the Nestorian churches in central Asia were supplanted and destroyed, it was not by a pagan power, but by the sword of Mohammed: and that sword would have destroyed the results of the missions of the western churches in Europe, had not God been pleased to interpose the sword of a Charles Martel, a Charlemagne, and other great warriors. The circumstances of modern churches and of their missions are widely different from those which bore so adversely upon the Nestorians and their labors. The rise and influence of Mohammedanism are events, the like to which cannot occur again; nor do we see how wars, such as destroyed the missions of the Nestorians, and plunged the Nestorians, as a community, into the depths of civil degradation, poverty and ignorance, can ever again afflict mankind.

Is it not most remarkable, in the course of divine Providence, that a church in the interior regions of Asia, which for so many centuries was one of the most distinguished spiritual lights of the world, should now be in the process of re-illumination by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian missionaries had a thought? The light of the gospel, having visited the ends of the earth, is travelling back to the centre where it had been extinguished. The object of our mission to the Nestorians, however, is not merely the restoration of

the gospel to that people. We aim, we expect, through the divine blessing, to renew their missions to the countries in central Asia. What is needed among them is a pious, well educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch, and his successors feel as did the patriarch Timotheus, a thousand years ago, and let his bishops feel as did those whom Timotheus sent forth; and we shall need to send but few missionaries into central Asia from these western shores. We shall find them nearer the field of action—oriental men, with oriental habits and manners, better fitted than men from this western world to win their way to the hearts of an oriental people.

Should the baleful influence of some Mohammed, or the destroying sword of some Tamerlane, reduce our fair Zion to the present low condition of our Nestorian brethren; and were they in our present circumstances, with the spirit which animated them in former days; would they not do for us, as we are attempting to do for them? Yes, verily; they would do more than we are doing. As we would that they should do unto us, in case of a mutual reverse of circumstances, even the same let us without delay do for them. Let us educate their priesthood. Let us instruct them in the theology of the Bible, and in the good old way of their fathers. Let us make them, with the blessing of our and their covenant God, as a city set upon a hill, as beacon-lights upon the mountains to all the surrounding nations.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF DOCT. GRANT AT OOROO-
MIAH.

*Ada—Mode of Living—Mar Tooma—
Sabbath School—Mar Yoosuph—Gavalan.*

June 15, 1837. Rode to Ada in company with the bishop Mar Yohanna. This village, which is the residence of Mar Yoosuph, is about fifteen miles from the city, and contains sixty Nestorian houses. The people of these countries estimate the population by the number of houses a place contains, without pretending to know the number of its inhabitants, or even of its families. While some houses may have no more than three or four inmates, others have twice that number of families. There are

three houses in Ada, containing an aggregate of ninety souls; and Mar Yoosuph assured me that among the Nestorians of the mountains, families often remain together so many generations, that the people in one part of the house form matrimonial connections with those in another part. In this district the average number of people in a house is about ten.

The houses of the Nestorians, and those of the peasantry generally, are of a very cheap and simple structure. The walls are constructed from the earth where the house is to be erected, and when dried in the sun, become firm and durable. When they have reached a sufficient height (usually twelve or fifteen feet) they are surmounted by rafters of unheven timber, which receive a layer of small sticks and coarse grass, and the

whole is overlaid with a coat of earth, twelve or fifteen inches thick. Both the exterior and interior are then plastered over with mud mixed with chopped straw. Several holes are left in the roof, to transmit light, and emit the smoke. A *tandoor* or cylindrical oven serves for cooking the food of the inmates, and warming them in winter. Dried manure is the principal fuel used by the Nestorians in this region. A few coarse rugs or carpets spread upon the earth, serve for chairs, and a supply of the cheapest utensils and dishes completes the furniture. But with all this appearance of poverty, and the universal complaint of oppression, I have every where seen an abundance of wholesome food, and, what is much to be regretted, a profusion of the fermented juice of the grape. No wedding or other festival can be celebrated without this intoxicating beverage, which is too often drank to excess both by the clergy and laity. In the winter season, the large family-room serves as a dormitory for the whole family, who sleep in a circle with their feet towards the *tandoor*. In summer they sleep upon the house-top. In some places the children sleep upon scaffolds made to protect them from the wolves. Last night a child of this village was carried off by a wolf while sleeping upon the roof with its mother.

In the evening, we received a visit from the khan of the village. He inquired wherein our religion differed from that of the Nestorians. The two bishops who were present told him that the difference consisted partly in our stricter morality, but principally, in our non-observance of their stated fasts. These fasts, they said, are not binding upon us, inasmuch as they are not commanded in the Bible, and we were not represented in the council which imposed this burden upon them. The Nestorians appear to feel that their numerous fasts are a heavy burden, but they constitute so much of their religion, that they would sooner suffer martyrdom than taste animal food on one of their fast days; of which you know they have more than one hundred and fifty in a year.

I have never, even in the most alarming cases of disease, been able to prevail on one of them to take so much as a spoonful of chicken broth during a fast. When I have urged the absolute necessity of the measure, they have said they would sooner die than yield.

16. Visited four villages, and prescribed for one hundred and fifty patients. One of these villages is named

Mar Tooma, or St. Thomas, from the apostle Thomas, who, it is said, made it his last stopping place before crossing the lake on his way to India. It is a small hamlet, commanding a fine view of the lake, and has a church built in commemoration of the visit of the apostle. The Nestorians consider the apostle Thomas as one of the chief instruments of their conversion to Christianity. They say they were Jews of the tribe of Judah before their conversion. But while they have some customs in common with this ancient people, I think the evidence of their origin is not conclusive. Their present deep-rooted hatred of the Jews appears to be inconsistent with their having a common ancestry. While I have been visiting some of the most intelligent and respectable Jews in Ooroomiah, the Nestorians who accompanied me would not treat them with ordinary civility, or partake of their refreshments.

At noon we reached Supergan, a fine village near the lake containing about eight hundred Nestorians. They opened a school here, a few weeks since, with the expectation that we would support it. But as our present resources will barely enable us to carry forward the operations we have commenced, I was under the painful necessity of telling them that we could afford no pecuniary aid. I tried to induce the people to support the school, and offered them books and apparatus, but to no purpose. Their poverty, or love of money, was greater than their desire for improvement, and the children are left to grow up in ignorance.

17. Gave medicine to more than one hundred sick people, in three villages which I visited, and at evening returned to Ada to spend the Sabbath with our school. In every village which we visit, I find abundant opportunity to converse with the scores of people who flock around me for medical aid. When will they feel their need of the great physician of souls?

18. This morning I proposed to Mar Yohanna to have a Sabbath school exercise with the children of our school, similar to the one we have at the city. The bishop not only seconded my proposition, but, of his own accord, recommended that such an exercise should be held every Sabbath. Under such auspices we commenced our first effort at Sabbath-school instruction in the villages. Thirty boys, and half a dozen girls were assembled—read a few verses of Scripture in the modern Syriac, and

listened with attention to a short exposition from the bishop. Most of them then recited two short scripture tracts which they had committed to memory. It was a new way for these children to keep the Sabbath, and I hope it may be the beginning of a better state of things here. It is painful to see to what an extent the Lord's day is desecrated among the Nestorians. A very few of them attend prayers early in the morning at the church where all the exercises are entirely unintelligible, with the exception of a few verses from the gospels. The remainder of the day is spent in the transaction of secular business, visiting, feasting, and dissipation. Do not such a people need religious instruction?

In the evening I received a call from one of the principal Nestorians of the village, who made sad complaints of the injuries and oppressions he and his people receive from the Mussulmans. He has lately had his house broken open and robbed of almost every thing valuable. The thief broke through the mud wall and entered the house while the people were sleeping upon the roof. He said he could find the plunderer, but if he attempted to obtain redress he would be obliged to suffer more serious evils in consequence. I improved the occasion to recommend him to "lay up treasures in heaven where thieves break not through nor steal." It is but a few days since a young Nestorian in the city lost his life in attempting to defend his house and property from an attack of robbers. A constant apprehension of robbery and oppression prevents these defenceless christians from accumulating property, and too many seem to say by their conduct, "Let us eat and drink, for tomorrow we die."

19. Visited four Nestorian villages, and returned to the city in the evening. In leaving Ada I parted with Mar Yousuph with the prospect of not seeing him again for some months to come, if at all. I feel much attached to him, and our parting was painful. He became a member of my family soon after we came to Ooroomiah, and during his residence with me he has lent all his influence to aid in our operations. He was greatly instrumental in the establishment of our school at Ada, and of his own accord built a house for its accommodation. He was also becoming enlightened, and by the grace of God might be prepared to enlighten and save his people. But our limited resources forbade our retaining him in the service of the mission; and he determined to go to Georgia, where a

few of his people emigrated some years ago.

To escape from the oppressive heat, and enjoy the pure air of the mountains, Doct. G., with some other members of the mission, made a short visit to Gavalan, the residence of Mar Yohanna, who had preceded them, and provided suitable accommodations. The following is an account of his visits to some of the places in the vicinity.

24. Accompanied by Mr. Stocking and the bishop, I visited Gugerchine Kala, twelve miles northeast of Gavalan. It is a small promontory, rising abruptly from the lake to the height of eight hundred or a thousand feet. It can only be ascended by a circuitous path, partly cut out of the rock, and in two places consisting of draw-bridges extending from one point of rock to another. The small low neck of land which connects it with the main, was defended by a ditch and stone wall, as if to make doubly strong that which nature had made, apparently impregnable. On the summit are several deep caverns, and the ruins of ancient stone buildings of a rude structure. A supply of good fresh water springs out of the rock on the side of the promontory, and is preserved in natural reservoirs. In more barbarous times this may have been the strong hold of some of the numerous hordes of robbers who infested the country. Within a few years repairs were made, and the draw-bridges replaced, by Jehangeer Meerza, who was one of the aspirants to the throne of Persia on the death of the late king, and in consequence lost his eyes.

26. At four o'clock in the morning set out for Salmas, attended by my student Joseph. On our way over the mountains, I noticed what appeared like a grave, with the stones set about ten feet apart. The Koords who inhabit this region have a tradition that one of their sheiks, who they say was of a height corresponding to the length of the grave, was buried there. We reached Oolah, the principal Nestorian village in Salmas, at eleven, A. M. Here is a school of fourteen scholars, taught by a priest and his two sons, who are deacons. This is the only native school I have seen among the Nestorians.

It was opened a few months since with the hope that we would take it under our care. The three teachers are intelligent, though extremely poor, and as I am informed, without any means of support. Under these circumstances, and with a strong desire expressed by the bishop,

and all concerned in the school, the mission have resolved to support it on condition that one of the deacons shall spend a few weeks at our boarding-school to learn our system of instruction.

Nestorian Mode of Teaching.

The plan of teaching among the Nestorians is but poorly calculated to make good scholars. The object of instruction has been to prepare a few ecclesiastics to officiate in the church. For this end the pupil first spends about two years in repeating over the Psalms of David in the ancient Syriac, without understanding a single word, or getting a single idea. After this long and painful toil, and a faithful application of the rod by the teacher, if the young tyro is able to repeat the whole book of Psalms, like a parrot, he is allowed to commence learning their meaning, in which effort he spends another year. After two or three more years spent in learning their prayer-books, and a little attention to the four gospels and the art of writing, their education is finished.

As absurd as this plan of education appears to us, the Nestorians are much attached to it, and the bishop has just been recommending us to pursue a similar course. They cannot imagine how a child can learn to read, and acquire ideas at the same time. Their aim is to have the children chant the Psalms, and say their prayers in the churches as soon as possible. Their prescribed forms of worship require that the whole Book of Psalms should be repeated in the church every week, and once in two or three days during their fasts. In their estimation the cause of religion would be very much promoted if the children in our schools could join in repeating them, sixty or seventy times in a year, whether they could understand a word or not. And for this very pious reason they would set aside every other acquisition till this object is accomplished. In the afternoon I visited Dilman and Khosrooa.

27. Left Salmas at half past three in the morning, and returned to Gavalan. We went a little out of our way to visit some hot mineral springs at Istysoo. The water is highly impregnated with sulphur and Saline properties; and the sensation of heat was so great as to be rather unpleasant on first immersing the body. A natural cavity in the rock forms a convenient bath, which is much

resorted to by the people from a great distance around.

While I was waiting at some distance from the pool for my attendant to bathe, two armed Koords suddenly made their appearance from among the mountains. Having approached within a few feet of the place where I stood, they gazed for a few moments, and then inquired where my companions were. Their deportment looking rather suspicious, I asked them if they did not know me, and on receiving a negative answer I asked them in a firmer tone, if they did not know the American physician at Ooroomiah. Bowing rather respectfully they said they had heard of him, and wished to know if I was the *hakkim*.

I then gave them some of the bread and cheese which I was eating, and we at once became friends. They said they had come two days journey from the mountains back of Ooroomiah.

In the afternoon our whole party went to Jamalava, where Mar Yohanna resided when Messrs. Smith and Dwight visited him. We were very hospitably entertained under the trees in a garden.

On the 27th Doct. G. started on his return to Ooroomiah, stopping at Kawsy, the residence of priest Hohanna, and visiting the intermediate villages. The priest, in conversation, introduced the common topic of complaint among the Nestorians—the oppression of their Mohammedan rulers. The journal proceeds—

He concluded by urging me to write home to the American Christians, requesting them to send out money to pay their taxes, which, he said, amounted to \$30,000 annually. This request was so extraordinary that I could scarcely believe that the bishop was serious in making it. But when I told him that such a request would not be listened to a moment in America, he said he knew the money would be sent if I wrote for it, and in confirmation of his opinion he referred me to the immense sums which the English had expended for the benefit of Persia; and said as the Nestorians were Christians, they had stronger claims upon our charity than the Mohammedans. I endeavored, as I had done before, to explain the nature of our mission and the difference between it and a political embassy. But the Nestorians appear unable to comprehend the difference between real, and merely nominal Christians. They imagine that the government of a christian country must necessarily act upon the broad principles

of benevolence which actuate a Bible or missionary society in sending the gospel to the destitute.

Sabbath School.

July 2. Among my most interesting missionary labors is that of the superintendence of our Sabbath school, on the mission premises. It is made up principally of the members of our boarding-school, and persons in the employ of the mission—in all about fifty. There are six teachers, one a bishop who is my assistant, four priests, and a deacon. The room where they meet is forty feet by twenty, without floor, unglazed, with mud walls, the roof flat and covered with earth. The scholars are seated upon coarse mats before their respective teachers; and for stillness and attention equal any Sabbath school children I have seen in America. The school is opened with prayer. The scholars then recite their lesson, twelve or fourteen verses of the Gospels, which is explained by the teachers who are previously instructed in its meaning. Some remarks are then made by the superintendant or his assistant, and the school is closed by singing a psalm in the ancient Syriac. In the afternoon Mr. Perkins has the members of the school assembled for biblical instruction.

Doct. Riach, whose name is mentioned below, is connected with the British Legation in Persia, and has been a constant and valued friend of the mission.

8. Have spent the last few days in company with Doct. Riach, visiting Persians of rank and influence, whose favor it is always an object to conciliate. We have been gratified with the evidence we have seen of a friendly state of feeling towards us wherever we have visited.

To-day we visited Geog Tapa, and saw two Nestorians who had been severely bastinadoed by the khan of the village, a boy fifteen or sixteen years old. One of the men was a priest, whose gray beard should at least have secured lenity. He had been confined to his room for some days, and is now but just able to hobble about on his blistered feet. The other man is confined to his bed. The only provocation for this act of cruelty was a refusal to comply with an unjust demand from the young khan. With such outrages upon justice and mercy, is it surprising that the Nestorians are discontented, and almost disheartened? In the absence of

human aid, may they look to an Almighty Protector!

Burdasoor—Mergawer.

12. In company with Mr. Holladay rode to Burdasoor, the residence of a Koordish chief, sixteen or eighteen miles west from the city. There are several villages of Koords and one hundred houses of Nestorians in this district. Its rough mountains, which afford pasturage for numerous flocks of sheep and goats, give a wild, but not an unpleasant aspect to the country. We took lodgings in the castle of the chief, which is built upon a mass of rock projecting from the mountain several hundred feet over the river, which foams in a torrent at its base. It was erected by the ancestors of the present chief about three hundred years ago, and is now partially dilapidated. But the natural strength of its position, its thick stone walls, reservoir, magazine, and subterranean passage, all indicate that it was intended as a strong hold for these bold mountaineers, where the sword of their enemies should not reach them. Several long horns of the ibex were placed, instead of turrets, upon the summit of the walls, adding to the wildness of one of the most romantic scenes I ever beheld. I visited this castle last year and prescribed for several of its inmates. The chief has also made me several visits, and professes to be my particular friend. He is anxious that we should bring our families to reside here for a season. But the difficulty of access, and the steepness of the acclivity would prevent the ladies from taking exercise, and render the place almost a prison to them. For myself I should feel entirely safe here, although the bishop expressed some apprehension on account of a tribe of the independent Koords who are pasturing their flocks on the neighboring mountains.

Ten or twelve of these wild looking fellows came and spent the night at the castle while we were there. The Koords usually go heavily armed, and the ferocity of their aspect is heightened by blacking their eyelids and wearing immense striped turbans. Their spears are about twelve feet long, and the lower end of the shaft, as well as the head, is sharpened with iron. This illustrates a passage in 2d Samuel, 2: 23, how "Abner, with the hinder end of the spear, smote Asahel under the fifth rib, that the spear came out behind him."

13. Took leave of our host at an early hour in the morning, and rode

about thirty miles, into the adjoining district of Mergawer. It consists of an elevated plain about fifteen miles long, and eight or ten broad, surrounded with mountains; and is inhabited by Koords, and a few Nestorians. It belongs to the prince Malek Manser Meerza, who is spending the warm season in tents near the snowy mountains which bound the plain on the west. We reached his encampment at noon, and were soon provided with a tent, and every thing we could desire for our convenience and comfort. The prince is very fond of sporting, and when we had taken some refreshments, and rested ourselves, we accepted his invitation to witness the Persian method of taking birds with hawks. Several of them are kept and trained for hunting, and when a bird or other small game is discovered the hawk is loosed from the hand, and darts like an arrow upon his prey. The huntsman then runs and takes both the hawk and the game. A few days previous to our arrival the prince killed several wild hogs, which are common among the mountains.

14. Mounted our horses at dawn of day, and with a Koord for our guide, proceeded down the Burandoor river, on our way to the city. We learned that two men were murdered yesterday near the mouth of this river. A year ago last autumn, the Ravendoose Koords plundered the district of Mergawer, and murdered or carried off many of the inhabitants. Our guide confirmed a statement which was made to me yesterday in relation to that affair, viz. that those villagers who offered no resistance to the invaders, suffered no other injury than the loss of their property, while those who attempted to defend themselves were massacred without mercy.

Native Physicians—Ardishai.

August 1. Received a friendly visit from the principal physician in the city. I have taken pains to cultivate friendly relations with the native physicians, and endeavored to make them feel that I wished not to injure them. They often ask for information respecting our method of treating certain diseases, and the exhibition of some of our medicines; of which they are acquiring a little knowledge. And here permit me to remark, that I think a missionary physician should sustain the same relation to his professional brethren in the field of his labor, that the clerical missionary does, or ought to do, to the priesthood—that

he should so far as is practicable, win their confidence and friendship, by an uniform series of friendly attentions; and endeavor to enlighten their minds, and prepare them for usefulness. I know that in either case, this is often a most difficult and thankless task. But it is on this account none the less important. We cannot hope to supply the unevangelized nations with enlightened physicians. But may not a few such men connected with the different missions, in the spirit of love do much to elevate the profession around them, and thus be the means of relieving a far greater amount of human suffering than they could do by the most unremitted personal exertions? With this object in view I have given the native physicians small parcels of medicines, of which they might make a trial and be induced to purchase more; and lent some of my instruments as patterns by which they might get others made, etc.

4. At an early hour in the morning we proceeded to Ardishai, the residence of Mar Gabriel. This village contains a population of about one thousand Nestorians; and there are five or six hundred more in Takka, about forty rods distant; being a larger number of this people than is elsewhere to be found in the province in any one place. This circumstance rendered it very desirable that we should make our influence felt here as soon as practicable. For this reason, and also with the view of conciliating Mar Gabriel, I visited him, in company with Mr. Perkins, about a year ago. We had recently opened schools at Geog Tapa and Ada, the residence of two bishops; and Mar Gabriel now expressed a wish that we should also establish a school at Ardishai. There being no vacant house to be obtained for the accommodation of a school, Mar Gabriel offered us a large room adjoining his house, on condition that we should repair one of the walls which was broken down. To this we agreed, and authorized the bishop to procure a sufficient number of unburnt bricks for that purpose, promising to send a mason to lay them up whenever they should be ready. The bishop appeared pleased with the prospect of having a school in his village, and in a few days sent word that the bricks were ready, and that he had collected twelve or fourteen boys into a school.

The boys, twelve in number, were now reading with a priest of the village, among the grave-stones in the churchyard. But as this priest was incompetent to instruct, we agreed that an intelligent

deacon, then in our boarding-school, should take charge of the school as soon as the house could be made ready.

The house being finished, and supplied with mats, according to our arrangement with the bishop, I sent the deacon Yeshu to teach the school; proposing to go myself before the close of the week to see how he succeeded. After remaining three or four days, the deacon came home, saying that Mar Gabriel would not suffer him to teach the school, and that he had been so abused that he could not remain longer. This deacon is one of the most unexceptionable and intelligent Nestorians I have seen, and is now a teacher of their language to several of the members of the mission. It is painful to relate such cases, but we think that you, and the American churches should know that while we have much, very much to encourage us in our labors, we also have some trials—I will not say discouragements—and that we greatly need help from above.

Church of the prophet Daniel—Village Church—Sacraments.

5. We reached home a little past sunrise. In the afternoon went to Ada, accompanied by Mr. Stocking and Mar Yohanna. We passed scores of men, women, and children, going to the festival, which is to be held tomorrow in commemoration of Mar Daniel's church—sometimes called the white church. This is a celebrated church about a mile from Ada, built in honor of the prophet Daniel, and very much venerated by the Nestorians.

Mar Yoosuph assured me that the church had such miraculous power that it had inflicted condign punishment on those who had been there to steal its ornaments and furniture—that he knew some of these sacrilegious persons who had ever since gone with wry faces. He affirmed that one of the bones of the prophet Daniel was there now, concealed in the walls of the church, and that he saw it a few years since, when the new church was built—the old one having been undermined by the river. He said this bone looked as fresh as though the person was but just dead, and that on scraping it with a knife, fresh blood oozed out of it! Upon my looking rather incredulous, the old bishop in a very serious manner said, "It is so, I saw it with my own eyes." It is also said that Daniel suffered martyrdom there at the hands of the heathen, or fire-worshippers. Mar Yoosuph told me that no church can

be consecrated without some venerated relic, and that as these had now become scarce, it was very rare that they built a new church.

6. At an early hour in the morning animals were slain and roasted at the church of the prophet. The Nestorians say that they do not make these offerings as a part of their religious worship, but consider them as meritorious acts of charity, and distribute them among the people who are present. It is not necessary that an ecclesiastic should take part in offering the sacrifice.*

The morning prayers were chanted in the sanctuary of the village church by a priest and deacon, who were dressed in white robes, with sashes, ornamented with various colored crosses, worn over the shoulder and round the waist. Frequent low prostrations and jingling of bells constituted a part of the form of worship, in which the bishops and priests in the church occasionally joined. A portion of the gospels was next read and explained in the modern tongue, by one of the young priest in our boarding-school. The tones and modulation of his voice were remarkably good, and I have seen nothing in the religious exercises of the Nestorians which awakened such a deep interest in my feelings. I could not but anticipate the day, when those who are drinking in instruction at our schools would become faithful ministers of the gospel to the thousands who are perishing around them.

The sacrament of the Lord's supper was now administered. A priest stood behind the altar with the consecrated bread in his hand, from which he brake a small portion and put it in the mouth of each communicant, beginning with the bishops and continuing on through the priest, deacons, and laity. Each

* The following explanation has been given me by the bishop, Mar Johanna, and several of the priests and deacons. When a man is very desirous of any particular object, he tells God that he will go and slay a lamb or a bullock, as the case may be, at a specified time and place, if God will grant him his desire. He has a sick child for whose recovery he is anxious, and entreats the Lord to restore his health, making a solemn promise, or covenant, that he will go to Mar Daniel's church and sacrifice, or slay and roast, a sheep—it being understood that all present may partake of it when roasted. In the event of the child's death, no sheep is slain, and some even refuse to do it when their request is granted; but this is considered sinful. The people generally profess to have great faith in the efficacy of such sacrifices, and some of the members of the mission have been recommended to try them. The bishop says that it is believed that the desired blessing is withheld on account of some sin, and that God will pardon that sin on account of the offering. The Syriac word which is used in these cases is *dukha*—in Castelli's Lexicon translated, "victima sacrificium. Phil. 4: 13; Heb. 10: 13; Ps. 27: 6; Heb. 13: 15; 1 Peter, 2: 5."

communicant, after receiving the bread, passed on to the cup, which was held, by a deacon, through a hole in the wall. Two reasons were assigned for this last practice; first, The hole in the wall represented the hole made by the spear in Christ's side, through which the blood flowed, as represented by the wine in the cup; second, That no one should touch the deacon and cause him to spill the wine, for the sin of spilling one drop would be so great as to depose him from his office. The priest also held a cloth under the mouth of each one who took the bread to catch any crumbs which might chance to fall.

The bread is not only consecrated and baked in the church, but the priest must shell the wheat of which it is made, in his hands, and grind it in a hand-mill. The grapes should also be selected and pressed by the hand of the priest, to make the wine. But this practice is not rigidly adhered to on the plain, though it is said that the mountaineers adhere to it very strictly. I asked one of the bishops, if they believed that the bread and wine became a part of the real body and blood of Christ. He said, "Certainly they do; if not what is the use of our partaking of them? It would be a great sin to say they were not Christ's body and blood." Mar Yohanna asked me if I would partake with them of the sacrament. I told him that I could not do it to edification without a better knowledge of their ancient language, in which the accompanying services were read; and that I was not accustomed to come to the Lord's table without much previous self-examination and prayer. This answer having satisfied him, he invited us to go and take some refreshments. We soon returned to the church to witness the ordinance of baptism. This was performed in the baptistery, a small room adjoining the sanctuary, where there was a small oven for baking the consecrated bread, and a font for baptising the children. On this occasion a large kettle was used to contain the water, the font being out of repair. The children were brought in, one at a time, and taken by one of the priests, who anointed, first the head and then the whole body, with oil. The child was then taken by another priest, who baptised it in the name of the Holy Trinity, by first immersing its feet, then half the body, and finally the whole body; taking it out of the water each time. When there is not a vessel at hand sufficiently large to immerse the whole body they put the feet of the child in the basin, and then pour water from the

hand upon its head, as I noticed in a former journal. The Nestorians baptise their children at any time after they are seven days old, and the rite is usually performed at the first great festival which succeeds. The anniversary of Christ's baptism is a favorite time for baptising children.

We now went to the church of the prophet Daniel, where several thousands of Mussulmen, Christians, and Jews were assembled. Many of the former were running horses, and throwing the jereed; while the Christians were standing about the church in groups, or purchasing fruit and other eatables at the numerous stalls where they were sold. There was nothing to be seen to remind us of the holy Sabbath, or the worship of God. We entered the church, the baptistery, and the sanctuary. The two latter were destitute of furniture, and the former was filled with men and women who were making a great noise. We left this scene of riot and confusion, and retired to the village, glad to find a place of comparative retirement, where we could spend the Sabbath in quietness.

Towards evening, some hundreds of boys and girls formed a dancing ring, on the threshing floor by the village, and jumped up and down to the sound of rude instruments of music.

Until this scene the bishop tried to excuse the conduct of his people, on the ground that the Mussulmen were the cause of all the confusion we had seen. But, as there were few or none but Nestorians in the circle now before us, he could scarcely find an excuse for their present conduct without admitting that the festivities of the occasion were considered paramount to the sacredness of the Sabbath. My object in attending this festival, was to learn more of the real condition and character of the Nestorians, and I never realized so sensibly the magnitude of our work, as I did at its close. O how we need the regenerating influences of the Holy Spirit.

Concluding Remarks--Aspect of the Field.

As it would occupy too much time to detail the many interesting circumstances that have attended my visits to the other villages which I have visited, I will only present a summary of the statistical facts which I have collected, and conclude my communication, already too long, with a few general reflections. The opportunities which I have enjoyed for relieving a great amount of human suffering, and exerting a moral and religious influence,

have greatly strengthened my conviction of the importance of such visits among the Nestorian villages. The high ridge of mountains west of Ooroomiah divides the Persian provinces from Independent Koordistan. It also draws a dividing line between the Nestorian Christians, and presents a barrier to our immediate access to much the larger portion of them. The whole number to whom we have access, without penetrating beyond these mountains and thus exposing ourselves to more or less danger from the lawless Koords, probably does not exceed twenty thousand. This is a much smaller estimate than we were led to make from the testimony given us on our first arrival in this country. But estimating ten souls to a house, which I think is about the average, the most careful investigation I have been able to make will not warrant us in supposing there are more. Of these twenty thousand not more than one hundred can read or write! Does not this fact present a strong plea in favor of education? Is it not of vital importance to the success of our labors, that we should have the means of extending our system of instruction? All our efforts to induce the people to support schools have as yet proved fruitless; and I fear they will continue to prove so until the people become enlightened through the efforts of Christians in other lands. Let the American churches, then, do what they can to give the rising generation the light of education, and we may trust that they will dispense the blessing to others.

In the course of my tour among the Nestorian villages, I have been very deeply convinced of the importance of raising up, as soon as possible, an enlightened and pious clergy from among the people, who shall preach Jesus Christ to the thousands who "have a name to live while they are dead." Oppressed and trampled down, as the people are, by the enemies of Christianity, they are sunk still lower in ignorance and superstition. But they are not wanting in natural talents, and only need the sanctifying influences of the Holy Spirit, and the light of science, to enable them to diffuse the bright radiance of the gospel over all this dark land. Is not this an object worthy of the prayers and labors of the friends of the Redeemer? Where else shall we find such bright rays of hope for benighted Persia?

I am also deeply impressed with the importance of making our influence felt as much as possible now, lest changes

should take place to interrupt our labors before the work of reformation shall be accomplished.

The whole aspect of things in Persia forbodes some great change, and it may not be very distant. Whether the overruling hand of God, by these changes will open wider the doors of access to these dying multitudes, or close them for ages against the light of life, is not for us to conjecture. In either case it is of immense importance that the gospel shall have taken deep root in the hearts of this people.

The present discontented state of the Nestorians is another circumstance which should excite us to renewed diligence in laboring for their salvation. A large deputation from the Nestorians of this province has recently gone to Georgia, with the hope of seeing the emperor of Russia, who is now there, and making provision for the removal of their families and friends. A nephew of bishop Yoosuph, who is now here on a visit from Georgia, says that the bishop was received and treated with great respect by the governor-general of Georgia, who promised him a salary equal to any of their own bishops, in case he would bring his people and settle there. Many of the people are very anxious to go; but there are so many obstacles in the way, that I am disposed to believe it will result like other similar commotions which they have experienced—the storm will blow over, and they will remain quiet until another cloud darkens their horizon. Still I am not entirely without fear that the continual excitement which they feel upon this subject may some day occasion their removal, and thus put it out of our power to continue our labors with them.

With the great mass of these mountaineers we have been able to hold no direct intercourse as yet, and it appears uncertain how long a period will elapse before we shall gain access to them. We occasionally see Nestorians from the Koordish districts immediately west of the mountains, and have been able to send them the word of eternal life to some extent.

We hope in this way to exert some influence upon these small districts. But as they would be unable to afford any protection to the missionary while in their midst, it will probably be inexpedient to attempt direct labors among them at present. The oppression they suffer from their masters, the Koords, also renders their prospect of improvement quite unfavorable.

LETTER FROM MR. STOCKING, DATED
OOROOMIAH, NOV. 28, 1837.

Mr. Stocking is engaged in the instruction and superintendence of schools connected with the mission. After speaking of the attention he had bestowed on the native language, he adds—

Another branch of our labor is the instruction of a class in English. I have deemed it a great privilege thus early to enter upon the active discharge of my appropriate duties, and be directly useful before I could command the native language. The class committed to my care consists of the bishop Mar Yohanna, his brother Joseph, who resides in Doct. Grant's family, priest Abraham, John who lives with Mr. Perkins, and the meerza. There are now, in addition to these, Capia M. Dunka, Shamarha John, Shamarha Said, and Moshoul a promising lad living with Mr. Holladay. These are the most promising individuals on our premises, and they all acquit themselves very well in learning English. The two youngest, John and Moshoul, I regard as likely to be the most thorough and accurate English scholars. The bishop, though he has made good progress and understands much English, still carries his own idiom into our language. He converses readily on the more common subjects, and manifests a strong desire to read and speak English well. He sometimes betrays uneasiness lest others should get in advance of him. He is generally mild and sociable, frequently shrewd in his observations, and sometimes extremely sarcastic. He is also capricious, and at times when his unreasonable wishes are not gratified he is quite impatient. But a few days since while in the exercise of this spirit, he declared he would leave the next day and take the school with him. Without yielding to his petulant feelings, however, he soon became pleasant and professed the most entire friendship and submission. Indeed there is nothing probably that he would more regret, than being compelled to leave us himself, or the withdrawal of our efforts for his improvement and that of his people. He is doubtless beginning to understand, what they are all slow to learn, that intellectual and moral good is sought after both for ourselves and for his people, rather than private interests. Mrs. S. has also a class of lads from the school whom she instructs in English. All the other members of the mission devote a

portion of their time to the instruction of those learning English. The mission boarding-school consists at present of thirty-eight scholars. They are from different Nestorian villages, and taken together form as bright and promising a set of scholars as I ever instructed in America. The teacher Capia Yohanna is one of their most intelligent priests, and is doubtless the best that could be found to fill the place. He is mild and peaceable in his disposition, and attentive to his business. He always opens and closes the school with prayer, and during these exercises there is a propriety and seriousness of aspect over the whole school.

South Africa.

GENERAL LETTER FROM THE MISSION-
ARIES, DATED APRIL 2, 1838.

THE intelligence contained in the following letter might at first lead one to think, that the mission among the Zulus has been permanently broken up. The emigration of the Dutch boers, or farmers, from the colony, and their conflicts with the independent native tribes of South Africa, are certainly inauspicious, in their bearing on the ultimate destinies of the aboriginal race; and probably Dingaan may lose his power, if not his life, before his conflict with these people is over. But it is not to be supposed that the Zulus will be utterly destroyed, and it is possible they may, through the overruling providence of God, by these movements be rendered even more accessible to the gospel. Nothing is yet known to have occurred, which is to be regarded as indicating the will of God, that we should retire from that salubrious and interesting part of the African continent. Mr. Groot is expected to return to South Africa by the first opportunity, and the mission will be renewed as soon as the way for so doing shall be opened. If the pagan tribes in Africa and North America cannot be made christian and civilized communities, but must gradually melt away before the colonizing propensities of the white race, we must at least make the zealous and persevering endeavor to bring home the salvation of the gospel to as many individuals among them as possible.

The letter is dated at Port Elizabeth, which is within the limits of the colony. The causes which brought the brethren to that spot, are detailed in the narrative below. The object of the visit of the boers, was to obtain permission of Dingaan to settle at Natal.

Visits of the Dutch deputation to Dingaan.

About the time, at which the Dutch deputation visited Natal, Sikanyeli, chief of the Mantatis, came from the west of the mountains, on a plundering expedition into Dingaan's frontier. The party were mounted and armed. Having seized some three hundred head of cattle, Sikanyeli retreated. While taking the cattle, he called to some of Dingaan's people who were at a distance, saying the party were Boers; and that others had gone to Natal; and that Dingaan might expect to be treated by them as Moselekatsi had been.

When the deputation reached the Umtogela, a message was sent to Dingaan, to inform him of the object of their visit. It was then, that Sikuebana, (one of the chiefs), says he was ordered to cut the deputation off. That such an order was issued, seems now rather probable; as from Sikanyeli's threat, Dingaan would be likely to be jealous of the emigrants. He had but little knowledge of them, and Sikanyeli's people, being mounted, would likely enough be taken for white men. If Sikuebana did remonstrate against the order to destroy the deputation, as he states, it may have caused Dingaan to change his plan for the time. He, however, allowed the deputation to visit him at his capital. When their business was explained to Dingaan, he stated that Sikanyeli had stolen some of his cattle and declared himself to be connected with the emigrants. As an evidence that no such connection did exist, Dingaan required the deputation to engage to return the stolen cattle, before he would treat with them further. This was assented to, as Sikanyeli had implicated the emigrants.

The business with the emigrants seemed to absorb Dingaan's attention. Previous to their visit, he had taken a fancy to learn to read; and had Mr. Owen to teach him daily; but afterwards he dropped his books. Mr. Retief was governor of the emigrants, and head of the deputation.*

* Mr. Lindley, under date of December 1st, 1837, thus speaks of this individual:—

The governor, Myn Heer Retief, was with us several days. He is, I feel sure, a worthy man; I even hope he is pious. In the colony, he sustains a good character. He has, unasked, taken pains to impress Dingaan favorably towards the missionaries. He wrote the Zulu chief a letter, and as he writes in the Dutch language, found it necessary to have it translated into English. This service I performed, at his request, and was much pleased with the entire spirit of the communication.

Thomas Halsted, of Natal, was interpreter to the deputation. Being acquainted with him, Dingaan requested him to go along with the deputation, to see that they fulfilled their engagement. He also sent some of his officers.

On returning to his encampment, Mr. Retief found that a considerable number of the farmers were absent, on an expedition against Moselekatsi. The encampment was then on the high land between the sources of the Umtogela and Vaal rivers, and north of Sikangeli. The party found the country between their rendezvous and Natal elevated, and broken by detached mountains, presenting no serious difficulty to traveling with wagons. There was no continuous chain of mountains.

The expedition against Moselekatsi had about the same success as the one in January 1837. It would appear that the farmers fell in with some of Moselekatsi's people, about two days' journey north of Mosika.

As soon as Mr. Retief could make his arrangements, he made a visit to Sikanyeli; and contrived to take him prisoner without the shedding of blood. When informed of the cause of his imprisonment, Sikanyeli confessed having stolen the cattle, and gave them up, with all of his own, and his horses and guns.

After the recovery of the cattle, Dingaan's officers returned to bring him word, and Mr. Retief, accompanied by sixty men, besides some boys and servants, followed with the cattle; the body of the emigrants being left near the head of the Umtogela, five or six days' journey from Dingaan's capital.

Several messages passed between Mr. Retief and Dingaan, before the former reached the residence of the latter. When Dingaan first learned that Sikanyeli had been released, instead of being brought to him, he was rather displeased. However, before the arrival of Mr. Retief, he declared himself highly gratified with his conduct; and to show him a marked respect, ordered his forces to assemble without shields or weapons, to have a grand dance.

On the morning of Saturday, Feb. 3d, Mr. Retief and party approached the capital; and exhibited a sham fight on horseback. At this Dingaan expressed great gratification, and requested one hundred rounds to be fired; which, however was not complied with. The dance was held on that and the two following days. Monday afternoon, all the regiments, except that consisting of the

youngest recruits, were dismissed. Dingaan consented to allow the emigrants to settle the country from the Umtogela to the Umzimvubu rivers—an extent of four hundred miles, which was laid waste by Chaka. The papers were to be signed on Tuesday, and Mr. Retief was to leave on his return.

*Seizure and Execution of the Deputation
—Attack on their Encampment—Invasion of Dingaan's Territory.*

On Tuesday morning three of the farmers took breakfast with Mr. Owen, (an English missionary,) who seemed to have entire confidence in Dingaan.

Mr. Retief and men lodged outside the town. About eight o'clock in the morning, the whole party were invited into the town to see Dingaan, and to conclude their business; and to take leave. Their fire-arms were left outside the town where they slept. Dingaan received the party in one of the cattle-folds at the upper part of the town. He presented them a quantity of boiled flesh, which they declined eating, having already breakfasted. He then asked if they would have milk, to which they assented. While they were partaking of the milk, Dingaan issued the fatal order to his young soldiers, who were in readiness and at hand. The emigrants were to a man instantly seized, overpowered by superior numbers, and borne off to the hill where criminals are executed, there to be devoured by vultures and hyenas. The particular mode of their execution is not certainly known. According to one statement, the victims of this treacherous and cruel act, were instantly put to death by twisting their necks. Another statement says, they were killed with sticks, just outside the gate, as they were carried towards the usual place of execution.

While the soldiers were executing the murderous order, a messenger was despatched to tell Mr. Owen not to fear because the king was killing the boers; and that he was doing so because he had ascertained, that they intended to wage war upon him and take his life.

Fear of having so powerful a neighbor as the emigrant community were likely to become, in his vicinity, seems to have moved Dingaan to his desperate step. He had an erroneous view of its present power; thinking it less than it is, from the statements made by his indunas who had been to Mr. Retief's encampment. Regarding the emigrants as a mere handful, he resolved to crush in its bud

a power which might one day give him trouble.

As soon as the dreadful deed was done, the soldiers at the capital moved off at full speed in the direction of the encampment on the Umtogela; and orders were issued in every quarter, to assemble a large force to fall upon the emigrants.

Mr. Retief had left a large encampment about five days' journey from Dingaan's capital; another large body of emigrants were still behind a few days.

The Zulu army having collected, made a nightly attack upon the emigrants. In the vicinity of the main camp, a number of families were scattered in small parties. The assault was made by the Zulus almost simultaneously on the small parties and the main camp. Being surprised in the night, the former were for the most part cut off. The Zulus were repulsed from the main camp, but took away the sheep and cattle. Next day a detachment of the emigrants followed the Zulus, killed a considerable number, and recovered the sheep, but not the cattle. The loss of the emigrants, including Mr. Retief's party and the families who were out of the encampment, is stated to be about two hundred.

The latest information from the emigrants, before we left Natal, stated that the advanced party had been joined by that which was behind; and that the whole body had advanced three days towards Natal; from which they were then distant four or five days' journey.

About ten days before we sailed, the Natal people, consisting of fifty whites and Hottentots, and it is said fifteen hundred natives, marched to invade Dingaan's territory; designing to co-operate with the emigrants. The difficulties with Dingaan have not abated the spirit of emigration from the colony. News of Mr. Retief's death was soon communicated; and recruits are going on horseback from the colony, to assist in avenging the death of their friends. The latest accounts we had before leaving Natal, stated the effective force of the emigrants at from 1,000 to 1,300 men. What the final issue of the contest is to be, we of course cannot predict with certainty. The fire-arms and the prowess of the emigrants, are, however, likely to make them masters of the country. What will then be the condition of native tribes is a doubtful matter. The emigrants are a community but partially organized.

Interviews of the Missionaries with Dingaan—Their departure from his country.

At the commencement of the station at Umhlatusi, there was for a time an encouraging attendance on the Sabbath. The men, however, soon began to drop off. As the women are in a degraded state, it seemed to be a matter of no consequence whether they should attend or not; but for the men to attend the worship of God appeared to imply disloyalty to Dingaan. When we asked the men why they would not come to preaching, they would offer various excuses. One would say the induna had not told them to come. Another would say, why does not the induna himself attend. And again it would be said, the people of certain towns do not attend. They were repeatedly informed of the message which Dingaan sent by his servant on our first visit, but some method of evading it was always resorted to. For some time the women gave a pretty fair attendance, but even that began to decline after a while. A few days before the death of Mr. Retief and party, Mungo, induna of Kongela, issued an order forbidding the people, men or women, to attend our instructions. Mungo was high in authority. This order made it necessary for one of us to visit Dingaan, with a view of telling him plainly, that we had no other end in view than to do good to his people by giving them instruction; and to ascertain, if possible, his pleasure on the subject.

On Monday morning, the 5th of February, while Mr. Venable and James Brownlee, were getting ready to set off to visit Dingaan, four messengers from him arrived at Umhlatusi, saying they had been sent to call James Brownlee, as Dingaan could not understand the boers. To our inquiry where Thomas Halsted, the interpreter who had accompanied Mr. Retief, and Mr. Halley, Mr. Owen's interpreter, were, it was replied they were absent. The messengers stated they had traveled all night, and that James must not sleep on the way, but reach the capital the following night, a distance of near fifty miles. It was now ten, A. M.

As soon as they were ready, Mr. Venable started on foot and James on horseback. They reached the capital on Tuesday at one, P. M., having traveled Monday night by moonlight until ten o'clock. Coming to the public gates, they found under a tree, outside the town, some forty or fifty induna and men, and

the guns and baggage of the boers under several other trees at hand; but there was no white man present.* They inquired for the boers, and were told they were beyond a small stream below the town; but no one could be seen in that direction. A servant was sent to inform Dingaan of Mr. Venable's arrival. Before his return, it was again asked where the boers were, and it was then said they had gone hunting. But there lay their guns. Things began to look suspicious. After delaying full as long as the usual time, the servant returned, but went to Umhlela, instead of delivering his message as usual. Umhlela, however, soon called Mr. Venable and told him that Dingaan had that morning killed the boers, because he found out that they intended to make war upon him; but that Dingaan said Mr. Venable must not be afraid. It was a trying moment. Here lay the fire-arms and baggage of those, who a few hours since had fallen victims to the treachery of one, who was giving assurances of safety. In full view, the vultures were hovering over their lifeless bodies. Mr. Owen's house was in sight, but no human being was there seen to move, when the anxious eye was directed thither, to learn, if possible, the fate of him and his family.

The day being hot, and Mr. Venable being hungry and fatigued, he observed to Umhlela, he would like to go to Mr. Owen's to get something to eat. The request was granted. As he advanced towards the residence of our friend and brother, it was not without doubts concerning the fate of its inmates; nor was this suspense relieved until Mr. Venable had approached within a short distance, when he found that all had been spared. Thus had God restrained the heart of a bloody despot, and preserved his servants.

On the following morning, Dingaan sent an induna to Mr. Owen, with renewed assurances of his good intentions towards all the teachers, specifying those of Hlaygezwa and Hlomenhlelen.

In the afternoon, Mr. Venable had a long conversation with Dingaan, who was in a communicative mood. He endeavored to throw the blame on the boers, saying he did not wish for war; but having ascertained their intention to attack him, he had taken them beforehand. The evidence of such intention he did not adduce. The fact of his sending for James Brownlee in the manner he did, implies that something might have been said, which excited his jealousy. And from his own statement that

Halsted lied, which he gave as his reason for sending for James, he appears to have thought that every thing said by the boers was not fully communicated to him.

As an assurance of his good will towards the teachers, Dingaan said they had never done him any wrong;—and why should he injure them? He would never drive them out of his country; but if they should desire to return to their own country, and would come and bid him a friendly farewell, they could go at any time. This voluntary declaration appeared to open the way for an application to leave the country. Mr. Owen's interpreter, who was the only person he had to drive his wagon, was gone to Natal, and detained by the rise of the Umtogetla river. To propose that any of us should leave before Mr. Owen was in a situation to do so, appeared improper. Nor did Mr. Venable think he ought to take the responsibility of deciding to leave before Doct. Wilson and Mr. Champion were consulted. Mr. Owen was resolved to make an application to remove, as soon as Mr. Halley should return from Natal. His hands were already tied, not being permitted to preach; and the prospect of a protracted war was before him. His leaving would make the way open for us to act as might be expedient. When Mr. Venable informed Dingaan that his visit had been caused by Mungo's prohibition of the people's attending our instructions, he expressed surprise that such an order should have been issued. He asked how Mungo dare do so. He added, he would send a messenger and reprimand Mungo. No doubt Mungo acted on his own responsibility, but doing it with a full knowledge of his master's feelings in reference to the religious instruction of the people, it was not likely that the order would be revoked.

On Thursday Mr. Venable left Umgunghlovu, and the day following Mr. Halley returned. Mr. Owen immediately applied to Dingaan for permission to leave his country. He asked the reasons for making the request; was Mr. Owen fretting about the boers? or was he afraid for his own safety?—however, he might go. Mr. Owen gave his reasons, and Dingaan was civil enough; but when the interview closed, said he would see him next morning.

Next morning on going to the town, Mr. Owen found Dingaan sitting with some of his zinduna by him. Dingaan commenced by telling the zinduna, that Mr. Owen wished to leave the country; but why, he knew not. He then began

with a history of Capt. Gardiner's first visit; stating that he never wished to have teachers in his country, and he had consented only through shame, when his refusal would not be taken. To foreigners visiting him, or to their trading in his country, he did not object; but to their building houses and becoming residents, he did object, and that he was determined to allow it no longer. As to Mr. Owen's leaving, he said, had the application not been made, he would have sent him out of the country; because instead of trusting in his word, he learned from the girls in his family that Mr. Owen was ever speaking of him as a liar and a murderer, and was praying to God for deliverance. To substantiate this charge, the girls were sent for, and testified accordingly.

Dingaan asked of Mr. Owen one of his two wagons, and took a considerable amount of other property; but on his departure, bid him a most friendly farewell.

Dingaan's remarks in reference to the teachers coming into his country, were general, although he did not particularly mention any of us. He seemed to expect, as a matter of course, that we would all leave the country. So soon as Mr. Owen left, he sent to Mr. Champion to know if he was going to leave, as Mr. Owen had done, and we of Hlangezoa were going to do; and if so, he would go with his permission and his "hamba kohle"—friendly adieu.

On the 16th of February Mr. Owen, on his way out of the country, reached Umhlatusi. The brethren there thought it to be expedient to make immediate application to leave also. Dingaan's treatment of Mr. Owen, the evident expectation that we would all go, the disturbed state of the country, and the prospect of intercourse with Natal being likely to be closed, combined to forbid delay. Accordingly, the next morning Doct. Wilson set off to see Dingaan, to obtain permission to leave. He was received by Dingaan in a most friendly manner. When he stated his business, the king told him that Mr. Champion had sent him word that he intended to remain until Dingaan should drive him away. This was not Mr. Champion's message; he only sent word that he was still remaining in the country; and as Dingaan had not ordered him away, he did not see cause for leaving. For some reason, perhaps to keep on terms with the people at Natal, Dingaan, at the time of Doct. Wilson's visit, seemed desirous to have those of us who were in his country re-

main. He asked if Mr. Champion continued in the country, would we of Klangezoa go away? Doct. Wilson, seeing he was disposed to have us remain, thought it a favorable opportunity to press the subject of instructing the people. Dingaan blamed Mungo, and Mahlebe, induna of Hlangezoa, for prohibiting the attendance of the people. He said, however, that the country now being disturbed, the men could not attend to our instructions. On being asked if the women and children could not, he said they should, and sent an order to that effect. Doct. Wilson then consented to our remaining, believing that Mr. Champion was not disposed to go, and having a promise of the removal of the restrictions on the people, with respect to receiving our instructions. Doct. Wilson returned to Umhlatusi on the 22d of February, and Mr. Owen, who had been waiting there proceeded on his journey. With the prospect of a protracted war in the country, and believing that all communication with Natal must soon cease, Mr. Venable did not see that it was his duty to keep his family longer, where they were the subjects of constant suspicion, and exposed to the violence of a treacherous and cruel despot. As the most prudent course, he resolved to visit Ginani, and confer with Mr. Champion, with the view of visiting Dingaan together, and again requesting permission to retire. After Mr. Owen left the capital, no communication had passed between Ginani and Umhlatusi.

Leaving Mr. Owen's party on the afternoon of the 24th, accompanied by Joseph Kirkman, an interpreter, Mr. Venable proceeded to Ginani, which he reached at ten o'clock at night. The houses were all shut up, and to repeated calls no answer was given from within. Mr. Venable and his companions, wearied by a walk of thirty miles, threw themselves on some bundles of thatch lying under the veranda of the house, to find rest, and await what disclosures the light of morning might make.

Entering the house early, a few lines addressed to Mr. Owen, showed that Mr. Champion having an opportunity afforded to get away, some persons from Natal having brought a boat to the Umtogela, he had gone. Some people gave information that Mr. Champion started the day before, and was probably yet at the river. Mr. Venable went to the river; and finding Mr. Champion gone, and the boat on the Natal side, returned to where Mr. Owen was spending the Sabbath; and next day reached Umhlatusi. The

day following Doct. Wilson set off to see Dingaan, Mr. Venable being lame and worn down by the trip to Ginani.

Doct. Wilson was again received by Dingaan with great civility, and our request to leave the country was readily granted. A servant was sent to accompany us to the Umtogela. Dingaan dictated a letter to the king across the waters, which he requested Doct. Wilson to write. In this he gave reasons for killing the boers, and expressed a desire for continuing friendly relations with the English.

The brethren from Umhlatusi reached the Umtogela on the 5th of March, where they found waiting for them, Mr. Owen, who had got his wagon across a few days before, and Klaas Prince, who had assisted Mr. Champion and then returned to help them. The river was full, and the current strong. The boat being small, it was necessary to unload the wagons, and take them through by swimming the cattle. In attempting this Mr. Venable's wagon was carried down the stream until some of the oxen were drowned, and it was necessary to cut the remainder loose, and leave the wagon in the stream. Doct. Wilson's wagon was saved; and the contents of both were brought across in the boat.

At the river, we learned that the people of Natal were preparing to invade Dingaan's country.

On the evening of March 9th, the brethren from Umhlatusi reached Umlazi; and next day Mr. Lindley and family arrived from the Ilovo. Thus through the unfailing mercies of God, we were brought to see each other again on earth. Others had fallen by the hand of violence, but we were safe.

By a kind providence the schooner Mary was lying in Natal Bay, and would be ready to sail in a few days. The state of the country appeared to require us to avail ourselves of the opportunity to go by sea to the Colony, to remove our families beyond the disturbances which might continue—we could not foresee how long. Before the vessel sailed, we deemed it important that one of our number should remain on the ground, to watch the course of events, and furnish information to the rest of us. Mr. Lindley remained for this purpose, his family accompanying us. We hope to hear from him soon; and may then be able to say something more about our prospects of future usefulness in this country.

When we left Natal, the natives of that quarter seemed to be moved by that

mania for plundering, so characteristic of the tribes of South Africa; and which makes the most dastardly think themselves brave, while only plunder is kept in view. The same mania is likely to pervade all the tribes in reach of Dingaan's cattle. There are now likely to be wars and rumors of wars for many days to come.

Indeed, the Lord seems to be making the several portions of our rebellious race, who belong to South Africa, mutual scourges of each other. These tumults will doubtless be made to subserve the interests of our Redeemer's kingdom. We see not the end from the beginning. We would leave the event with the all-wise Sovereign of heaven and earth. Yet, as accountable beings, and in the providence of God brought to this country, we have a part to act, and may he give us the wisdom and grace necessary to its performance.

LETTER FROM MR. VENABLE, DATED
UMHLATUSI, DEC. 5, 1837.

It will be perceived that this communication is of an earlier date than the preceding.

A few days ago, the Circular of the Committee, under date of June 23d, reached us.

The statements contained in it gave us the first intimation of the truly distressing state of the commercial world; and its influence on the finances of the Board.

We will cheerfully dispense with the greater part of the household furniture ordered for our new station. Our bedstead is a frame of round poles, on which reeds are spread and tied down, in lieu of a canvass or cord bottom. The whole affair cost me only a few hours' labor, and will answer our purpose until the churches shall again say, "Here are the means;" and ask, "Where are the men, to proclaim salvation to the lost?" At present three cross-legged stools constitute our stock of moveable seats. With these and our boxes we are intending to manage until we can get some plain chairs from America. In these times we can submit to almost any inconvenience.

Our fare is simple and wholesome, and we are contented. Milk, sour and sweet, and bread principally of maize, may be called the staple articles of our food. We purchase the milk cheap and in abundance from the natives. We have no cows, and it would be expensive

to purchase them in this country. Maize is the produce of the country. We have the means of irrigating, and our garden promises fair. We get it cultivated by the natives chiefly, and hope it will ultimately contribute much to our support. With the aid of irrigation, the fruits and vegetables of almost every clime may be raised here. The only flesh used in my family for two months, has been that of two goats, and of a hippopotamus given to us, and that of a few wild bucks, shot by the Hottentots who accompanied us from the colony. This climate is more oppressively hot than that of Mosika. I cannot bear the exertion which I could there, previous to our sickness; but during no period of my life have I enjoyed better health than since our arrival at Natal.

After our arrival here, we commenced, and in one month completed two small houses. They are built by setting forks in the ground and filling in between with reeds for walls, which are plastered inside and outside; roof thatched, and floors of earth. One house is eighteen by nine and a half feet, and has two rooms; the other fifteen by nine, has a chimney, and is used for a kitchen and dining-room. The sides and cover of one of our wagons raised a little on forks, furnish another room, as well as a place for the greater part of our stores. With our present accommodations, we feel quite at home, and as if we might carry on other improvements at our leisure.

There is far less restraint on our intercourse with the people here, than there was in the country of Moselekatsi. In our building etc., we get all the assistance which the natives can give. For a very moderate remuneration they aid in getting timber, they bring reeds and thatch, they dig our garden, or do any other work which comes within the range of their skill.

Without hesitation the king has allowed two boys and a girl to come to live in our family.

We have obtained the wood and reeds on the ground, for a school-house fifteen by thirty feet. Besides accommodating a day school, which we wish to open soon, this house will probably also serve for the congregations we shall be able to collect on the Sabbath for some time to come. A desire to have the people in our vicinity attend some course of religious instruction daily, has induced us to make a school-house one of our first improvements.

Since we settled here, there has been on the part of the women an encouraging

attendance on the Sabbath. The men are backward to attend; there is a dread of incurring the displeasure of the authorities. The induna of this district has never attended preaching alleging that the king has not told him to do so. His name is Mahlebe. His residence is within two miles of us.

Umhela, Dingaan's prime minister, the first time he saw brother Wilson, plainly told him that he was opposed to the missionaries coming into the country. He remarked that he was angry with the king for allowing Mr. Owen to settle at the capital.

Recent occurrences at the capital have been rather inauspicious. Brother Wilson was there the Sabbath before the last. Mr. Owen had frequently requested permission to preach publicly in the capital, but from time to time had been put off by some trivial excuse on the part of the king. Sabbath before last Dingaan told Mr. Owen that he might preach, but it should be the last time. He alleged that some of his requests had been refused by the white men of Natal, (referring to an application for powder,) and that he would also refuse the teachers some of their requests. He charged Mr. Owen with being connected with the other white men, and like them. When Mr. Owen attempted to preach, there was an effort, both on the part of the indunas and of the king, to turn the whole matter into ridicule.

Brother Wilson was present, but was treated with entire civility; and the king promptly granted a request he had made the day previous. These things I said were rather inauspicious; but we hope for the best.

Dingaan has an inquisitive mind. He is pleased with the inventions of civilized men. He is disposed to have his people acquire a knowledge of the arts. To a proposal to teach the use of the hand-wheel and loom, I doubt not he would most readily assent. I have written to a friend in Virginia to send me some cotton-seed, to try the experiment of the adaptedness of this climate to its culture. I think it will do well. Wool-sheep will sooner or later be brought to Natal, either by the English or by the emigrant boers. These are mere hints of what may in future, and at a proper time, deserve attention. Mrs. V. is acquainted with the arts of spinning and weaving.

If we are allowed to remain in the country long enough to acquire the language, and are permitted to instruct the people without immediately exciting the

open opposition of government, we may hope for the success of our efforts.

I have written freely, to make you as fully acquainted as possible with our situation and prospects. The state of our own country, as described in the circular, must be truly trying to the Prudential Committee and the officers at the Rooms. I trust that we shall do all in our power to lessen your difficulties. May God in his infinite wisdom and mercy, bring great good out of this evil, to the glory of his grace, by teaching us all the lesson he would have us learn.

Ojibwas.

LETTERS FROM MR. AYER AT POKE-GUMA.

WRITING on the 4th of October, 1837, Mr. Ayer remarks on the—

Tendency of the Indians towards the Habits of civilized Life.

There is now a more general willingness among the Indians here to settle and educate their children than ever before. They see that those who are settled here are much improved in their circumstances; their children are comfortably clad and happy in school; and they have considerable produce from their fields: while they themselves have nothing at all, the rice being entirely cut off.

Our school is still prospering, though we have not as many regular scholars as we had one year ago. During a considerable part of the winter we shall not have more than seven or eight regular scholars, as two of the families here will be obliged to go farther south to kill deer. Five of our scholars read readily in Ojibwa, have gone through all the books lately published, and are making good proficiency in English. We had hoped to receive Luke's Gospel to serve as a reading book in school.

We have assisted in putting up a log house for the chief, who is a member of the church, and are now about completing two more, have promised to assist one or two others, but can give no further encouragement to any until a change takes place in our pecuniary concerns. Were not the cause of missions the cause of God, I should be almost disheartened at the present prospect for civilizing and christianizing these poor outcasts. We can scarcely hold out any inducement to them now to settle, as we

have not the means for aiding them to build, or to cultivate the ground to much extent. The Indian must have something tangible, something that he can see and feel, to induce him to let go his hold on long cherished habits and customs. The motives of the gospel have no more influence over him, in themselves considered, than over the deer that he follows in the chase.

The kind of aid they need, next to that of building and ploughing, is that which, while it does not draw upon the fund of charity to extend it, confers a favor both upon the giver and receiver. This is to purchase whatever they have to spare of the provision kind, such as sugar, corn, rice, etc.; also to purchase cedar bark for covering buildings, to employ the men in transporting our things from St. Peter's, and to labor in building, farming, etc., and pay them in goods at a small advance to cover transportation. By our aiding them in this way, they have become quite industrious, and manifest an increasing desire to get rid of their poverty and filth. The young women and girls now make, mend, and wash and iron after our manner, scrub their floors, knit stockings for themselves and their families. The men have learned how to build log houses, drive team, plough, hoe, and handle an American axe with some skill in cutting large trees, the size of which, two years ago, would have afforded them a sufficient reason why they should not meddle with them. They cut their wood and draw it to the door, so that the poor woman is no longer seen, loaded like an ass, bringing wood upon her back to keep her children and lordly husband warm.

Our present limited means will prevent our employing those settled by us as we have done, when they wish to purchase some necessary article; and we have some fears that, on this account, they will be strongly tempted to return to the Indian habit of begging, which has been entirely done away by our employing them to work. Since our residence here I think we have not given three dollars worth in goods and provisions to those settled by us, except to an old decrepit woman. In all our plans for benefitting the Indians we aim at their supporting themselves independent of us as soon as possible.

Religious Inquiry and Conversions.

On the 4th of January, three months subsequent to the date of the foregoing, Mr. Ayer writes—

By all located near us the Sabbath is strictly observed, and meetings both on the Sabbath and week days punctually attended. Our congregation has been small this winter, as about half of the people have been absent on account of the scarcity of food, there being no rice last fall. I presume there is not a more orderly congregation in New England than this. Ever since the little revival we enjoyed last winter, there has been marked attention to instruction, and the serious impressions then made on some minds have never been altogether effaced; but we hope in two or three cases have resulted in conversion.

Last summer a youth of sixteen, in the near prospect of appearing before God unpardoned, was awakened by a lively sense of his guilt and danger, and sought with much solicitude the pardon of his sins. He sought earnestly for religious instruction, and we trust that it was blessed to his salvation. At one time, thinking himself dying, he called each member of his family to his side, and exhorted them not to defer preparation for death to a dying hour; and declared his determination to serve God the remainder of life, should he recover. Contrary to our expectations he recovered, and is now, in our judgment, a regenerated soul. He leads in the devotions of his family, with the full consent of the father, and also prays frequently in religious meetings. He is grave beyond his years, and humble; is very studious, and if detained from school, comes in the evening to his teacher and recites his lessons.

For two months past there has been an universal attention to religious instruction, and an increased solemnity in our meetings. Christians have been humbled, and quickened; and we have some evidence that a few among the heathen have been turned to serve the living God. Four or five who were awakened last winter have been reawakened. Three of them give fair evidence of being new creatures in Christ. They belong to one family, of which the youth just mentioned is a member. Two others are indulging hopes in the pardoning mercy of God, but they do not afford clear evidence of the internal teachings of the Spirit. The father of the family just mentioned has been absent most of the winter hunting. At a full meeting on new-year's day, being here on a visit, he confessed himself a great sinner, and expressed a strong desire to be delivered from his guilt, and to obtain an interest in Christ. The mother, a few weeks

since, first expressed her resolution to serve God. An invitation had been given on the Sabbath to all who were determined to make the salvation of their souls their first and great business to attend a meeting in the evening in Mr. Seymour's room. This mother came in, bringing six of her children with her; the two oldest have been absent all winter with the father. She desired the pardon of her sins and the sins of her children more than any thing else. In accordance with our advice, on her return home, she reared the family altar, and ever since, morning and evening, has been heard the voice of prayer and praise in her dwelling. She appears very desirous that her pagan relations should come and listen to the word of God. Her mother, a pagan, came among us about ten days since, on a visit, was induced by her daughter to listen to the gospel, and is now, we think, earnestly seeking after truth, having renounced the *mitewi*. The others who have expressed a hope in Christ live consistent lives. Three other Indians have recently renounced the *mitewi*, or pagan system of religion, and listen with docility to pungent gospel truth.

The number of Indians denominated by the pagans, "Praying Indians," is seventeen adults, and about as many children. Of these eight are men and nine are women. Three of the men are united with the church, and we think that another is a Christian; also three women. Two other young women entertain hopes, but we have not sufficient evidence of the internal teaching of the Spirit to encourage them to hope. We trust that there is one Christian at least in each of the four families that are living in the houses we have aided them in erecting. The young man now building is a member of the church and the young woman to whom he is to be married is one for whom we entertain a hope.

Four of the seven married couple who are located here, are young people. The three men who have this winter renounced the *mitewi* wish to locate here permanently. They have come and thrown themselves upon us, saying, "We want to be and do as our friends already settled by you." But what can we say to them? Shall we tell them that we can assist no more at present; that they must wait an indefinite time, and possibly they will be helped? We might just as well say to them at once, go back to the service of sin; wallow in filth in your smoky wigwams; let your children also

grow up as ignorant of God and true enjoyment as the brutes that perish.

It is "now or never," as it regards the prosperity of this mission; and were we to follow the leadings of providence, we should at once conclude it expedient to make preparations to aid the Indians in putting up two or three more houses next summer, and assisting four or five more families in agriculture. There has been no period in the history of the Ojibwa mission, when there was so much encouragement to labor for the temporal and eternal welfare of the Indians, as here, at this time.

The exigency in which the mission is placed is owing to the want of adequate funds to enable the mission family to afford that help to Indian families which they need when they are turning from their life of wandering and hunting to settled and industrious habits. They need a few tools of one kind and another and a few seeds for planting, and to be taught how to use both. Without such aid as this, the obstacles in the way of the change seem insurmountable.

SHALL THE BOARD BE AT ONCE ENABLED TO SEND OUT THE WAITING MISSIONARIES, AND TO REVIVE THE SCHOOLS.

THE time has come to propose this inquiry. The season promises an abundant harvest to the husbandman. Commerce is again spreading her sails. Industry is beginning to find its reward. Prosperity appears to be returning to the country. God has also, in some measure, sanctified to his people the late painful visitation. The spirit of benevolence is believed to have gained in strength, more than it has lost in means. There is now far more of a willing mind in the christian community, than there was two years ago.

Moreover, upwards of thirty missionaries have waited a full year after they were ready to go forth to the heathen. Seven of these indeed have recently gone; but there are twenty-five remaining. These have all completed their preparatory studies, and become preachers of the gospel; and plead that their plans were laid to enter on their work a year ago, that they scarcely know what to do with themselves, that life is wearing away, and that the great harvest field, to which God has called them, is suffering for want of laborers. And all this, and much more, is true. Why, then, should these servants of Jesus Christ be detained another year? Why, any longer? Why not all be sent at once? A small—a very small—additional effort, to give or to collect the necessary funds, if made by many, would suffice.

How painful has been the intelligence from many of the missions, within the last few months, as a consequence of the reduced remittances mentioned in the appeal to the christian community a year ago. The printing establishment at Cape Palmas has been stopped; that at Smyrna has been reduced; that in Syria is comparatively idle; that among the Nesto-

rians has not yet been got into operation; the one at Madras, which ought to be large and powerful, has barely an existence; and those at the Sandwich Islands are lamentably cramped in their operations. In Western Africa, too, where life is so precarious and labor so valuable that we cannot afford to lose, a part of the schools have been discontinued, and the seminary reduced one third. In Greece, the permanent prosperity of the new and interesting station among the Spartans, has been endangered. A check has been given to the progress of education among the Nestorians. Among the Mahrattas, all the schools must have been swept away, but for the generous liberality of some English friends, which will save a part. The same is true among the Tamul people in South India. In Ceylon, it was necessary to dismiss five thousand children from the schools, and admit one class less into the seminary; and but for the unexpected and liberal donation of a thousand dollars from the government of the island, the evil must have been far greater. Hear one of the older missionaries speak on the occasion. "After my usual lessons," says he, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them as they went out, my heart failed me. O what an offering to Swamy!—*five thousand children!*" At the Sandwich Islands, it would seem that the seminary must have been reduced, and nearly or quite every scholar in the boarding schools dismissed; and thus the rearing up of native teachers and preachers, so urgently demanded by the circumstances of the people, been painfully retarded.

And all these desolations, and much more, exist in the missions at this very moment; and they will continue to exist, and perhaps increase, until the patrons of the Board rouse themselves fully to the consideration and remedy of the evil. Let but a fourth part of the effort be made, which was so nobly made at Hartford, in Connecticut, a year ago, and has since been followed by a remarkable outpouring of the Holy Spirit upon the donors and their families, and a new face would soon be put upon all the missions under the care of the Board, in Africa, Europe, Asia, America, and the islands of the sea.

It should be gratefully acknowledged, that the results above stated have not been owing to a falling off in the receipts of the Board. These have been nearly as great, thus far in the present year, as they were in the corresponding months of the last; and last year the receipts greatly exceeded those of the year before. But the rate in those of 1836, was no higher than it was in 1835; and those of 1835 rose but little above those of the previous year;—while the missions were necessarily and constantly advancing. The missions cannot remain stationary, and prosper. They must go forward, or retrograde. The present receipts are more than enough to sustain the missions as they

were in the former part of 1836. They are even sufficient to meet the expenses in their present reduced and crippled state. But they are not enough to liquidate the debt now of two years standing, to send forth the waiting missionaries, and restore the missions to their wonted efficiency. Urged on by the zeal, liberality, and pledges of the patrons of the Board, the Committee not only sent out nearly forty families during the latter half of the year 1836, but multiplied and enlarged the printing establishments, and encouraged the missions to render their free schools more efficient, and to establish or enlarge nine seminaries for educating native teachers and preachers of the gospel, providing them with buildings, libraries, and apparatus, together with board for the pupils, and the means of bringing into useful employment the persons educated at these seminaries. Add to this the losses, amounting perhaps to 12,000 dollars, in making remittances, owing to the late extraordinary derangement in the exchanges, and it will be seen why the Board, though so liberally patronised, needs more ample means.

Must the twenty-five clerical missionaries, now waiting, wait another year? And shall there be much longer delay in making more ample remittances to the several missions?

The case, with these statements, is respectfully referred to the piety and zeal of the patrons of the Board. Only let it be prayerfully considered. Let us do for the missionaries who have offered themselves for this self-denying service, and for those now in the field, what, in their circumstances, we should wish and might expect should be done for us. Especially let us sympathise with our gracious Lord, in his love for the perishing millions in heathenism, and do what we can to proclaim his salvation throughout the world.

MISSIONARY HOUSE.

It is probably known somewhat extensively, that the Board contemplate erecting a Missionary House, and that preparatory steps have been taken to effect the object. It may not be amiss to say a word to explain why such a work is undertaken at the present time.

In the first place, the erection of such a building has been in contemplation for many years, and is highly important to prevent the inconvenience and loss of frequently removing the Missionary Rooms, which has been, and probably will be unavoidable without it; to furnish more suitable accommodations for transacting the business of the Board, and the safe-keeping of documents and other property, than can be otherwise obtained; and to give the Board more of the appearance of stability and permanency in this city, than it now has. Similar reasons have long since induced the American Bible Society, the American Tract Society, and the American Sunday School Union to erect buildings for their accommodation at a much greater expense than the house for the Board will require. Two, at least, of the principal missionary societies in London have long since found it expedient to erect similar houses for the accommodation of their business.

2. No unnecessary expenditure will be made upon the building. A plain, durable, and convenient edifice will be erected, at the least possible cost. An eligible site has been purchased, and the contracts have been made, during the

existing depression in business, at such a rate as to reduce the whole expense some thousands of dollars below what it would have been, had the building been erected two years ago, and probably below what it would be, should it be erected two years hence. It will, therefore, be seen, that the present is a very favorable time for the work.

3. The cost of the land and the erection will be defrayed by applying a portion of the permanent fund of the Board to that purpose; a fund given on the condition that only the annual income accruing from it should be expended. Not a dollar which can be lawfully employed in sending forth missionaries, or liquidating the debt of the Board, will be applied to the contemplated building. It will, in short, be merely a change in the manner of investing a portion of the permanent funds, taking it from the banks, where it has heretofore been, and investing it where it will be at least equally secure, in the contemplated Missionary House.

The building is now in progress, and will probably be ready to be occupied within a year from this time.

LIBERAL DONATION AND OFFER.

A friend of the cause, residing in one of our interior towns, has given \$300 for the Ceylon schools, the greater part of which are known to have been suspended for want of funds. The same individual engages to repeat the donation each year for two years to come, making \$900 in all, provided one, two, or three persons will make up the like amount, for the same object, in the same space of time.

ANNUAL MEETING OF THE BOARD.

THE Twenty-ninth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Portland, Maine, on the second Wednesday (12th day) of September next, at ten o'clock, A. M.

Donations,

RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
New York, Praying so. in Mr. Hunt's chh.	
for <i>Wiseborn Folk</i> , Ceylon,	24 00
<i>Auburn and vic. N. Y.</i> by H. Ivison, Jr. Agent,	
Brutus, 1st presb. chh.	10 54
Cayuga, Presb. chh.	20 00
Elbridge, Mon. con.	6 60
Genoa, 2d presb. chh. to constitute Rev. DAVID MALIN an Hon. Mem. 50; 1st presb. chh. 7,65;	57 65
Hoimer, For miss. beyond Rocky m.	33 00
Lysander, Presb. chh.	82 37
Port Byron, 1st presb. chh.	28 00
Skaneateles,	19 50
South Butler,	3 63
Tully, Cong. chh.	10 00—271 29
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Falmouth, Mr. Hooker's so.	100 00
North Falmouth,	20 00

Provincetown,	1 00
	121 00
Ded. am't paid by aux. so. for printing,	48 37—72 63
<i>Berkshire co. Ms. Aux. So. R. Colton, Tr.</i>	
Egremont, W. Kanes,	5 00
Lanesboro', Mon. con.	8 70
New Marlboro', S. par.	7 00
Sandisfield,	20 00—40 70
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Acworth, Miss H. Ware,	3 50
Alstead, Gent. 6,25; la. 22; mon. con. 15,75;	44 00
Kenneb, Mon. con.	20 05
New Alstead, Mon. con.	18 00
Peterborough, Mon. con. in presb. so.	14 00
Surry, Mon. con.	6 43
Troy, do.	9 42
Winchester, Manual labor so. and la. sew. cir.	2 00
	117 40
Ded. expenses paid by aux. so.	1 50—115 90
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Hinesburgh, Fem. miss. so.	11 50
Westford, Chh. and so.	28 00
	39 50
Less c. note,	10 00—29 50
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Brown's Corner, For miss. to W. Indians, by Rev. A. C.	4 80
Gorham, Juv. sew. so.	12 00
North Yarmouth, La. 2d par. 21; gent. 11,50; mon. con. 12,73;	45 23
Paris, S. Moree,	10 06
Portland, La.	48 50
Scarborough, 1st par. mon. con.	35 90
Westbrook, Mon. con. and coll. 1st so.	13 79—170 22
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury, La.	16 50
Newbury, Mon. con. in Mr. Withington's so.	43 13
Newburyport, Mon. con. in Mr. Stearns's so. 45; Dr. Dana's so. 13;	58 00—117 63
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Brookfield, Gent.	16 87
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
Norwalk, An aged female,	5 00
<i>Geneva and vic. N. Y.</i> by C. A. Cook, Agent,	
Clyde, 1st presb. chh.	150 10
Geneva, Fem. miss. so. 56; L. Jewitt, 10; P. R. 5; G. W. 5;	76 00
Gorham, Presb. chh.	6 00
Guilford,	4 00
Norwich, BENJAMIN CHAPMAN, which constitutes him an Hon. Mem. 100; Miss L. H. Williams, 50; T. Enos, 20; coll. and mon. con. 61,07;	231 07
Oxford, Mon. con.	15 16
Penn Yan, Aux. so.	42 00
Plymouth, Doct. SELDEN, by request of his dec'd daughter, (which and prev. dona. constitutes him an Hon. Mem.) 80;	
Mr S. I;	81 00
Pulney, 1st presb. chh.	16 00
Sherburne, J. Lathrop, 10; coll. 30,09; fem. soc. cir. 13;	53 09
Smyrna, Coll. 38,54; I. Foote, Jr. 10;	48 54
South New Berlin, Mon. con. 9,82; D. Bellows, 20; E. S. H. 5;	34 82—757 78
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, Gent. 9,69; la. 11,61; mon. con. 6,96;	28 26
Canaan, Rev. Mr. Conant,	2 00
Groton, Mon. con.	5 00
Hanover East, do.	26 00
Hanover Plain and Dartmouth, Coll. mon. con.	100 00
Haverhill, Mon. con.	33 58
Lebanon, do.	80 00
Littleton, do.	52 53

Orford East, do.	32 29	Weymouth, N. par. gent. 55,25;	
Piermont, do.	15 90	mon. con. 15;	70 25—457 29
Wentworth, do. 7,25; indiv. 10;	17 25	Rockingham co. N. H. Confer. of chhs.	
	391 91	J. Boardman, Tr.	
Ded. dis. on uncur. money,	75—391 16	Atkinson, Chh.	9 41
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		Candia, Cong. chh. and so. (of	
Catskill, O. Day,	400 00	which by Mrs. M. Patten, fr.	
Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.		estate of a dec'd sister, 10.) to	
Middletown, 1st so. gent. 56,50; la. 58,87;		constitute Mrs. Louisa R. Rus-	
S. so. 55; Middlefield, La. 17;	187 37	SELL an Hon. Mem.	100 14
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		Deerfield, Mon. con. in cong. so.	
Woolwich, Mon. con.	10 95	26,65; la. 15,08;	41 73
Lowell and vic. Ms. Char. asso. W. Davidson, Tr.		Derry, Chh.	130 00
Dracut, Evang. cong. so.	4 00	East Chester, Cong. chh.	71 75
Lowell, 1st cong. chh. and so.		Kingston, Chh.	7 50
mon. con.	63 58—67 58	Londonderry, Mon. con. 32,17;	
Middlesex Asso. Ct. S. M. Pratt, Tr.		gent. 21,50; la. 16,72;	70 39
Westbrook, Cong. chh. mon. con.	37 06	Plaistow, Chh.	11 25
Middlesex South Confer. of chhs. Ms.		Raymond, Cong. chh.	20 73
P. Johnson, Tr.		Stratham, Chh.	22 00
Holliston, Mon. con.	27 31	West Chester, Presb. chh.	34 16
Sherburne, do.	14 23—41 54		519 06
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.		Ded. bad note,	1 75—517 31
New Haven, Centre chh. and cong. 400;		Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
mon. con. in 1st and united so. 15,91;		West Rutland, Sutherland Falls, Cong. so.	10 00
do. in 3d chh. 8,58; do. in Yale coll.		Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
7,50; African chh. 2,50; Mrs. G. Day,		Alton, By R. C. G. S.	2 10
for Ceylon miss. 3; for Sandw. Isl.		Gilmanton, A friend, 1; Centre,	
fem. sch. 2; less dis. 65c.	438 84	mon. con. 12,62; sab. sch. mon.	
New London and vic. Ct. Aux. So. C. Chew, Tr.		con. for chil. at Sandw. Isl. 7,29;	21 11
New London, T. W. Williams,	1,000 00	Meredith Bridge, Mon. con. 15;	
New York City and Brooklyn, Aux. So.		sub. 2;	17 00
W. W. Chester, Tr.		Rochester, Mon. con. 25,59;	
(Of which fr. Mrs. M. Clark, for Rich-		contrib. 12,07;	37 66
ard W. Clark and David H. Clark,		Sanbornton, Sub. 20,39; mon. con.	
Ceylon, 40; fr. A. Lane, for Sandw.		12,78;	33 17
Isl. 10; fr. M. O. Halstead, to consti-		Tamworth, Mon. con.	9 33
tute Rev. WILLIAM BRADLEY an Hon.		Tuftsborough, N. B.	1 00
Mem. 100.)	1,168 83	Wakefield, Mon. con. 5; coll. 1,75;	6 75
Old Colony Association, Ms. H. Coggeshall, Tr.		Wolborough, Mon. con.	10 00
Fairhaven, By Rev. Mr. Gould,	104 50	Contrib. at ann. meeting of aux.	
Middleborough, By Rev. Mr.		so. 24,53; av. of jew. 1,50;	26 03—164 15
Putnam,	115 71	Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
New Bedford, North cong. chh.		Berkley, Miss. so. 14,30; mon.	
107,50; Trinitarian chh. 100;		con. 4;	18 30
1st chh. Head of River, 20;	227 50	Fall River,	240 00
North Rochester, By Rev. I.		Freetown, Miss. so.	8 00
Briggs,	6 00	Middleboro' and T. Precinct,	
Rochester, Mattapoissett, La. 48;		Miss. so. 26,77; mon. con. 5;	31 77
1st par. 30; Sippican, la. 17;	95 00	Norton, Mon. con.	57 48
	548 71	Seekonk, La. 19,25; bible class, 3;	22 25
Ded. expenses paid by aux. so.	1 21—547 50	Taunton, Mr. Malthy's so.	87 03—464 83
Oneida co. N. Y. Aux. So. A. Thomas, Tr.		Valley of the Mississippi, Aux. So.	
Annsville, Mon. con. in 1st		W. T. Truman, Tr.	
presb. so.	1 50	Western Reserve aux. so.	
Berkshire, Mon. con.	20 00	Erie co. Sandusky city, La. 5; Lucas co.	
Camden, Presb. chh. 9,07; fem.		Manhattan, 10,50; L. P. W. 3; Mau-	
miss. so. 23;	32 07	mee city, 10,41; Toledo, 1,25; Portage	
Clinton, Cong. chh. 209; O. Grid-		co. Akron, 1st cong. chh. 30; Aurora,	
ley, 50;	259 00	8; Garrettsville, 2; Hudson, G. Ve-	
Rome, 1st presb. so. 59,17; mon.		der, 25; W. R. college, mon. con.	
con. 5,95; J. W. Bloomfield, to		13,52; Tallmadge, Chil. of mater.	
constitute Rev. DEXTER CLARY		asso. for Jeridiah C. Parmelee, Cey-	
an Hon. Mem. 60;	125 12	lon, 20; Trumbull co. Hartford, Con-	
Sidney Plains, A balance,	5 00	trib. 10,08; S. H. 3; Johnson, 6; War-	
Utica, Cleecker-st. chh.	146 16	ren, Fem. benev. so. 30,25; mon. con.	
Warren, Mon. con.	5 00	20,75; Wood co. Perrysburg, 19,52;	
Whitesboro', Presb. so. 75; mon.		Mrs. E. Smith, 25;	243 28
con. 16;	91 00	Washington co. N. Y. Aux. So.	
	684 85	M. Freeman, Tr.	21 50
Ded. c. note, 2; dis. 3,27;	5 27—679 58	Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	
Palentine Miss. So. Ms. E. Alden, Tr.		Worcester, Mon. con. in Calvinist chh.	192 88
Abington, 1st par. La. 50,17; 3d			
par. gent. 20,07; la. 21,05;	91 29	Total from the above sources,	\$8,663 17
Braintree and Weymouth, Mon.			
con. in united so. 70,66; la. 26,20;	96 86	VARIOUS COLLECTIONS AND DONATIONS.	
Bridgewater, Mon. con. in Trin. so.	10 00	A friend to the cause,	300 00
Middleborough, N. par. Gent. and		Acworth, N. H. Mon. con.	3 09
la. 16,22; a friend, 1;	17 22	Albany, Me. Mon. con.	15 00
North Bridgewater, La. 29,43; 1st		Albany, N. Y. 4th presb. chh.	50 00
par. gent. 7,37; S. par. mon.		Alexandria, D. C. Family mite so. for Alex-	
con. 25;	61 80	ander Perry, Ceylon,	20 00
Quincy, Evang. so. gent. and la.	15 25	Amherst, Ms. Miss. so. in collegio,	106 00
Randolph, 1st par. Gent. 46,75;		Andover, Ms. N. par. sab. sch. miss. so. for	
la. 37,54;	84 29	Jesse Page, Ceylon,	20 00
Scituate, Evang. so. la.	10 33	Annapolis, Md. Dr. Ridout,	10 00

<i>Bath</i> , Me. United mon. con.	70 00	<i>Princeton</i> , N. J. Mrs. G. M. McLean, for	30 00
<i>Bethlehem</i> , N. Y. Cong. 35,80; presb. chh. 7,60;	43 40	sch. in Ceylon,	10 00
<i>Boardman</i> , O. Cong. chh.	10 00	<i>Reading</i> , S. par. Ms. R. Parker,	10 00
<i>Boston</i> , Ms. Rev. A. Bullard, 10; Miss		<i>Roxbury</i> , Ms. Eliot chh. and cong. 20,69;	
Wood's class in Bowdoin-st. sab. sch. 5;	15 00	E. H. K. 1;	21 69
<i>Brookline</i> , Ms. Kingsbury sew. so.	15 00	<i>Southold</i> , U. C., E. D. Johnston,	15 00
<i>Canada</i> , A friend,	100 00	<i>Stillwater</i> , N. Y. Presb. chh. mon. con.	25 00
<i>Castine</i> , Me. Gent. asso. 61,20; la. asso. 36,70;	97 90	<i>St. Johnsbury</i> , Vt. E. and T. Fairbanks & Co.	72 00
<i>Chicago</i> , Ill. Presb. chh. 100; less. dis. 3,82;	96 18	<i>Troy</i> , N. Y. 1st presb. chh. 438,52; 2d st.	
<i>Draper's Valley</i> , Va. Wythe and Montgome-		presb. chh. E. Wickes, to constitute	
ry aux. so. 11,50; Miss S. McGavock, 10;	21 50	WILLIAM D. SNODGRASS, D. D. and VAN	
<i>Emmetsburgh</i> , Pa. D. Gamble, 10; J. With-		WYCK WICKES Hon. Mem. 150;	588 52
erow, 10; M. Witherow, 10; R. S. Grier,		<i>Turner</i> , Me. Contrib. 11; Mr. H. 3;	14 00
7,50; E. H. 5; S. H. 5; I. B. 5; J. S. 3;		<i>Underhill</i> , Vt. Rev. S. Kingsley,	50 00
Mrs. McK. 2; Mrs. H. 1;	58 50	<i>Walden</i> , N. Y. Mon. con.	16 40
<i>Erie</i> , Pa. Mon. con. in presb. chh. 50; G. J. 2;	52 00	<i>Walnut Hills</i> , O. Miss MARIA OVERAKER,	
<i>Florida</i> , Maj. Loomis, U. S. A.	38 00	which constitutes her an Hon. Mem.	412 00
<i>Fort Covington</i> , N. Y. Fem. asso.	14 50	<i>Walton</i> , N. Y. 1st presb. chh. 22,26; fem.	
<i>Framingham</i> , Ms. La. miss. so.	18 53	benev. so. 11,60;	33 86
<i>Georgia</i> , Vt. La. so. 11,75; Polly Blatchley,		<i>Warren</i> , Me. Mon. con.	22 85
(of which for sch. in S. India, 3;) 7,50;		<i>Waterford</i> , Me. do.	17 68
R. B. 1;	20 25	<i>Waterford</i> , Vt. Cong. chh. and indiv.	33 00
<i>Glens Falls</i> , N. Y. Presb. chh. mon. con. 20;		<i>West Fayette</i> , N. Y. Rev. Mr. S, a balance,	50
Mrs. E. B. Scovill, 10;	30 00	<i>West Hampton</i> , N. Y. Cong.	14 69
<i>Gloucester</i> , Sandy Bay, Ms. Miss. sew. cir.		<i>West Point</i> , N. Y. Mrs. Ford,	3 00
for fem. sch. in Maui,	20 00	<i>Winchester</i> , W. Ten. Mon. con. to consti-	
<i>Grafton</i> , Vt. Cong. so. coll. 35; mon. con.		tute Rev. ARCHIBALD J. STEELE of	
25; J. Barret, 10;	70 00	Franklin co., Rev. AARON ALEXANDER,	
<i>Granby</i> , N. Y. Mon. con.	7 78	and Rev. JOHN BELL of Lincoln co. Hon.	
<i>Gustavus</i> , O. Cong. chh.	5 25	Mem.	150 00
<i>Halifax</i> , Ms. Mon. con.	4 75	<i>Windham</i> , Vt. Mon. con.	50 00
<i>Hallowell</i> , Me. Mrs. E. Bond, for fem. sem.		<i>Windsor</i> , N. Y. 2d presb. chh. mon. con.	20 00
at Maui, to constitute Rev. JONATHAN S.	50 00	<i>Winthrop</i> , Me. Mon. con. in cong. so.	23 00
GREEN an Hon. Mem.		<i>Wiscasset</i> , Me. Fem. miss. asso.	17 50
<i>Ithaca</i> , N. Y. 1st presb. chh. mon. con. 51,80;		<i>Unknown</i> , Friends,	100 00
sab. sch. 27,12; la. sew. so. 172,69; A.			\$13,597 25
St. John, to constitute Miss ISABELLA			
ST. JOHN an Hon. Mem. 100; Eddyville			
juv. so. 1,50; other coll. 294,35;	647 46		
<i>Kennebunkport</i> , Me. S. chh. mon. con. 17;			
la. asso. 26,42;	43 42		
<i>Levinston Falls</i> , Me. A friend,	5 00		
<i>Madison</i> , N. Y., J. L. Riggs, for Rev. E.			
Riggs, Greece,	12 00		
<i>Malden</i> , N. Y. Mrs. M. Isham, (which and			
prev. dona. constitute SHERMAN C. LORD			
of Marlboro', Ct. an Hon. Mem.)	50 00		
<i>Marblehead</i> , Ms. Mon. con.	20 00		
<i>Marshfield</i> , Ms. A. Ames,	10 00		
<i>Matteawan</i> , N. Y. Presb. chh.	50 00		
<i>Mendham</i> , N. J. Presb. chh. 20; less. dis. 2;	18 00		
<i>Merriden</i> , N. H. Mon. con. K. U. Acad.	24 00		
<i>Methuen</i> , Ms. Miss E. Austin, dec'd,	10 00		
<i>Milledgeville</i> , Ga. H. Mead,	25 00		
<i>Milwaukee</i> , W. Ter. 1st presb. chh.	20 00		
<i>Moriches</i> , N. Y. Presb. chh.	7 89		
<i>Mouth of Yellow Creek</i> , O. J. Forbes,	3 84		
<i>Natchez</i> , Missi. Mon. con. in presb. chh.	10 00		
<i>Newark</i> , N. J. 1st presb. chh. 304,44; sab.			
sch. in 1st presb. chh. for Ansel D. Eddy,	334 44		
Ceylon, 20; A. Nichols, 10;			
<i>Newburgh</i> , N. Y. Coll. in presb. chh. 20,17;	30 17		
a friend, 10;			
<i>New Castle</i> , Del. S. E. and M. for tract and			
bible distrib. by Mr. Winslow, Madras,	15 00		
<i>New Castle Presbytery</i> , Cong. of Head of			
Christiana and White Clay Creek, for Mr.			
Schneider, Broosa,	35 00		
<i>New Haven</i> , Ct. N. Atwater, 5; F. Atwater, 5;	10 00		
<i>New Ipswich</i> , N. H. Mrs. Johnson,	8 47		
<i>New Windsor</i> , N. Y. Presb. chh.	36 35		
<i>New York city</i> , W. C. R. 3d pay. for two			
children in Ceylon, 40; a friend, 10; do. 5;	67 50		
Mrs. C. D. 2,50; a lady, 5; I. L. 5;			
<i>Northampton</i> , Ms. Mrs. S. Stoddard, for fem.			
sch. at Maui,	5 00		
<i>Normick</i> , Vt. Mater. asso. and juv. asso.	17 56		
<i>Orcell</i> , Vt. Juv. benev. so. for Philip Henry			
Morris, Ceylon,	10 00		
<i>Orcell</i> , O. Av. of potato field,	5 00		
<i>Otisco</i> , N. Y. Cong. chh.	11 00		
<i>Ottowa</i> , Ill. Presb. chh.	12 56		
<i>Paterson</i> , N. J. Presb. chh. coll. 47; free			
sch. coll. 10;	57 00		
<i>Perth Amboy</i> , N. J. Mr. Woodbridge,	5 00		
<i>Plainfield</i> , N. J. Presb. chh. 175; less dis. 1;	174 00		
<i>Portsmouth</i> , N. H. Juv. miss. so. for Harriet			
Putnam, Ceylon,	20 00		

LEGACIES.

<i>Hartford</i> , Ct. Thomas Tileston, by Seth	
Terry, Ex'r,	120 00
<i>Newburyport</i> , Ms. Miss Elizabeth Friend,	
by Miss Mary D. Hodge, Ex'r, (prev.	
rec'd, 1,326,99;)	6 80
	\$126 80

Amount of donations and legacies acknowledged in the preceding lists, \$13,724 05. Total from August 1st, to June 30th, \$209,186 89.

DONATIONS IN CLOTHING, &c.

<i>Acworth</i> , N. H., A bundle, fr. a friend.	
<i>Athol</i> , Ms. A box and two half barrels, for	
Mr. Seymour, Pokeguma.	
<i>Bridgeport</i> , Ct. A chest, fr. friends, for Mr.	
Armstrong, Sandw. Isl.	
<i>Cooperstown</i> , N. Y., A box, fr. la. miss. so.	
for Tuscarora miss.	63 39
<i>Geneva</i> , N. Y., A box, fr. fem. miss. so.	133 92
<i>New Alstead</i> , N. H., A box,	20 00
<i>New York city</i> , A barrel, fr. friends, for Mr.	
Parker, Sandw. Isl.; a barrel, for Mr.	
Knapp, do.; a box, for Mr. Hitchcock, do.;	
Memoirs of J. B. Taylor, 6 cop. fr. Rev.	
S. S. Jocelyn.	
<i>Paris</i> , N. Y., A barrel, for Mr. Cope,	
Mudra.	
<i>Petersham</i> , Ms. A half barrel, fr. la. benev.	
so. for Mrs. Seymour, Pokeguma,	23 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands
Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, etc.
Fulled cloth, and domestic cottons of all kinds.

THE
MISSIONARY HERALD.

VOL. XXXIV.

SEPTEMBER, 1838.

No. 9.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

School of the Persian Prince—English Residents.

THE prince mentioned below was mentioned at p. 251, of the last volume, and p. 81 of the present. The reports, of which he entertained so favorable an opinion, were the "Permanent Temperance Documents," published by the American Temperance Society.

Nov. 1, 1837. Prince Malek Kassen Meerza, who visited us about a year ago, arrived at Ooroomiah again on a visit. His school of about a dozen scholars, and his teacher, an Armenian deacon, who learned our language in India, have accompanied him. The prince himself and his school are studying the English language and the elements of an English education; and they appear to be succeeding very well.

3. Received the following note from the above named teacher of the prince, dated Ooroomiah, November, 1837.

Rev. and Dear Sir,—His royal highness, Malek Kassen Meerza, (who at the first sight of the copy of your Temperance Reports deemed it worthy of being fuel for the fire,) is, at present, so much pleased with the highly beneficial instruction contained in it, that he orders me this morning to lecture the first class in my school in that most excellent book. Should you, therefore, kindly spare five copies of it, you will greatly oblige an affectionate friend of the temperance cause, who will make his best efforts to promote its interest; and remains, with sentiments of respect,

Yours very obediently,

M. D. TALIAFINE.

I sent the teacher the only copy of the Permanent Temperance Documents which I had by me. The case of the prince is interesting in this connection, as, in becoming acquainted with irreligious Europeans, he had become addicted to the excessive use of strong drink, and had nearly ruined his health. A few months since our excellent friend, Dr. Riach, was called to prescribe for him at Tabreez; and his prescription was total abstinence from the use of all intoxicating liquors. Dr. Riach accompanied this prescription with a faithful lecture on the subject; and the prince has, since that time, entirely broken off from the use of strong drink. We hope his reformation will prove permanent. A return to his cups would soon ruin him, and destroy the beneficial and extensive influence which we trust Providence designs him to exert in meliorating the condition of his country.

This afternoon the teacher and the school of the prince called to visit our Nestorian boarding-school. I have now a much more favorable impression of the prince's undertaking, than I had previously dared to entertain. His scholars united to-day with classes in our school, in some of the recitations, and they appeared to be making very encouraging progress. It was very gratifying to witness the haughty Mohammedans, young khans among others, forgetting their prejudices in the emulation of study, and voluntarily taking their places in the same classes with the despised native Christians.

4. The prince sent inviting me to call and see him. I visited him, accompanied by Messrs. Merrick and Stocking. He received us with the utmost kindness and familiarity. He has made surprising progress in learning English since I last saw him. For our entertainment he

called for a volume of the Permanent Temperance Documents, and read a part of the first page, and translated it into Persian. He declared his intention of translating the whole volume and presenting it to the king, who is his nephew. I hope, at least, that in using the volume as a text-book, he may find it a means of keeping him from relapsing into his former intemperate habits. This prince is obviously a very talented man, and he seems truly desirous to become intelligent and benefit his countrymen. His teacher informs me, that he remits the taxes of those individuals in his villages who are disposed to send their sons to school. After a familiar conversation of about two hours with the prince, we took our leave.

6. We have just commenced an evening exercise for learning languages, in which all the natives in our families, and the members of our school who study English, and all but one of the members of our mission, are engaged. Each individual prepares a sentence,—the Nestorians in English and we in their language. These sentences are repeated from memory, and presented in writing when we meet; after which some time is spent in mutual extempore efforts in conversation. This exercise is invaluable to aid us and the Nestorians in the acquisition of languages which we mutually find difficult. It is also highly beneficial to them, in awakening and exercising their dormant intellects in the composition of sentences; while at the same time it affords them an agreeable employment, and saves them from idleness and vice during their long autumn and winter evenings.

7. An English officer, Major W., who is spending a few months at Ooroomiah, drilling troops, dined with us. We have reason to hope and believe that this officer has recently passed from death unto life. He spent the first week after his arrival here in my family, no comfortable lodgings having been provided for him elsewhere. He then appeared to cherish great respect for religion; but it was not until a few days after he took lodgings in another house, that he expressed to us the joy and peace which were then for the first time springing up in his soul, from the hope of having found the pearl of great price. It is most affecting and delightful to witness the striking resemblance between his views and feelings and those of the young convert in American revivals. His serious concern now is, that he may devote himself entirely to the service of God, and be made instru-

mental of turning others to righteousness. These are precious mercy drops in this dark and dreary land. And we long to behold such changes among the perishing Nestorians around us. It is matter of devout thankfulness to God, that of the English residents in this country, several are devoted Christians, who delight to aid us by their influence, their counsels, and their prayers, while all seem very favorably disposed toward our work.

Further Intercourse with the Prince.

8. This afternoon prince Malek Kassen Meerza and his mollah visited our school. Both expressed themselves highly gratified with the performances of the scholars. The prince addressed them and exhorted them to proceed diligently with their studies, enumerating the many advantages which they would reap from education. The scholars appeared much interested and encouraged from his remarks.

After visiting the school, the prince dined with us and spent the evening. We held our evening exercise in both languages, as usual; and at his request, he also took part in it, repeating in his turn simple English sentences. Some of the sentences presented by the Nestorians were quite oriental in their character, and highly complimentary to the prince. I will state one. A delightful rain had just fallen, an object most welcome in Persia, after the entire absence of it for many months, during the warm part of the year. And in allusion to this, priest John, the teacher of our school, constructed the following sentence, viz. "We believe that the footsteps of his royal highness, Malek Kassen Meerza, to this province, are viewed propitiously by heaven, and that the event is accordingly signalized by this most welcome and plentiful fall of rain." The prince expressed himself highly delighted with this plan of learning languages, and declared his intention of introducing it immediately into his own school.

9. The teacher of the prince called at my study. The Nestorian priests, our translators, ascertaining that he had resided in India, made inquiries of him respecting the Syrian Christians in that country. He had seen these Christians, and could give the desired information. And when the priests learned that all the Syrian Christians in India are of the Jacobite sect, they expressed much regret that Mar Yohanna had recently addressed them a letter for the purpose of

cultivating their acquaintance. The most bitter hostility has, from time immemorial, existed between the Nestorians and the Jacobites. The latter are monophysites, holding to but one nature in Christ, which is the most important circumstance of difference. The Jacobites are also much less simple and evangelical in their religious practices, than the Nestorians. While the Nestorians cherish the most utter abhorrence of the use of images and pictures in churches, the Jacobites are as much devoted to image-worship as are the Armenians, or the Roman Catholics.

10. The prince, Malek Kussen Meerza, invited the members of our mission to dine with him. Our ladies were also invited; but they excused themselves from complying with the invitation, on the ground that the wife of the prince was not to be present. It is well that the ladies had so reasonable an excuse; as their compliance with the invitation, under any circumstances, might have been regarded as highly indecorous by the people of this city, who have seen little of Europeans, and know little of their manners. Mohammedan prejudice and custom exclude females from the presence of men at all social entertainments.

The dinner of the prince was prepared entirely in European style. It was liberal, though not extravagant. In the evening, we were entertained by the members of his school, with an exercise in language, just introduced and copied from the one which the prince witnessed, when he dined with us. It was truly gratifying to hear his scholars utter, in modest accents, their very well composed sentences in our own language.

The prince remarked freely in reference to our missionary work. He highly approved of it, and expressed his belief, that we are in no danger of being molested, while we shall direct our attention and efforts mainly to the Nestorians, and not attack the Mohammedan religion. He spoke candidly and as a friend. While he has no longer much attachment to the Mohammedan system himself, he well understands, and he fully apprized us, that the time has not yet come to attack the system openly, in this country.

In the course of the evening, the subject of the manufacture of sugar from the beet was introduced. The prince stated that he had tried the experiment on a small scale, but being unacquainted with the process, he did not succeed well. He requested us to procure for

him some treatise on the subject, declaring his intention of renewing the experiment. The beet, of a superior kind, is very abundant in this part of Persia, and the successful manufacture of sugar from it would be invaluable to the interests of the country.

12. I preached this afternoon to our school and the members of our families, about fifty in all, on the subject of the new birth, as presented in the third chapter of John. The Nestorian ecclesiastics who live with us seem to have a correct speculative knowledge of this subject; and all to-day were very attentive. But it is affecting to witness their want of hearts to feel their own personal interest in this subject. They hold the truth in unrighteousness; and while they admit its importance in general, they are slow to learn to make personal application of it. The Spirit of the Lord alone can bring them to a saving knowledge of the gospel.

17. The prince sent word to me, that, as he is soon to leave Ooroomiah, he would be happy to come and dine with us, and spend the evening. He came and conducted himself as usual, with great familiarity and propriety. Since dining with me before, he had once visited and dined with Doct. Grant. His intelligence and his simple use of our language render his conversation particularly interesting. He has, for several days, been importuning Mr. Merrick to return with him to his residence, about one hundred miles distant from Ooroomiah, and become his teacher. Mr. Merrick has concluded to accept the invitation. At the prince's urgent request, during his visit here, Mr. Stocking has spent an hour each day in teaching him English. Mr. Merrick will board at his table, and at all times have ready access to him and his scholars; and we hope that by the blessing of God he may be instrumental of much good to the prince and his people.

Popular Ignorance—Prevalence of Intemperance.

Dec. 8. In addition to my work, in the translation of parts of the Scriptures, I am at present engaged also in the translation of Peter Parley's Geography, and Colburn's First Lessons in arithmetic; from all of which we prepare reading lessons on cards for our schools. Mrs. Grant is preparing a series of maps, and Mr. Stocking, with the aid of his teacher, prepares sets of questions, to accompany the lessons in geography. I

am often amused, by the inquiries of my translators, while engaged in the translation of the geography. One day, they soberly inquired of me whether Peter Parley is not one of the American saints; stating that, as they thought, such boundless knowledge as his book displays could be possessed by no mortal less than a saint; and they were quite surprised, when I informed them that the author of this book is not only not canonized, but is still living, and is not yet a very old man. I embraced the occasion to explain to my translators that the Christians in America, from which we came, unlike Christians in Asia, have no patron saints; and they were satisfied, when I referred them to the words of our Lord, "Call no man father, upon the earth; for one is your father, which is in heaven; neither be ye called masters, for one is your master, even Christ."

9. To-day, in translating from Peter Parley's geography, we met with the following statement, "The white bear is found only in North America." Priest Dunkee declared the statement erroneous, and said that he had himself seen white bears in the Koordish mountains. I have made inquiries of several others on the subject, who testify that the white bear does exist in the Koordish mountains, though the brown bear is much the most common there.

11. We visited the Nestorian, from whom we received an invitation a few days ago. His entertainment was very cleanly and abundant; and his gratification and that of his family, in receiving a visit from us, was indescribable. In the course of our conversation, our host inquired of me whether it is a fact, that there are mountains in the new world which discharge fire from their tops. He said the reason of his making this inquiry was, that his little son, who attended our boarding-school, had informed him that one of his lessons contained such an account. The boy had obtained his information in reading school-cards, prepared from the above named geography. It is delightful to witness elementary knowledge thus beginning to work its way, like the silent leaven, among this ignorant, degraded people. Our host was much gratified and astonished with the account of volcanoes which I took occasion to give him; and he seemed much pleased with the prospect of his son's being instructed on such subjects.

18. Priest Dunkee, one of our translators, requested a Bible to keep at his house, which is near us in the city, stating that many Nestorians are accustomed

to come to him often and request him to instruct them from the word of God. May that Bible become the sword of the Spirit in his hands.

20. A great quantity of wine has been made in this province during the past season; and the consequence is, that there is, at this time, the most appalling prevalence of intemperance. Our translators expressed to me to-day their deep regret at the prevalence of this evil among their people. I doubt not that they spoke sincerely; for they drink very little wine. I told them that I supposed many of their people were better pleased with all the evils which strong drink is bringing upon them, than with our practice of abstaining from alcohol. "There is no man of sense," said priest Dunkee, "who will not heartily approve of your practice." "But we have many men," replied priest Abraham, "who, if an angel were to descend from heaven and preach to them, would not abandon their cups."

Intemperance is a mighty evil, among the Nestorians of this country. It is said to be less prevalent among the people back in the mountains, where the vine is little cultivated.

EXTRACTS FROM THE JOURNAL OF DOCT. GRANT.

PORTIONS of Doct. Grant's journal during the months of June, July, and August, 1837, were inserted at page 298 of the last number. Those portions given below were written in December following.

A Wedding Party at Gavalan—Conversation with a Koord.

December 5, 1837. Set out this morning for Gavalan and Salmas, accompanied by Mr. Stocking. The snow has been lying several inches thick upon the plain for ten days past, and we found our ride cold and the roads bad for the first twelve or fourteen miles. As we entered the narrow part of the plain, that extends up to Gavalan, we saw shepherds tending their flocks, and farmers ploughing their fields. The roads were dry and smooth, and not a particle of snow was to be seen upon the low lands, though the adjacent mountains were clad in winter apparel. About six miles from Gavalan we passed the wedding party. The bishop who galoped on with us showed a slight wound upon his hand, which he received in encounter this morning. To his credit it was received,

as he said, while he was interposing his cane to save the head of one of the ruffians who had made an assault upon them to obtain money.

As we reached the village some time before the bride, we were welcomed with a part of the honors intended for her. Some scores of the villagers and the wedding guests came out to meet us with music and the firing of guns, holding out bowls of wine and crying, "Welcome, welcome." Having been ushered into the large guest-chamber, a wholesome repast of bread, butter, milk, and honey, was spread before us. We had little more than refreshed ourselves, when the cry was heard, "Behold the bride cometh, go ye out to meet her." The whole village was instantly in motion. We took our station upon the flat roof near the gate, where the bridegroom was standing with his companions, who were known by a tuft of variegated feathers worn in their caps. A bowl of red wine was held before the bridegroom, and as the bride drew near, he was plied with frequent potations; while at each draught the "friends of the bridegroom" shouted at the top of their voices.

In the mean time the bride approached, riding upon a led horse, amid the din of martial music, the shouts of the multitude, and the roar of musketry. Girls decked in gaudy attire danced before her, and raisins were thrown upon her in great profusion. She approached within ten yards of her intended husband, when he took a couple of apples from a frame that stood near, covered with fruits and trinkets to indicate abundance, and threw them at her head. They passed over and were caught by her attendants. He next threw two boiled eggs in the same manner, and with no better success. The bride who had been all the while concealed under a scarlet silk robe now moved off to one of the neighbors where she was to remain a guest until the consummation of the marriage ceremony.

The wedding party then entered the house, and seated themselves in two rows round the room. A table, or rather a cloth, loaded with food, was spread before them in the eastern style, each one helping himself with his hands to whatever suited him best. The merry bowl was passed rapidly around, and the wine quaffed in no measured quantities. The bishop, foreseeing the scene that would follow, very kindly suggested that we should retire to another room, where we might avoid the noise and confusion of this. But wishing to see the people under all circumstances where we might

learn more of their real character and condition, we retained our seats in a retired corner. The food and carpets were ere long removed, and the confusion of voices was drowned by the deafening sound of the clarion and two large drums, which were now introduced as accompaniments of the rude dance which soon commenced. A few of the company jumped about in the middle of the room, without apparent order; while more than thirty danced round in a circle—the man with a grey beard, and the girl of fifteen joining hand in hand.

While this scene was passing, a Koord entered and seated himself by our side. I recognized him as belonging to one of the wandering tribes and immediately entered into conversation. As his remarks may throw some light upon the character and habits of these barbarians, I will relate them in the connection in which they were made. Similar statements have frequently been made by other Koords and confirmed by the Nestorians and Persians.

Myself. Where do you live?

Koord. In black tents. We are Kou-chee Koords.

M. What is your occupation?

Bishop. You need not ask him. I will tell you. They are thieves.

M. Is that true, Koord?

K. Yes, it is true. We steal whenever we can.

M. Do you kill people too?

K. When we meet a man that we wish to rob, if we prove the strongest, we kill him. If he proves the strongest, he kills us.

M. But suppose he offers no resistance when you attempt to rob him?

K. If he have much property we would kill him to prevent his making us trouble. If he had not much we would let him go.

B. Yes, after you had whipped him well.

M. Suppose you meet a poor man who had nothing but his clothes, what would you do? Would you molest him?

K. If his clothes were good we would take them and give him poor ones in exchange. If not we would let him pass.

M. But this is a bad business in which you are engaged, of robbing people. Why do you not follow some other occupation?

K. What shall we do? We have no ploughs or fields; and robbing is our trade.

M. The Persians will give you land, if you will cultivate it.

K. We do not know how to work.

M. It is very easy to learn. Will you make the trial?

B. He does not wish to work. He had rather steal.

K. He speaks the truth. It would be very difficult, and take a long time to get what we want by working for it; but by robbing a village we can get a great deal of property in a single night.

M. But you are liable to be killed in these affrays.

K. Suppose we are killed. We must die sometime, and what is the difference of dying now or a few days hence? When we rob a village, we go in large parties upon horses, surprise the villagers when they are asleep, and escape with their property before they are ready to defend themselves. If pursued by an army we strike our tents and flee to our strong holds in the mountains.

M. Why do you not come and rob these villages, as you used to do?

B. They could not live if driven out of Persia. They fear the Persians.

K. We should have no other place to winter our flocks; so we give the Persians some presents and keep at peace with them.

M. I wish to visit your tribe. How would they treat me?

K. Upon my eyes, they would do every thing for you.

M. But you say they are thieves and murderers. Perhaps they would rob and kill me.

K. No; no; they wish to have you come, but you are not willing. We never rob our friends. You come to do good, and no one would hurt you.

M. But many of them do not know me.

K. They have all heard of you, and would treat you with the greatest kindness, if you should visit them.

Ride to Salmas—Instances of Superstition—Return to Gavalan.

6. Rode twenty miles over the mountains to Oolah in Salmas, where we arrived at one o'clock, P. M. We found our school under good regulations, and the scholars improving in reading the Scriptures in both the ancient and modern languages. There are fifteen scholars in constant attendance in this school. But in settling with the teacher, whom we pay by the scholar, he reported only fourteen, saying that the father of one of the boys wished to pay his tuition and furnish books, so that he might study in their old style—so strangely are many attached to it.

While we were examining the school a woman brought in an old rusty nail, requesting the priest to pray over it. This he did in our presence; and the poor woman took it home, and drove it into a post in the room where she had a sick child, with the full expectation that it would cure it. I once saw the bishop pray over a string, and tie it into knots to cure the fever and ague. Many of the people have great faith in prescribed forms of prayer, and certain meritorious acts to obtain any desired blessing. But when I asked the priest, on the present occasion, whether he thought the nail over which he had prayed would cure the child, he said, "Perhaps it will, perhaps it will not: God knows." Charms are often resorted to by the Nestorians to secure safety on a journey, avert the "evil eye," cure diseases, ensure success in various enterprises, etc. They have a book containing formulas for writing these charms, which are worn about the person. Another book contains the interpretations of dreams, and various phenomena, such as the shooting of a comet, etc. Divination by the Bible, or the "sacred lots," is also in use. These things, though painful, are not surprising, when we remember how many superstitions had crept into the church before the fifth century, and that the Nestorians have been shut out from all the light of later ages.

This evening we had a gratifying conversation with the priest, deacons, and chief man of the village, to whom we explained, to their apparent satisfaction, the superior advantages of our system of instruction. We particularly enforced the importance of children's acquiring ideas, and learning to think, while they were reading. The priest said that they had been accustomed to suppose that children had no thoughts, and he believed they had not while learning in their manner. In illustration of this, he mentioned the case of the oldest boy in school, who read their ancient books four years without knowing the meaning of a single sentence! We are happy to see a disposition to co-operate with us, and also to learn that the school has awakened no opposition. This village is the property of the head moollah of Salmas, and we now learned that he had spoken favorably of us and our school. I saw him while visiting the governor of this province in October. He made inquiries respecting the school, and said it was well that the Christians should be educated, and he wished the Mohammedans might also receive instruction.

7. Having taken some cold bread and milk, we set out on our return during a slight fall of snow. While riding over the mountains we passed some Koordish shepherds driving a flock of about a thousand sheep and goats down into the plain near Gavalan, where great numbers of sheep and cattle graze the greater part of the winter. They feed upon wild mown grass during the few days or weeks that the snow covers the ground. As we approached the village of Gavalan we were met by several of the villagers, with a present of a wild boar. It was killed upon the neighboring mountains, where these animals are somewhat numerous.

We entered the house of the bishop, where the wedding feast was still celebrated. The marriage ceremony was performed early this morning, and the bride and bridegroom were now seated at the head of the room, receiving the salutations of their friends. The bride was still deeply veiled. Soon after we were seated a most fantastic looking object was brought in and placed upon a high stool in the middle of the room. His face was painted, or daubed with flour. An old conical basket, stuck full of hen's quills, served as a cap, or crown; and a tattered sheepskin robe, with the wool on, covered his royal person. He was hailed by the title of king, and had his slaves in attendance, who served him in a style becoming his appearance. Mock trials were instituted, and one man was bastinadoed in his presence. We were glad to get away from such a scene; and as soon as we had taken some refreshments we were conducted to another room, and left to quiet reading and meditation.

In the evening we again mingled for a short time with the multitude. The people appeared to have lost none of their relish for wine, some of them drinking more than half a pint at a time, and repeating the potation at short intervals for hours together. The music was more dissonant than on the previous evening, being accompanied by the roughest of voices, strained to their utmost power. We retired at an early hour, being informed by the bishop that the dancing, which was about to commence, would continue until the cock should crow. Oh when will these thoughtless multitudes be prepared to sit down to the marriage supper of the Lamb!

From Gavalan Doct. Grant proceeded to Ada, twenty-five miles distant, to examine a

school established in that village under the patronage of the mission.

On our arrival we were welcomed to the house of Mar Yoosuph and cheered by the warmth of the *tandoor*, and the sight of the smoking bread which the women were baking. These *tandoors*, or eastern ovens, are so useful in these countries that they merit a particular description. They are made of coarse clay, or aluminous earth, of a cylindrical form, about thirty-six inches in diameter at bottom and twenty at top—three and a half feet deep, and sunk in the earth which forms the floor of the room. They are heated once a day with fifty or a hundred weight of dried manure, and retain heat until the next day. This fuel emits little or no odor in burning, although the want of a chimney renders the smoke uncomfortable to those unaccustomed to it. Sundry pots and kettles are boiled upon the mouth of the oven while it is heating, and when the fuel is burned to a coal it is ready for baking bread. The dough, which is rather soft, and raised with yeast, is first formed into balls, then made very thin by throwing it rapidly from one hand to the other, and finally spread upon a large oblong pan, and with a smart blow transferred to the inner surface of the oven, where it bakes in about three minutes. In the mean time four or five loaves more are attached to other portions of the *tandoor*, the first giving place to a new one in quick succession until the requisite quantity is finished. A hundred loaves or more may be baked at one heating of the oven—each loaf being about two feet long and one broad, and weighing about ten ounces. The bread made in the bazaars is much larger. When the baking is finished several earthen pots are boiled upon the bottom of the oven; and in the evening the several members of the family collect around the *tandoor* to keep themselves warm. They either sit with their feet in the *tandoor*, or under a covered frame placed upon its mouth. This is exceedingly comfortable, as we have often experienced.

As soon as we had got off our muddy boots and Persian *shabaores*, we were seated upon the carpet and served with a dozen loaves of the new bread, and a couple of bowls of sheep's milk, which we ate with immense wooden spoons. The Nestorians esteem the milk of sheep more highly than any other, and think the Americans very wasteful and unwise not to save it. The milk of goats and buffaloes is considered second best, and

that of cows poorest. Few of the Nestorians eat milk till it is soured to a curd; and they wonder that we prefer it to their rich sops, and various animal and vegetable compounds.

When we had taken our hasty repast we entered the school where thirty boys and five little girls were diligently reading various portions of the Scriptures. In the absence of other school-books this forms their only reading at present; and we endeavor to make the schools of a strictly religious character. I occasionally visit the Sabbath school established here, which continues interesting. There is great encouragement to pray for children brought so directly and constantly under the influence of that which is able to make them wise unto salvation.

9. Returned to the city, sixteen miles, having ridden 120 miles and spent the greater part of six days in visiting our three village schools. We visit the schools at Ada and Geog Tapa once in two weeks, and that at Oolah once in two months.

Smyrna.

EXTRACTS FROM THE JOURNAL OF MR. ADGER.

Intercourse with Armenians.

Nov. 18, 1837. The son of our landlady, an interesting boy about fifteen years old, comes occasionally to see S. On a late occasion, he related an interesting fact concerning his father, who died some months since, after being confined to his house about two years by sickness.

This man it seems became very anxious during his illness, to know what the gospel teaches concerning the best mode of preparation for death; but to obtain that knowledge was beyond his ability, since, although a rich man, he could hardly read.

Happily for him, his little son had early been sent to the Armenian academy, and not only could read, but knew, to a considerable extent, the ancient language. By the side of his languishing and anxious parent, therefore, he was often to be seen, reading and expounding to him the word of God. Interesting spectacle! The boy declares that they went through the whole of it twice together, and that during the readings his "father's heart was often much affected and he wept greatly."

The result of this acquaintance with divine truth upon the mind of the de-

ceased it will never be possible for us to know until the last day. But what an argument is presented in this fact for the free circulation of the Scriptures among all people. The Bible can penetrate into corners where living teachers would not find admittance.

Dec. 13. Three cases have occurred since we came here of Armenian females expressing the strongest desire to learn to read, all of them mothers of children. As they are personally known to us, and have exchanged several visits with Mrs. A., I cannot help thinking their desires have been awakened by what appears to them her marvelous extent of knowledge.

One of them declared to me her intention of immediately beginning to learn at night, by the aid of the son of one of the three, a lad already mentioned in this journal.

We find the Armenian mothers all eloquent in their lamentations over the neglected state of their sex. They are generally warm friends of the girls' school.

22. S. paid a visit recently to the house of a neighbor and found there assembled some ten or twelve other Armenians. In the course of the conversation they asked him to inform them a little concerning our belief. He replied that we believe all that the Scriptures teach. One asked him, "Have they any churches?" He replied that we have churches, and that we pray and preach in them every Sunday. This somewhat surprised the inquirer, who did not suppose before that we came even as near as this to being Christians. Then he was asked, "Do you ever go to hear them preach?" The answer was in the affirmative. "And what do they preach about?" "About every thing that is in the Scriptures." "Do they have pictures in their churches?" "No, they have no pictures." "Do they have lights?" "They have no need of lights in the day time; when they worship in the evening they always burn lights."

And here the greatest surprise was expressed that they should have been so much deceived in their ideas of us. But said one, whose situation had brought him into much closer connection with Franks. "I knew long ago that they had worship on the Sabbath, and have often seen them going to and coming from their chapels." The conversation was pursued and a number of interesting topics came up, on which I had the opportunity to say many things which we trust may prove useful.

JOINT LETTER FROM THE MISSIONARIES, DATED JAN. 24, 1838.

*Employments of the Missionaries—
Amount of Printing.*

1 Mr. Temple has generally preached once each Sabbath, when his health permitted, in the Dutch chapel, in English, to a congregation of from twenty to fifty or upwards. The serious attention given to the preaching of the gospel has been encouraging, though no instances of hopeful conversion are known to have occurred among the hearers. For the last two or three months, Mr. Temple exclusively has acted as chaplain, Mr. Adger being desirous of giving his attention as much as possible to the Armenian language and people, and the mission being desirous to try the effect of a less varied character of preaching than that to which the people have listened for several years past.

The Greek Magazine has continued to be issued monthly, and its circulation is gradually increasing.

Mr. Adger commenced with the winter an expository service in the Armenian language, which is now held every Sabbath evening. There have attended the three printers from the office, the two Armenian translators, and an Armenian boy in Mr. A.'s family. Recently, however, the printers have shown a disposition to be irregular, and from some recent events among the Armenians, it is believed some influence unfriendly to us has been made to operate upon their minds. The recent events referred to are the ejecting of our little spelling-book from the Armenian schools in Smyrna, (which, so far as concerns the girls' school, leaves the poor children to the wearisome study of the *dead* language only,) and the order of the bishop informally to some of our neighbors, not to send their children any longer to a little Sabbath school which Mr. Sarkis had gathered in Mr. A.'s house. The latter was held some six or eight weeks before it attracted any attention, and it was truly a delightful scene, to behold this young man in the midst of six or seven little children of his nation, giving them religious instruction.

Mr. Adger's intercourse with the Armenians has been more frequent and extensive this winter, than during the whole time of his previous residence in Smyrna. The number of his acquaintance is increasing rapidly, and among them are some of a very interesting character—

One of these, an intelligent and wealthy merchant, was formerly a deacon in the Armenian church, but became disgusted with their superstitions, and also skeptical in his religious views generally. In this state of mind he heard of Volney's *Ruins of Empires*, and curious to read it, caused it to be translated into his own language. The manuscript he now has in his possession, part of it here and part of it at Constantinople, and alas! also a large share of its poisonous influence he has in his mind and heart. He seems to have an unusually candid and inquiring disposition, and after several conversations on the truth of Christianity, has requested most earnestly that, if possible, a written reply to Volney should be prepared for his satisfaction. Mr. Adger has it therefore in contemplation, and has partly made the necessary preparation, to address him a short series of letters on the evidences, which the Armenian in question will no doubt circulate in manuscript among his particular friends, and which we may afterwards print, if it shall seem desirable.

Mr. Hallock has been engaged, during almost the whole year, in cutting punches for Arabic type for Syria, and in persevering and apparently successful efforts, with the assistance of Mr. Smith, to surmount numerous difficulties in the preparation of a fount on an entirely new principle of arrangement—simplifying greatly the composition of the type, and without any double letters, compounding every possible combination in the language. It is expected that this important work will be completed in the course of three or four months, should no unforeseen occurrence prevent.

During the year, there were printed at Smyrna, in the Armenian language, 11,600 copies of seven works, amounting to 2,423,100 pages. The ancient Armenian New Testament was completed on the last day of the year.

There were also printed, in the Greek language, eight works, 25,450 copies, and 382,400 pages. Total, 36,950 copies; 3,310,500 pages.

In a private letter from Mr. Temple, under date of April 11th, the following remarks are made relative to the state and prospects of the mission generally.

Our prospects here do not materially brighten, though we see evidence that the rancorous hostility, which manifested itself a year ago against us, is vanishing away and giving place to a better and kinder feeling. Mrs. Temple has commenced a school for Greek girls in our

house, but at present only four or five have been induced to attend. We hope it will be more numerous in future.

The attention at the Dutch chapel is very encouraging. No congregation could be more attentive than they are while they hear the gospel; but, alas, we only beat the air when the Spirit of the Lord does not accompany the words.

Three thousand copies of our Alphabetarian are now called for, but we are not in a condition to print an edition of it, as our resources do not allow it. We are very sorry for this, but know not where to find a remedy. We have only 200 copies on hand.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

Commotion among the Jews—School at Hass-Koy.

THE remarks relative to the Jews, especially, will give the reader some idea of the alternations of hope and disappointment to which the missionaries are subjected in their work.

Dec. 7, 1837. Rabbi S. called again upon Mr. Schaufler, and took a hundred copies of Psalms. Mr. Schaufler permitted him to give away as many as he thought proper, especially in the Jewish school of Hass-Koy, the village where he lived. It had appeared for sometime advisable that the "Imprimatur" of the rabbis should, if possible, be obtained for the contemplated edition of the Old Testament in Hebrew and Hebrew-Spanish. The difficulty in the way of obtaining this permission seemed of late to be giving way. Of the idea rabbi S. most decidedly approved, and thought it would be easy to accomplish it.

Rabbi S. is a relative of the chief rabbi, and frequently visits him. What a change has been wrought in the minds of the Jews already! A few years ago no Jew (save pedlars) was allowed to visit the part of the city where Mr. Schaufler lived without special permission, and every one who entered his house was put in prison and bastinadoed. Now he can see rabbis in his house, and they are willing to be his amanuenses and helpers in his missionary labors.

20. Mr. Dwight has of late paid several visits to the school at Hass-Koy. Twice he was sent for to arrange their philosophical apparatus. Every thing

goes on exceedingly well with this institution. It is becoming very popular.

They have now many applications for admission into the school, but there is no more room. Mr. Hohannes and priest K. appear truly devoted to God, and are evidently growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. It is highly gratifying to see Mr. Hohannes appear more and more meek and humble, the more he advances in honor and influence.

26. Several causes seemed to conspire, for some days past (we cannot divine them all) to rouse up the chief rabbi against us. In consequence, last Saturday, he publicly denounced and prohibited our Psalms in Hebrew and Hebrew-Spanish, in the synagogue of Hass-Koy, the place of his residence. This denunciation, however, was irregular. When he was made chief rabbi, the people (that is the Jewish bankers, who rule the nation of the Jews here) considering his abilities to be too limited, appointed three other rabbis as a private council, without whose consent he was to do nothing of importance. Knowing them, however, to be rather favorably inclined towards our version of the Psalms, the chief rabbi carefully avoided calling them together for consultation, but anathematized our Psalms upon his own responsibility. Immediately they were roused up to opposition, and declared the version of the Psalms to be good, with the exception only of Psalm 22: 16, ("they have pierced my hands and my feet.") They made a terrible stir at Balat, one of the chief residences of the Jews. One of them is a very great and influential rabbi, by the name of Harbi. A consultation is to be held among the rabbis, to decide whether the anathema of the chief rabbi shall stand or be annulled.

28. Mr. Dwight accompanied some friends from abroad to the Armenian school at Hass-Koy. He found there the interesting founder of the school, M. Agha, its director N. Agha, and some other Armenian bankers. M. Agha accompanied them around through the different apartments of the school. This interview of Mr. Dwight with M. Agha (the first any one of us ever had with him) proved very interesting and satisfactory. M. Agha seemed very anxious that the experiment might succeed. Again and again he asked Mr. Dwight if he thought it would do good to the nation. After repeated replies in the affirmative, he still manifested some fears that Mr. Dwight might have complimented him rather than have expressed

his real views on the subject. Mr. Dwight reminded him that it was a principle with us always to speak the truth. This appeared to set him at rest, though he still requested Mr. Dwight to urge Mr. Hohannes to do his best in carrying forward the school.

N. Agha, the director of the school, appears like a truly enlightened and godly man. It certainly is a most wonderful Providence, that has placed such men at the head of such an establishment, the director, the principal teacher, and his first assistant, all of them truly pious,—what an influence must they not exert!

30. Mr. S. called at Mr. Goodell's. He has begun to learn English. He desires much to get access to our religious books. He spoke very feelingly in regard to the wonderful manifestation of divine providence in the school at Hass-Koy. He is a lovely Christian, always ready for profitable, spiritual conversation.

Jan. 3, 1838. Notwithstanding the late disturbances among the Jews, Mr. Schaufler has been permitted to go on with his work of translation undisturbed. This week the consultation of the rabbis was to be held. Mr. Schaufler had received a request from five of the most influential rabbis to send them each a copy of the well bound Psalms, which he did, that they may examine the work for themselves, to see whether it is worthy of condemnation or not. But no consultation was held, the chief rabbi feigning himself to be sick.

7. B. P. called at Mr. Goodell's and they had a long conversation together. B. P. seemed to delight in taking a retrospect of the changes in the Armenian nation, and compare the former state with the present religious aspect of things.

He remarked that twenty-five years ago, when he was living in the obscure village of his birth, near Smyrna, he began to read the sacred Scriptures. He was much surprised to find that his church had departed from the truth, and were wandering far away from Christ and his religion. All the Christians he then knew were Greeks and Armenians, and with them true religion seemed to be sunk, as it were, in the depths of the sea. He read in the Bible the predictions about the future glory of the church, and the spread of the gospel among the nations, and wondered how this could ever be realized: for the Christians he then knew had no knowledge of the truth themselves, and how could they spread it among the nations! At length he

went to Smyrna, and there, for the first time, he became acquainted with the benevolent operations of Christians in England and America. He saw them taking the word of God for their guide, and endeavoring to spread it through the world, and he felt satisfied that this was just what he had been looking for.

Obituary Notices—Further Statements relative to the Jews.

10. Two very important persons in the Armenian church have recently died; one, bishop Jeremiah, and the other Peshtimaljan. The former some of our number visited last summer. He was a very eccentric man, but apparently much enlightened. He had the Scriptures read to him by a priest some hours before he died, and seemed to enjoy it very much, exclaiming every now and then, "Oh how sweet! Oh how precious!" He also partook of the Lord's supper, having previously made confession of his sins to God. He had already confessed to a priest, according to the rules of the church, but told the priest that he had no sort of confidence in his power of forgiving sins, and merely confessed to him because he wished to be obedient to his church; but that now he was going directly to God with his confession, hoping there to obtain forgiveness. Though he was not free from superstition, we still indulge the hope that he was and ever will be one of Christ's own flock.

Peshtimaljan has been a very important instrument in preparing the way for the present interesting state of things in the Armenian church. No one man has done more, probably, to prepare the Armenian church for a return to gospel truth; and he was strong in the belief, that the pure word of God will one day prevail in all the churches, and throughout the world. He was, however, only a fore-runner of better days, and the state of things here has for some time past gone far beyond his expectations, and beyond the sphere of his efforts. He was a man of strong mental powers, considerable learning and moral worth. He was kind and pitiful, a friend to the poor, and an advocate for the oppressed. When poor men or women, who came to the patriarch's court with some petition or complaint, were sent away in anger by the impatient judge, they always begged the intercession of Peshtimaljan, and rarely applied in vain. He was always ready to leave his work, and go to the vicar of the patriarch, or to the bankers, to plead for the poor. He was so

known as the advocate of the oppressed, that his room was daily crowded with applicants of this kind.

11. The chief rabbi, probably fearing that the rabbinic council which was to meet would disannul his anathema against our Psalms; stirred up the rich Jewish bankers who rule the nation, and drew them into his interest. They at once settled the case, and thus our Psalms will be denounced and prohibited next Saturday in all the synagogues of Constantinople.

These "unreasonable and wicked men" freely confess that the book is good, but they say that it comes from us, and that we must have treacherous designs in throwing away our property upon our enemies. They laid it down as a principle, that the Jews must receive no book from us, whether it be good or bad; and have declared in their madness, that if the Frank, that is, Mr. Schauffler, should make books as good as those which Moses made on Sinai, they would not receive them! They have also decided that if Mr. Schauffler should hereafter request the approbation of their rabbinic censorship for his contemplated edition of the Old Testament in Hebrew and Hebrew-Spanish, it must by all means be refused. All the Psalms that have been scattered among the Jews are now to be brought to the rabbis to be cut into pieces and thrown into the water. Some well-disposed Jews advise that we should now remain still for a while, distributing no more copies of the Psalms, and after some time rather make an attempt in other cities.

18. Saturday last our Psalms were publicly denounced and prohibited in all the synagogues in Constantinople. All the copies abroad among the people are ordered to be brought to the rabbis. The reports about the extent and severity of the anathema differ very much. All the efforts of Mr. Schauffler to obtain a copy of it were vain. It was delivered extemporaneously. This accounts for the different statements we heard respecting its precise import. Each rabbi did and said "that which was right in his own eyes."

20. Mr. Hohannes told Mr. Goodell, that the two Armenian girls who daily "read the Bible and pray together and tell no lies," recently lost their father. They read the Scriptures with him during his sickness; and a few days previous to his death, he expressed to Hohannes the great satisfaction he had felt in hearing so much of the gospel of Christ. These girls still continue to in-

struct others of their young friends, and in a manner which does honor to religion. It is not merely in the acquisition of letters, but also in the doctrines of Christ, in which they seem to make daily progress. Every thing with them, as indeed with many others of their nation, takes a serious, thoughtful, evangelical turn.

22. To bring the subject of these commotions among the Jews to a close for the present, it may be proper to add here, that Mr. Schauffler subsequently sent a copy of Bagster's beautiful edition of the Old Testament in Hebrew, as a present to the chief rabbi, and he not only accepted it very graciously, but sent Mr. Schauffler many compliments by rabbi S., requesting two copies more for his two sons. These Mr. Schauffler sent him, with many compliments in return. The great storm has settled down into a calm. Not only have the Jews done nothing to remove A. from Mr. Schauffler's connection, but rabbi S. is permitted to come openly to Mr. Schauffler's house, and assist him in his work. It is now pretty evident that the most influential of the other rabbis have denounced our Psalms merely from regard to the chief rabbi, and the people appear to have understood it so well that the anathema was not intended to be very heavy, that none of them brought their copies of the work to their respective rabbis, except one man who carried his copy to the chief rabbi; but the chief rabbi told him it was all very well, he might keep the book and peruse it! Mr. Schneider at Broosa has called upon the chief rabbi of that city, and handed him the Psalter, who, when he had slightly examined it, pronounced the translation good, and made no objection to its being disseminated among the Jews.

26. Several Armenians called at Mr. Goodell's. They state that the school at Hass-Koy is now the great topic of conversation among the Armenians in the bazars and throughout the city. It is in great popular favor. May it be in favor with God, and may its prosperity not prove its ruin!

29. Mr. Dwight visited a neighboring village or suburb, and called on an Armenian family. There were many visitors there, and not much opportunity for profitable conversation. Some present, however, were disposed to listen. Mr. Dwight was told that the bishop and the leading men among the Armenians of this village have recently removed all the pictures from the church, except the altar pieces, which are merely orna-

mental. In the female department, where pictures are always found, not one is left. This shows the progress and present state of popular opinion on this important subject. For some years there have been enlightened men in this village, and their conversation has no doubt contributed gradually to this result. This is the village in which we lived, when we began to get access to the Armenians.

Syria and the Holy Land.

JOURNAL OF MR. WHITING AT JERUSALEM.

Jews—Visits from Beit Jalah—Beit Sahour.

January 21, 1837. In my walks this week I have found some few Greek and Armenian pilgrims disposed to purchase books. Also I have given away two Arabic Bibles and a number of smaller Arabic books.

26. Disposed of a number of Greek books. I sold also to a Jew a copy of the Prophets in Hebrew. He took up a Hebrew New Testament and read a little in it, and then laid it down. I advised him to read more, and to buy the book, that he might at least know what it contains. I spoke of the unreasonableness of the Jews in cherishing such a hatred of Christ, when he had given such astonishing proofs of love to them as a nation, and when they know not what his life and his religion were. After conversing some time, he asked me to give him the book, which I did, begging him to read it.

27. Made a visit to Beit Jalah, chiefly for the purpose of conferring again with the principal men about establishing a school in the village. I had much conversation with priest E. and some others on the subject. They still earnestly wish to have a school commenced; and priest E. says he will teach it himself. The question was, whether it would do to begin without the consent of the convent at Jerusalem. It was at last agreed that I should speak with the shekh of the village, who is now in Jerusalem, and if he favors the undertaking, the priest says he will begin. "If," said he, "they find fault with me, or accuse or threaten me, I will run the risk of being punished for the crime of teaching the children of my flock to read the holy Scriptures." I was glad to hear him declare such a resolution, and assured him that if he should

ever be brought before the magistrates for such an offence, (which, however, I did not believe was probable) what little influence I possessed should be exerted in his defence. And let us have the question settled, I said, whether it be a crime under this government, and in these days of light, for a christian priest to teach the children of his own parishioners, at their own earnest request, to read the christian Scriptures.—After this conversation I distributed a few psalters and tracts, and then rode down a few miles eastward, to the village of Beit Sahour. This I take to be the ancient Beth Sur. I called on the priest of the village, a venerable man of sixty or seventy, who received me in a very hospitable manner, though an entire stranger in the village. I conversed with him, and several men of the village on the subject of a school for their children. They pleaded poverty, ignorance, and oppression, by way of excuse. There were only two men in the village, they said, who were competent to teach, besides the priest, one of whom was the shekh of the village, and the other a camel driver, who could not leave his business. About a dozen men and some women came in, with whom I had some interesting religious conversation. Some of them appeared to be men of good sense, and they listened attentively to what was said. The Lord bless his word to the benefit of their souls. The old priest requested a New Testament, which I gladly gave him, and a copy of the Dairyman's Daughter.

Feb. 22. Tannoos Kerem, of Safed, called to see us. This poor man is one of the sufferers by the earthquake. His house fell, and his wife and three children perished beneath its ruins. We had heard of his affliction and were now glad to see him and endeavor to comfort him. He is an intelligent, serious man, and perhaps truly pious. He has long wished to be employed in some way to aid in the great work of the gospel, and now he is more than ever desirous of it. I hope we may find some useful employment for him.

March 6. Several persons from Beit Jalah called to-day, to beg for Scriptures. I had some serious conversation with them, and gave to one of the men a Bible, to his son a New Testament, and to each of them a copy of the Dairyman's Daughter. As usual, they loaded me with blessings, repeating over and over again such expressions as these. "May God bless you and prolong your life: may God sanctify your spirit and give

you the kingdom of heaven!" I inquired of them respecting the books which we had distributed in their village, whether the people read them or not. They assure me that they are much read. That they have been read by some at least, I am sure. One of these men to-day repeated the substance of several interesting portions of the Old Testament history, which he says he has lately read for the first time in his life, having borrowed a Bible which I had given to one of his neighbors. The neighbor was unwilling to lend it any more, lest it should be injured. So he resolved to come and beg one for himself. He appeared to regard the present as a rich treasure.

*Conversation with a Moslem—Demetrius
—Bishop of Aleppo.*

8. A long visit from our Moslem friend K., whom we have frequently mentioned in our letters. In the course of the conversation he suggested some thoughts by way of encouragement to me, which were not a little surprizing, coming from such a source. "You know," said he, "how Jesus and his disciples were persecuted and their doctrines rejected at first by almost all the people; and how afterwards they gained influence and prospered, and the gospel triumphed every where. So you, though now hated and despised, yet have no need to be discouraged. Have patience, and after a long while people will be convinced that the truth is with you. And if you do not in your day see much success, those that come after you will. This is not the work of a day. It requires a long time to effect any important change in men's opinion and conduct." This man is himself in an interesting state of mind. He reads the Bible much. He assures me that he has read the New Testament many times through, and his frequent references to passages in the Old and New Testament shows that he has read both with some attention. Oh that the truth may enter into his mind and heart!

April 29. Demetrius, the enterprising Greek who teaches the Greek bishop's school in Beyroot, who on my return from B. accompanied me for the purpose of visiting Jerusalem, has had much intercourse with the monks of the convent, as well as with the Greek pilgrims; and has taken great interest in endeavoring to draw their attention to things of more importance than mere pilgrimages—the importance of having the gospel faithfully preached, and the Scriptures expound-

ed to the people—of having candidates for the sacred office, (of whom there are many in the convent) properly instructed—and of having suitable schools established for the education of children. But he has been exceedingly pained by the apathy of almost every body on these subjects. One interesting man he has found and introduced to me, the Greek bishop of Aleppo, who is now here on a visit. This man is much enlightened, and he loves the light. He is a man of much good sense and seriousness. I was charmed with the judicious, spiritual character of his conversation. He appears to have at heart the spiritual good of his people and nation, and to be grieved by their late opposition to our missionaries. He bought a considerable quantity of school-books and Scriptures, and says that on returning to his flock he shall himself open and teach a small school of lads. We have had much interesting conversation with this man, and have been delighted and encouraged to find a bishop possessing so much good sense, and so much seriousness and zeal for the cause of truth and piety.

July 30. Fifteen persons were present at the Arabic service. In the evening I had a long visit from a papist, and much interesting conversation with him. A few days ago he begged a Bible, and now he had many questions to ask on what he had read in it.

Preaching in Arabic—Remarkable Strictness in Lent.

Sept. 24. Sabbath. About twenty persons attended the Arabic service. Hitherto I have not at these meetings with the Arabs, preached formal sermons. The exercises have been reading the Scriptures, with brief expository and practical remarks, and prayer. Last week notice was given to the congregation that on the ensuing Lord's day they might expect *preaching*. Accordingly after the usual reading of the Scriptures and prayer, I preached a short discourse from John 5: 39. Most of my little audience listened with very pleasing attention, while I attempted to show why and how the Scriptures should be searched. This beginning is favorable, both as to numbers, and as to the respectful attention given to the preaching of the word.

25. Jacob, a sedate young man from Beit Jalah, made me a visit. We had a long conversation, in the course of which something was said of the Christians of Kerek, with whom he is acquainted. He

remarked that they are more pious than those of Beit Jalah. In proof of which he said he saw a woman of Kerek during Lent, make use of a quill in inflating the skins in which butter was made; so careful was she not to touch with her lips the neck of the skin which had contained butter. Another instance—a man who had lately received the sacrament, wounded himself in the arm; and lest some of the blood of the Lord should be lost, he placed his mouth upon the wound, and piously swallowed every drop of the blood that flowed from it.

26. A visit from several men of Beit Jalah. They came to call upon us and other friends on occasion of the feast of the cross—one of the great festivals of the Greeks.

27. Priest Aawood, from Zebel-loun, a village near Jeween, called to see us, and to obtain books. We gave him a Bible, a New Testament, and a few psalters, and sent a few books by him to others.

Oct. 1. Sabbath. About twenty-five persons were present at the Arabic service, including several boys. The congregation was for the most part very attentive.

8. Alaca Walda Selasse, one of the Abyssinians who has been two or three years in this country, made me a long visit. We had much interesting conversation. He appears truly to understand and love the gospel. He is mentioned by Mr. Gobat, as being in 1833 an earnest and interesting inquirer after the truth. He speaks of Mr. G. with great affection and respect, and ascribes it to him that his eyes have been opened.

Madras.

REPORT OF THE MISSION FOR THE YEAR 1837.

THE following statement of the operations and success of the mission at Madras, during the first year after its establishment, has been forwarded by Messrs. Winslow and Scudder.

Occurrence of Death in the Mission— Preaching to the Natives—Schools.

The first report of this infant establishment comes in mourning. Of the four members composing it at its commencement, "one is not," for God hath taken her. The sudden death of Mrs. Winslow by cholera, on the 23d of September, was a heavy stroke to the mission, especially to the station at Royapoorum, where, in consequence of it, a small school of girls just collected at the house was scattered, the English school for native lads in the verandah left without a proper instructor, and a Bible class and Sabbath school for English children necessarily transferred to other hands. But what has desolated our hearts, and been so great a loss to the mission, has, we doubt not, been unspeakable gain to our beloved friend who is gone, and we cannot repine that she is promoted to a higher and purer service than any here.

In the common operations of the mission, every thing is so much in a forming state that there is but little to report.

Our great business is to preach the gospel, yet our regular congregations, except of children, are but small. In the former part of the year, when the schools were all in operation, and contained about 750 children, the attendance from them on Sabbath morning, at each station, was usually upwards of three hundred; and, including their teachers and other adults, from 350 to 400 in all.

At Royapoorum, where there has been more missionary labor in years past, and where there are a few nominal Christians connected with other missions, the attendance of adults has sometimes been greater, and among them, before Mrs. Winslow's death, were a few females. The service at this station is held in the verandah and hall of the house, both of which will seat more than 400 in the manner common among the natives; that is, sitting on the floor. Service is here attended both in the morning and afternoon of the Sabbath, but the afternoon congregation is very small.

At Chintadrepettah a temporary bungalow, covered with matting and leaves, has been erected. Some of our school-rooms afford suitable places for preaching, and are occupied occasionally in this way, both on the Sabbath and on week-days. But a great part of what we do, to make known the gospel, is in going from house to house. Doct. Scudder is more especially occupied in this manner, (as his interruptions from other duties are fewer) being out both morning and evening of every day, except the Sabbath, when circumstances allow. We thus add a little to the feeble efforts making in this vast city, to send out light and truth among its dense and dying population.

The average number of schools through the year has been 25, including two English schools at Royapoorum, one in a village near and the other in the veran-

dah of the dwelling-house. The former was in a very flourishing state, containing about thirty lads, until August, when, for want of funds, it was transferred to the Rev. Mr. Day. The school at the house has generally consisted of about twenty-five lads; but most of the older scholars in it at the beginning of the year have left, and gone to higher schools, or into some employment. The school is little more than elementary, in its present state, and, since Mrs. Winslow's death, cannot have the attention it needs.

The Tamul schools have averaged about fourteen at Royapoorum, and nine at Chintadrepettah, for the year. They were nearly all dismissed at the end of August; but most of those at the former station resumed, the beginning of October, by means of a donation from a friend for the purpose. The children in the schools have, on the whole, made pleasing progress in their studies, and generally have evinced a readiness to attend on divine service. In a few instances truth seems to have taken some hold on their minds; but we know of no saving results.

We regret exceedingly that the embarrassments of the Board prevent our having funds to continue and even enlarge the schools; and, as our congregations depend so much upon them, we are making an effort to acquire here the means of continuing a few.

Distribution of the Scriptures and Tracts —Organization of a Church.

Besides visits to different parts of the town, and immediate vicinity, Doct. Scudder has taken two journeys to distribute portions of the sacred Scriptures and religious tracts. On one he was absent nearly a month, and went as far south as Pondicherry, distributing about 6,000 gospels, and other separate portions of the Bible, and 10,000 tracts. On the other journey he was absent a little less than three weeks, and went westerly to Villou. On this tour he distributed about half as many books and tracts as were put in circulation on the former longer excursion. He was much encouraged to prosecute this system more extensively.

Money and an efficient printing establishment alone, are wanted to put us in the way of supplying, in a few years, the greater part of the reading population of the Tamul people, at least, with some portion of the word of God. In Telooگوو the whole Bible is not yet in print.

By aid from the Bible and Tract Societies here, and to some extent of the Tract Society in Jaffna, we have been enabled to put in circulation at and near the presidency (that is exclusive of the books distributed on the tours mentioned) probably 50,000 tracts, and at least 5,000 or 6,000 larger and smaller parts of the Old and New Testaments. The Scriptures have been introduced into all our schools; and tracts are frequently distributed in them, and among the people resorting to them. Doct. Scudder has gone through with something like a systematic supply of a tract to each house at Chintadrepettah, and a similar plan has been pursued in a part of Royapoorum, and through one of the principal streets in Black Town.

On the 21st of December we held a meeting at Royapoorum to form a mission church, and to receive to communion the candidate mentioned in the notices of this station sent in June. The only members composing the church, at its foundation, were the two pastors with Mrs. Scudder and Amy, the colored woman who came with Mrs. S. from America.

After the formation of the church Doct. Scudder preached to a very respectable and attentive audience. The candidate then gave an account of his former manner of life, when, as a heathen, he had spent three years in visiting various heathen temples; and of the manner in which he had been brought to a knowledge of Christianity. He also sung a hymn of praise to God, which he had prepared for the occasion. Having given his assent to the articles of faith proposed to him, he was baptised by the name of Samuel Downer, and then received by covenant to the church. The Lord's supper was afterwards administered to the five members, and the same number of occasional communicants. It was a season of special interest and the whole congregation gave good attention throughout.

General Remarks by Mr. Winslow.

By various communications, in the course of the year, you will have learned that we have been partly employed in preaching, and in labors connected with the Bible and tract societies. In the former Doct. Scudder has for the last two months been more especially engaged, as he has not only assisted Mr. Smith in preaching, but in a protracted meeting and other extra services. God has been pleased to smile on the efforts made, and

a revival of religion has been, and we trust still is, in pleasing progress. More than thirty have attended some of the inquiry meetings, which is a large number for such a congregation. Several of them appear very well, and there is much occasion for praise and thanksgiving to God with whom is the residue of the Spirit.

Our share of labor for the Bible and tract societies has fallen principally upon me, and the revision of the Scriptures, and tracts, with the correcting of the press, and conducting the *Tamul Magazine*, has taken up some of my time; but it has seemed necessary.

Our general plan of operations here, as previously submitted, we hope may eventually be carried into full effect; and that there may be not only an efficient press, but an efficient and extensive school system; embracing a high school, boarding-school, and many native free schools. Every year's experience convinces us more and more that the great hope of the missions to such idolaters as surround us, must rest on the young, and on extending to them the benefit of a thoroughly christian education. Especially is it necessary to do this in reference to raising up such native helpers as are needed in the work, without whom the progress must, in all probability, be very slow and uncertain. We long for the means of qualifying and employing the agencies that may be found here, both among the native and East-Indian population.

Siam.

LETTER FROM DOCT. BRADLEY, DATED
AT BANGKOK, OCT. 19, 1837.

AFTER remarking on his labors among the people as a physician, and his progress in acquiring a knowledge of the language and ability to communicate religious instruction, Doct. Bradley makes some statements relative to the—

Preparation and Printing of Tracts.

We have printed 3,800 copies of a small tract prepared by Mr. Robinson. On the 13th of March I commenced the publication of the *Life of Christ*, a work of 164 octavo pages. My original design in writing such a work was chiefly for my aid in lecturing my people at the dispensary. The work, consisting of 3,800 copies, was finished about the last

of July. A multitude of facts which I might name prove that in the general the idiom of the work is good and the sense clear. I trust that it is exerting, and will exert a mighty and happy influence among the people. It is peculiarly calculated, if I mistake not, to set Christ Jesus forth in the midst of this people, evidently crucified and slain for man's redemption. After the *Life of Christ* was finished, I published 3,800 copies of a small tract of about five octavo pages, giving an account of the wonders of Sinai—the letter and spirit of the moral law—the lost condition of all mankind—and an exposition of the plan of salvation through Christ. I am now publishing a series of tracts of three volumes, in all about sixty octavo pages. They treat of the following topics,—the attributes of Jehovah—the first and second commandments, with expositions and a particular application to each individual reader and to the nation generally;—secondly, the origin of Boodhism and a comparison of Boodhism with Christianity;—thirdly, salvation only by Christ, showing that works of merit cannot in a single instance save the sinner; that angels altogether could not atone for the sin of a single individual; and a scriptural account of heaven and hell and the character of their inhabitants. Of this there will be 1,900 copies. The prospect is that if these tracts are distributed, the priesthood will feel that their system is evidently attacked, which as yet I am afraid they have not felt. The Lord only knows what will be the consequence. I have endeavored to write and publish these tracts with an eye single to the glory of God, and I trust that the Spirit of the Lord has granted me his peculiar guidance in preparing the work. I feel ready to meet persecution, great and sore, and even death, if it be the good pleasure of Jesus my master. If divine providence shall indicate it to be my duty, I shall soon put to press a history of Genesis which I have long had prepared by many revisions.

Our Baptist friends have repeatedly had the use of our type while I have been publishing my tracts, and I have as repeatedly suspended my operations to gratify them. Mr. Jones has printed, during the last eleven months, about 350,000 octavo pages, consisting of the Acts of the Apostles—a history of the rise and progress of the church of Christ—a tract of some ten or twelve of the parables of our Lord, and the sum of the moral law.

Influence of Christian Instruction.

IN the pressure of cares, while writing the above, I have omitted to mention in its proper place, that a manifest change in the spirit of inquiry among the Siamese has taken place within the last six months. The inquiring indicate far more knowledge of gospel truths than formerly. Now it is quite common for individuals who have before received our books to return to us and rehearse much of their contents and make many critical inquiries concerning facts and doctrines which they contain. This was a very rare, if not unheard of thing, even one year ago. Several inquirers have seemed to stand on the threshold of the kingdom. Some have even requested baptism, but were put off from a fear that they were not really penitent. It is very encouraging to witness the rapid advances which those connected with our several families are making in the acquisition of biblical knowledge. They exhibit an aptitude to learn, fully equal to any of the children and youth of the Sabbath schools which we have been accustomed to attend in America. We aim and pray and labor to make our families fountains of salvation, from which shall issue streams that shall make glad this people. And we have a strong confidence that God will indeed make them such. Never before have we had so much to call forth our ardent prayers and untiring efforts in the blessed work as now: and there is reason to hope and believe that God is pouring out upon us a spirit of faith and prayer, which he will be pleased to answer by the display of his mighty power and matchless love in the deliverance of his chosen people from among the Siamese, where now they sit bowed down in chains of the blackest darkness.

China.

GENERAL LETTER FROM THE MISSIONARIES, DATED AT CANTON, MARCH 7, 1838.

THIS general letter may be regarded as the report of the mission for the half year preceding its date. The first part is taken up with some general statements relating to the health and other circumstances of the mission.

Department of the Press—Hospital Practice and its Influence.

Our report of the last six months is brief. Opportunities for personal inter-

course with the people have been frequent, occurring daily, and we are becoming, from month to month, better qualified to avail ourselves of them. Personal intercourse with the people is of great importance—almost indispensable for the attainment of the object for which we labor. We shall endeavor, as much as possible, to extend it. We must know the people, and they us. There must be mutual respect, esteem, regard, and love. Notwithstanding all their vices, we must love them—yes, even love them, while we abhor their evil practices. Free conversation with the people, affords some of the best opportunities for conveying the truth directly and forcibly to the heart. And we feel persuaded that we ought to employ much more time in this manner, than what we have been wont to do.

After mentioning that Mr. Williams had spent most of the period to which this letter relates at Macao, superintending the printing of Mr. Medhurst's Dictionary, and that he was, by the advice of the mission, adding to the study of the Chinese language, that of the Japanese, the missionaries proceed—

Mr. Williams has also aided in collecting and arranging materials for the *Chrestomathy*; and soon after his return to Macao, which he intends shall be in a few days, he will commence the printing of it. This work will occupy the press for a year, or perhaps for a longer time.

Respecting the labors of Doct. Parker, they add—

The hours from noon till three, P. M. are passed at the hospital. Then, on the days appointed for the reception of new patients, generally once in the week, you may see any number of blind, with many others of divers diseases, anxiously, and sometimes clamorously, seeking admittance. The total number of patients whose names have been entered on the books of the institution, is 4,850. Including attendants, visitors, and others, where diseases have been either hopeless, or not within the provision of the hospital, probably not less than 10,000 persons have been within the doors of the institution, and witnessed its operations.

The amount of positive good done to the bodies of the patients has been great, as you may easily imagine from a perusal of the quarterly reports. But it is not on this account alone, or chiefly, that the benefit of the hospital is to be

estimated. Our divine Master himself opened the eyes of the blind and healed all manner of diseases; and when he sent forth his disciples to preach the gospel, he likewise commanded them to heal the sick. It may be this part of christian duty has been too much neglected in these modern times. Be this as it may, there is here surely a very strong motive, in addition to the divine injunction, to heal the sick: for by doing this, multitudes are brought within our reach, thus affording them sensible proof of an interest which we feel in their welfare, and often giving us opportunities of directing their thoughts to Him who alone can cure the diseases of the heart. You can scarcely conceive how frequent and how befitting are the opportunities presented at the hospital, for conveying a thousand useful lessons to the ears and hearts of those, who, but for such an institution, would be far beyond the reach of our voices.

The situation of this mission is unlike that of any other with which we have any acquaintance; and what would be injudicious on the other side of the continent, or in America, or in the islands of the Pacific, may be right and proper here. Even a dumb physician, one who could not speak a word, laboring among the Chinese, actuated by the spirit and love of Christ, would do incalculable good. You must not forget the feelings with which the Chinese are wont to look on foreigners. Should a poor native of the South Seas, or from your own western forests, accost you, when walking the streets, or when standing in the markets, or at your own door, it may be you would deign to gaze at him for a moment; but suppose he tells you your religion is vain, your doctrines false, you prophets imposters, your hopes without foundation, etc. Under such circumstances you could scarcely look with more pity on the poor man, than a true Chinese does with scorn on the gain-seeking barbarian. Now this haughty feeling must be removed before we can expect to gain a patient hearing; and for doing this we know of no other means so good as medical and surgical practice.

Mr. Parker has three native youth under his care, who are instructed both in English, and in the practice of the healing art at the hospital, where they afford him much assistance. They are all of them young men of good promise. They are supported without any charge to the Board. The one who has been longest under instruction, is already able to perform easy operations, which he has

often done in a very skilful and satisfactory manner.

Revision of the Scriptures—Preaching—Modes of exerting a Christian Influence.

With Mr. Bridgman the first object of attention has been revision of works for the press. A part of Isaiah, the Acts of the Apostles, the Epistles to the Romans and the Corinthians, have been under review; and also the history of the United States, the first volume of which is now finished, and the second will be completed in a few weeks. The first chapters of the Chrestomathy are nearly ready for the press; and the whole will be written out as soon as practicable. In the want of money ourselves to cover the printing of this work, it was offered to the Society for the Diffusion of Useful Knowledge in China. The offer was accepted, and the funds necessary for printing it guaranteed, and will be forth coming as occasion requires.

Miscellaneous reading and translating in Chinese have occupied daily a portion of Mr. Bridgman's time. An hour has usually been given to conversation with individuals in the shops, temples, etc., or at the hospital. The care of the Repository, teaching three boys, and preaching on the Sabbath, have filled up the remainder of his time. Preaching in the chapel has usually been performed alternately by Mr. Parker and Mr. Bridgman.

Such is the routine of duties which has engaged the attention and occupied the time of the members of this mission during the last half year. From our present position and purposes, we see no occasion to deviate. On the contrary, it is our desire to remain constant, and to persevere in our respective pursuits. It is our aim collectively, as well as individually, to augment and extend our influence, and to render it every way good and conformable to the rules of the gospel. And all the opportunities which are offered for making known the truth of God, we try to improve, by endeavoring to turn our fellow-sinners to the paths of righteousness, to holiness, and God.

The kind of agency to be employed, and the manner of exercising it, are topics which have engaged our most careful attention, and been often made the burden of our prayers. How can our instrumentality, by the providence and grace of God, be employed to save men's souls? Multitudes around us are

living and dying without hope, and are perishing because they know not, and believe not in the name of Jesus. They are not only at ease and secure,—but they are dead in trespasses and sins.

What now are we to do? The divine command is, "Preach the word." But how? For the present we see no better way than that which was pursued by the apostles, when sometimes they were forbidden to preach publicly. In conversation, of which the Chinese are passionately fond, there is ample scope; and we are anxious to avail ourselves of it. How far, and with what success, this mode of instruction can be carried by us, remains to be seen. We will endeavor to give it a fair trial, wherever we can,—in shops, market-places, temples, in the fields, by the way-side, and at the hospital. In the latter place, especially, much may be done to the manifest gratification of the visitors. They often wish to know the manners and customs of our country, and the modes and objects of our worship. In such cases nothing is more easy and natural than to give them the precepts and requisitions of our holy religion, adding line upon line, precept upon precept, here a little and there a little.

Next after conversation, the circulation of the Scriptures and tracts, engages our attention. Since the commencement of the mission many thousands of these have been given to the Chinese, directly or indirectly, through its agency. When the work was going on most successfully, in the hands of natives, it was stopped by the interference of government, and the principal agents either fled from the country or were imprisoned. Three are still abroad, and one is in prison. To some extent distribution has been resumed at Macao.

Number of Readers—Difficulties to be encountered in the Missionary Work.

To the question about the number of intelligent readers, we are not able to give you any definite answer. The number differs very much in different places. Few females can read at all; and of the men there are many who can neither read nor write. When our personal acquaintance with the people becomes more extended, we will endeavor to give you a more satisfactory answer.

After some remarks on the difficulty of making the nature of the missionary work, in such a country as China, or the mode of prosecuting it, fully understood by the Christian community at home, the missionaries proceed—

It may be, and doubtless is, in a great measure, the fault of those abroad, that those at home are no better informed, in regard to what there is to be done for the conversion of this people. The faithful minister at home knows well enough how difficult it is to keep his flock in the lively state of Christian love and action, necessary for their advancement in holy living. He knows, too, how hard it is to break the slumbers of the impenitent. But when the scene is changed to a foreign land; when the preacher is a stranger, poorly acquainted with the character of the people and their language; and when, instead of a small community of a few hundreds, who look on him as their friend and brother, he is surrounded by tens of thousands, who all their lifetime have been shrouded in darkness, and who know but little of his wishes, his character, his object, or his words, and care still less;—in such a situation, how little do our friends at home know of the difficulties which the missionary has to encounter.

But no comparison, nor description, can convey to you, or to the churches, a perfect idea of all the difficulties under which our work or rather His work whose servants we are, is here carried on. The difficulties must be seen, in order to be fully known, and must be met, in order to be overcome or removed. There seems to be a vague notion in the minds of some, that the ambassador of Christ, on reaching the place of his destination, has only to announce the fact that he is a missionary, and to go through the streets scattering a few tracts and Bibles, and presently converts will be multiplied. The churches seem not to know how difficult it is to convey and to commend the truth of God to the hearts and consciences of those who have been born and bred in the midst of gross idolatry, like that of the Chinese. At your great missionary meetings at home, an excellent spirit is often exhibited; high hopes and high expectations are raised; exciting appeals are made; the imagination is fired; and the auditors are filled with ecstasy, and see, or seem to see, the "devoted missionary" burning and blazing like a meteor, attracting the gaze of multitudes, who throng around him to hear his words, as he hurries on from village to village, or from province to province. But oh, how unlike the reality! Really, he sojourns in the valley of death, close by where Satan's seat is, and where are all manner of abominations. Come and see. Then you will understand the difficulties which the mis-

sionary has to encounter. If any in the churches ask us, Why these things are so? we beg they will first tell us, why so many Christians among themselves feel, and pray, and do so little for the heathen. Why, if they have tasted the powers of the world to come, and know the love of Christ, why do they not constrain the ungodly around them to press into the kingdom of heaven? Why are not revivals of pure religion more frequent, extensive, and of longer continuance? Why, in such a land of liberty, full of corn and wheat, and blessed with peace, why are so many left to grow up in ignorance, profaning the Sabbath days, revelling in dissipation, thereby causing the holy name of Jesus to be blasphemed both at home and abroad.

Let our christian friends at home answer these questions; then we will tell them some of the reasons why, that which was ordained unto life, is here rendered ineffectual. Could all the people of the United States, nay, could all the churches there, rise to a proper standard of piety, and live "soberly, righteously, and godly," a vast momentum of holy influence would, thereby, be added to the missionary cause in foreign lands. But we drop this strain of remark, into which we have wandered, only adding one earnest prayer to the Head of the Church, that he will cause more love, more faith, more prayer, more knowledge, more good works, to characterize and adorn all its members.

Appeal for more Missionaries.

It is now a little more than eight years since your mission was commenced in China. By experience we have been taught some useful lessons. In some parts of our work we have ascertained what can be done, and how it can be done, to good purpose. Now, while resolved ourselves to persevere, we ask you for more helpers. *Will you send them?* Consider how great is the number of Chinese, to whom the gospel is to be preached. Perhaps this part of the empire may not be the most favorable point for the missionary to come into contact with the people. It may be easier for him to enter the country through Siam, Burmah, Assam, Nipal, or some other place farther north. We think the trial should be made at all those points; and if it be properly made, we have no doubt it will prove successful. Whether any of those places come within the lines, which you have drawn out for further operations, we do not know. If, how-

ever, any hindrance in the great work of converting the Chinese, is occasioned by our failure in properly pointing out and enforcing what can be done, the blood of souls may be thereby required at our hands.

Western Africa.

EXTRACTS FROM LETTERS OF MR. WILSON, AT CAPE PALMAS.

UNDER date of February 26th, Mr. Wilson, after alluding to some occurrences which had awakened among a portion of the natives some unfavorable feelings towards the mission, remarks—

In relation to the general affairs of the mission, I believe there have been no important changes since I wrote last. The people have grown more averse to attending preaching, and for the most part we have no other audience on the Sabbath, than the boys and girls connected with the school. Every Sabbath evening I have a meeting in the native town for a class of men who speak broken English. The attendance upon this is from ten to twenty-five, and generally the meeting is solemn and interesting.

Urgent Necessity for strengthening the Mission.

On the 20th of March, about one month later than the date of the foregoing paragraph, Mr. Wilson mentions the ill health of Mrs. Wilson and Mr. James, and the temporary suspension of their labors, and then makes the following most reasonable appeal for more missionaries to be sent to his assistance.

Now the posture in which these afflictions leave our mission fills us with the deepest anxiety, and is such, if properly heeded, as will awaken the most intense concern in the minds of all who feel any interest in the prosperity and success of this mission. My own health still continues good, but how long will it, with the accumulated weight of care and labor which must now devolve upon me? During the next three months, so far as I now can see, I must preach, teach, study the language, write for the press, visit and supervise the day schools, give medicines to the sick, and act as nurse at the same time; and I must attend to every particular of secular and domestic business, however numerous, varied, and minute. The chief assistance I shall have is a feeble lad of twelve

or fourteen years of age, while each item in the above specifications would be sufficient to engage the time and attention of at least one person in good health. What then is likely to be the consequence? My health may fail under this extraordinary weight of labor or the work must be done superficially and our operations remain stationary, if they should not retrograde.

I trust it will not be said that we ought to diminish the extent of our operations still further. We cannot do this without jeopardizing our characters as individuals, and destroying our influence as a mission. We have already injured our reputation in consequence of the pecuniary restrictions that have been imposed upon us, and it will complete the destruction of our influence, if we proceed any further in the work of retrenchment. Ignorant communities, like those in which we live, are utterly incapable of appreciating the reasons of our actions, and their perverted minds are always inclined to put the worst and most unfavorable construction upon such things.

And besides, would it not be much more creditable to the cause of Christianity and missions to provide more help, not only to carry forward what has been in operation already, but to originate other plans for the extension of the Redeemer's kingdom among these people. Three years ago, when we received applications from so many quarters for teachers and missionaries, I thought I hazarded nothing in assuring them that before the lapse of the period mentioned, all, or most of them, would be supplied. But alas! alas! I misjudged, and now I am exposed to the charge of deception in view of the people here. I would not now encourage such an expectation on any consideration whatever.

The remarks of Mr. Wilson bring to view one of the calamitous consequences of the deficiency of funds. That portion of the heathen who dislike the mission are led to exult over its weak and crippled state; while they who desired that schools and christian teachers should be established among them, are disappointed, lose their confidence in the missionaries, and accuse them of practising deception, because all is not done which they were encouraged to hope for. The patrons of missions are probably little aware how much Christianity itself and the character of its missionaries are suffering at this moment, from the reproaches cast upon them on this account.

Mr. Wilson, on the 18th of April, writes again—

Admission of Converts to the Church.

It is our expectation to admit four or five native converts to our church at our next communion. Mention of some of these cases has been made in a previous letter. They have not heretofore been admitted, partly on account of their age, and partly from a desire on our part to have solid evidence of their conversion. One of these persons, I am happy to inform you, is my teacher and interpreter; and as he probably is henceforth to be a prominent member of this mission, I shall give you a few particulars about his history.

He is a brother to the king of Cape Palmas, and is about thirty-five or forty years of age. He learned to speak broken English at an early age, and has spent much time, in various capacities, on board of foreign vessels. About seven years ago he went to Sierra Leone, and by his industry and economy accumulated a sufficient sum of money to purchase himself a small vessel, and to lade it with a valuable cargo of goods. About three months before I reached Africa the last time, he left Sierra Leone on board his little vessel for his native place. He was wrecked, however, and lost all he had. When I arrived I found him much dejected in spirits, and he continued in this state of mind up to the period when he determined to learn to read and write, and placed himself under my care for this purpose. This was in October 1836. He had not continued in his studies long before he showed that he was a man of more than ordinary mind. He learned the alphabet perfectly in the space of one hour, and in less than nine months he was able to write a legible and sensible note. From the time he began to learn to the present he has been my teacher and interpreter, and has had considerable opportunities for acquiring knowledge of the spirit and character of Christianity. He has had at no one time, as far as I know, any very special or powerful exercises of mind, but his feelings have gradually conformed to the requirements of the gospel, as they have from time to time been disclosed to his understanding. He is a man of a great deal of prudence and firmness, and manifests much desire for the conversion of his people. Of his own accord he instituted religious meetings for his family and such other per-

sons as he could induce to attend. A few Sabbaths ago he assembled his wives (four in number) and told them distinctly that he intended henceforth to live a new life. He required none of them to leave him. On the contrary, if they wished to remain with him, he told them he would continue to provide for them and would instruct them on the subject of religion; but it must be on the condition they would set aside every species of immorality, observe the Sabbath, etc. I asked him if all of his wives should desert him, which would bring upon him great disgrace, how would he feel and act then? He replied that he had counted the cost, and that it would not shake his purpose. I asked him if his brother and other friends should turn against him, how would he feel then? He replied, "They have already done every thing to me that they can, except to give me 'sapa wood.'" He will open a night school as soon as the people return from their farms. He is a man of amiable and dignified manners, and commands the respect of all classes of persons. His English name, I ought to mention, is William Davis. His native name and that by which he usually goes is Niworeh Mah.

The other candidates are members of our boarding-school; and one of them is the betrothed spouse of Waser Barker, our first native convert. The native population is, at this season, dispersed upon their farms, and the consequence is that we have little else for an audience on the Sabbath besides our own boys and girls. My Sunday evening meeting is still continued, and I hope it will terminate in happy results.

Ceylon.

GENERAL LETTER FROM THE MISSIONARIES, DATED MARCH 1, 1838.

Disastrous Consequences of the Deficiency of Funds.

THE letter which follows was written soon after the receipt in Ceylon of the Circular forwarded to the missions in June of last year, reducing the allowance made to the mission for the year five thousand dollars below what it had been made by a previous circular, issued some months earlier; which last sum was supposed to be the lowest amount, by means of which, with the most rigid economy, the several departments of missionary labor could be carried forward. The painful reduction in some of their operations, to which the missionaries felt com-

pelled by the circular last mentioned to resort, were stated at page 147, of the number for May. The further reduction, rendered necessary by the circular of June, which has so grieved the missionaries, so depressed and pained the native assistants and church members, so blasted the hopes of many promising youth of both sexes who were receiving or looking forward to an education in the mission seminaries, and caused the enemies of Christianity to exult over the crippled state of the mission, is stated below. Let every christian reader of this letter imagine himself as nearly as he can in the place of his missionary brethren and sisters in Ceylon, and sympathise with them in their disappointment and grief, while stripped of almost all their facilities for extended usefulness, and left to mourn over apparently lost labor: let him see the schools disbanded and the youths turned away from the seminaries, and follow them all to the haunts of heathenism and temptation: let him hear the triumph and scoffs of the heathen, renewing their confidence in the strength and permanency of their idolatrous system, which had begun to fail them: let him think how the native assistants and church members are disheartened and their faith shaken, subjected as they are to new assaults and temptations;—and say whether the poverty of the christian community at home is such as to justify the patrons of the Board in permitting this mission any longer to remain in this prostrate and paralyzed condition.

The letter below, considered as an appeal to the followers of Christ in this country, should have augmented effect on the heart, as coming from the pen of a dying man. The Rev. John M. S. Perry, who wrote it in behalf of the mission, was, in ten days after it was written, removed in a very sudden and painful manner from his labors on earth, attended, in the present emergency, with so much grief and anxiety, to the perfect rest and peace of the heavenly world. Three days afterwards he was followed by Mrs. Perry, both having fallen victims to the cholera.

The circular, calling us to make immediate reduction in our mission expenditures, reached us in December last. In obedience to the injunctions of the Committee, at our annual meeting held on the 2d, 3d, and 4th of January, we decided on the following reductions: viz. That the seminary be reduced to one hundred students by turning away forty-five: also that we can make no appropriation for a new class the coming October. As you will remember, we were unable for want of funds to receive a class at the last commencement. From

Oodooville school we have removed eight girls. We could not cut very deeply into that institution, without striking a destructive blow at the cause of female education and female piety in the land, and thus marring our highest hopes. We have turned away some of our helpers, whom we would have been glad to retain. Some of these are now without employment. Some have gone to government service, and some have gone into the service of other missions.

We have diminished the amount paid by the mission toward the support of the printing-press to such a degree, that, if foreign aid, to an important amount, do not come from other missions, through the channel of local Bible and Tract societies, we must, before the year closes, suspend our very important operations in that department.

We have appropriated nothing for building; and for ordinary repairs nothing, except what is absolutely necessary to keep what we have from going to ruin.

We have made only a very small provision for traveling for health,—a provision, which, in view of the very precarious health of some of our number, prudence would make liberal. If one of our number should be compelled by alarming symptoms to seek a change of climate, it would exhaust the provision we have made. Should it become necessary for others to do the same, it could be done only by distressing those who remain behind. We have made no appropriation which will authorise any members of the mission to make tours to places distant from their residences, for the purpose of distributing tracts and Bibles and preaching of the word.

And lastly, our village schools, which at great loss were temporarily suspended in July last, on account of the pressure we then began to feel, we are now compelled almost wholly to relinquish, and to leave more than 5,000 children wholly and permanently under the control of heathenism. We retain only sixteen schools, giving one to a population of 6,500 souls. Our own salaries we have left to be used at the discretion of each individual, with the understanding that each will strive, by acts of rigid economy and self-denial, and postponement of expenditures ultimately necessary, to leave as much as possible in the treasury on loan to the mission; not even allowing any one to expend any part of his own salary in furtherance of his own mission operations. To this we are compelled

by the fact, that after all our reductions, we find about £100 of expense for the coming year, which our appropriations will not cover. We have cut off the arms and limbs of our system close to the trunk. If we must cut to the amount of £100 more, it must be "next the heart." So says the Board.

We deeply sympathise with the Committee in the distressing circumstances into which the Board have been thrown, in consequence of the commercial embarrassments of our land. You are compelled to feel with all the missions, so far as it is possible for any in America to appreciate the evils connected with such a reduction as we have made. We know you have hearts to feel with us, and others, whose hopes, and labors, and plans, have been crossed, as ours have been. As you, so we, also, would look upon the whole as from the Lord, who loves the cause of missions far more than we do. But it is painful to feel that such a blow must come from his hand, in consequence of our sins, or the sins of his people in America. Our heart's desire and prayer to him is, that we and our brethren at home may see his hand, and what he designs, and how we are to conduct in reference to that design. Then, his chastening stroke, though heavy, will not be for destruction, but salvation.

The results of this reduction of our mission operations is not one of unmingled evil. There is no unmingled evil under the providence of God. No doubt the effect upon the minds of the better portion of our helpers will be, to drive them to depend more on God, and less on the missionaries; and on our own minds, to draw us away, somewhat, from human confidences. And these are blessed results. Still, looking at the results as a whole, we see evils too great for human computation. In the work of changing the religion of a whole people like this, which involves an entire change of education, manners, and customs, and modes of thought and feeling, nothing is more important, than a fixed impression on the minds of the community, of the permanence of those causes which are to bring about the change.

After many years of toil, our labors were resulting in a strong impression, throughout the land, that the christian religion would certainly prevail. And this impression was, to a very great extent, based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression

was fast preparing the way for breaking over those bonds of caste, and clan-ship, and family, which, with a strength that cannot be appreciated in America, bind the people to the religion of the land. The prophecies that the missionaries would by and by give up in discouragement, had been proved vain. Every year their cords were seen to be lengthening, and their stakes strengthening. But the blow which has been struck has weakened, every where, the strength of this impression. It has staggered the weak in faith in our churches, and taken away their confidence in the presence of opposers: it has quieted uneasy consciences among the people: it has caused the whole community to feel that what has been, may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil which cannot be written, so as to be appreciated abroad; but, it is an evil, disastrous, not only to the progress of our cause generally, but also to the increase of true piety in the land. This, time and steady toil only, can remove.

The breaking up of our schools has been a grievous blow. On account of the pressure which we then began heavily to feel, we were driven to a temporary suspension of our schools, in July last. We then made our retrenchment in that department, because there was no other department of our labors which could so easily be resumed after a temporary suspension. But it was with aching hearts, that we turned 5,000 children out into the wilderness of heathenism, to be exposed to the roaring lion, even for the short period of three or four months. It was painful to miss them at the house of God on the Sabbath, and on Tuesdays, when they were accustomed to come together to study and hear the word of God. Through the strong confidence that the schools would be resumed in January, some of them were kept together, and a few children and masters, at each station assembled on the Sabbath as before. Yet in the few schools which were thus kept up, the christian lessons were dropped, as the parents would not pay for the instruction of the children in Christianity. So deeply had we come to feel the evils of this suspension, that, when we came together at our annual meeting, it was a general feeling, that, at almost any sacrifice, we must resume the schools to an important extent. But

we could not. We have left the children to wander. They hear not the word of God: they come not to his house: they study not the way of life: their education is strictly heathen: their minds are being filled with prejudice: they are trained only in sin.

By the breaking up of the schools, the Sabbath congregation is almost broken up, at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of our schools, one of the rods of our power is broken. No man who has not tried it can tell how difficult it is to bring the simplest truths of the gospel into contact with the mind of an adult, trained from his earliest years in Hindooism. The rising generation, by a course of instruction, to a very important extent, liberal, were getting christian ideas in connection with language, and were being shut out from those heathenish associations with every important word, which prevent the adult from feeling the force of the preached truth. But we have no heart to dwell upon this point. Our children are no longer ours. They are almost certainly shut out from the way and hope of heaven.

The result to the seminary, and the important christian interests which cluster around that institution, are very painful. For want of funds, we took no class at the regular time, in October last. And our funds will not authorize the reception of a class the coming October. By this the whole arrangement of the institution is necessarily thrown into disorder, and it will take years to bring it to the previous state of regularity. There will now, necessarily, be a chasm of two or three years, between the present fourth class and that which will succeed it. A year ago, in a printed card, we told the whole community that we should take a class of forty the then coming October, according to the terms of admission therein stated. In October we were compelled to say, "For want of money we cannot fulfil our promise, but we shall be able to do it the year following." But we cannot do it, and a failure to do it will add new strength to the impression, that the missionary efforts and means are declining, and may by and by cease.—But this is not all. At the commencement of our annual meeting, we carefully ran over the list of students, with a view of selecting all who were so deficient in promise, either on account of scholarship, conduct, or ability, that they might be dismissed without serious injury to the institution, or the general

cause. Feeling our pressure, we numbered in that class some whom we would willingly have retained. We marked the names of fourteen. To these we have been compelled to add thirty more, making in all, forty-four, viz. five from the first class, five from the second, six from the third, which is now broken up, the few remaining being connected with the fourth class; sixteen from the fourth, and twelve from the fifth. Among these are some lads of fine promise as to scholarship, and from the most influential families in the land. If they had continued with us, doubtless, many of them, would, by the grace of God, have been truly converted, and thus been prepared to build up the Redeemer's kingdom in the land. But they are now thrown back, with minds soured by disappointment, to grow up its strongest opposers. We could have wished the Christians in America could have turned aside for a day, from buying, and selling, and getting gain, to see these forty-five boys, as they left the seminary, to go back to their heathen homes. But the loss of these is not the only loss. Through the strong desire, waking up in the land, for a knowledge of English, the seminary was fast coming to have the virtual control of the whole education of the district. By requiring a knowledge of our christian books, as the terms of admission, we were securing the careful study of these, even by many not connected with mission schools. But our inability to take new classes for two successive years, together with the excision of so large a number already, has, to a great extent, cut off the hope of future admission. The consequence is that scholars are leaving our English day schools at the stations, some of which will probably be broken up. These schools, bringing boys daily under the eye and christian instruction of the missionaries, are, in a peculiar degree, the nurseries of the church.

We might go into the detail of many other painful particulars: but we will not. They have come upon us suddenly, and we must bear them. We cannot write them so that they will be felt in America. If we could have foreseen the coming blow, though grievous, it would not have been so destructive. It has come like a thunder-bolt, and compelled us, with but little time for deliberation, to break up, or render inefficient, plans and operations, whose success, under God, depended mainly on their permanence. We had no time to prepare. The voice of the church in America had

been urging us on, to a large extension of missionary operations; and so imperative did it seem, that we had enlarged, in some respects, beyond the bounds of our own judgment. We had been compelled to feel that, in our seclusion, we were getting behind the spirit of the age; and that not to enter upon great plans, which necessarily involved great increase of expenditures, would be to hold back the rising energies of the church. With this impression we had formed the mission at Madras. This, necessarily, made a heavy draft upon the accustomed appropriations of the Committee for the mission, and brought us into arrears. We did this under the conviction, that what the churches commanded us to do, they would give us the means of doing. With that conviction only would we have suffered our expenditures to exceed our receipts. Previous to this, too, we had been at a heavy expense in the support of the Madura mission, until that time upon our hands. In these circumstances, the reduction which the Committee have been compelled to make, is well nigh destruction to your mission in Jaffna. We make no complaint. We see not how the Committee could have done otherwise. But, as the messengers of the churches, we ask the privilege of saying to the friends of missions in America, If you would not waste your money in the missionary work; if you would not waste the labors and the lives of your missionaries in fruitless toil; if you would not do, only to undo again, *you must give a steady and unchanging support to your established missions.* Better not establish a new mission for years, than throw one already established into a state of bankruptcy. Better say to all candidates for the missionary work, 'We cannot send you,'—than, by sending, to bring so heavy a loss upon a mission established with the cost of so much money, labor, and life. One of the greatest evils which could come upon us, in our present circumstances, would be the addition of new missionaries, without additional appropriations for their support. The addition of one, to our number, would close the doors of our printing-office, and leave us without a tract, and with only a scanty and precarious supply of portions of the Bible. The addition of two, would disband the seminary. If the novelty and excitement of establishing new missions be necessary to keep up the interest and faith of the church of God, we feel that it would be well for the cause that a draft of men, for that object be made upon this mis-

sion, that those who remained might be so relieved from pecuniary embarrassment, as to be able to follow out the plans of labor commenced and approved among us, and upon which we think we see resting the approval of the Lord Jesus Christ.

We know the state of universal pecuniary distress which has visited our land. It is indeed unparalleled. We learn, too, with gratitude to God, that, even in that year of distress, the receipts of the Board exceeded those of former years. But, brethren, when, in your stead, we went down into the deep cavern, you told us that, come storm or come sunshine, you would never release your hold. And now, when after much toil, we have gathered around us many of those whom we were sent down to rescue, will you forsake us? We plead not for ourselves. On that score we have no anxiety. We plead for this dying people; that having begun to lead them in the way to heaven, you would not, for any worldly consideration, leave them to turn back to hell. We do not write these things in despondency. Our confidence is in Him who sent us. We hope and pray that these things may be to his church like the furnace to the gold; and, that, henceforth, "the offerings of Judah and Jerusalem, may be pleasant unto the Lord, as in the days of old." Oh, if the result would be to lead Christians to give themselves wholly to prayer, and the work of establishing Christ's kingdom in the earth, we should rejoice, even in bearing again, the pressure of so heavy a tribulation.

Deeply sympathizing, dear brother, with you and your associates, in all your labors and discouragements, as well as joys and consolations, we re-

main, your brethren in the kingdom of Jesus Christ.

In behalf of the mission,

JOHN M. S. PERRY.

In a postscript Mr. Perry adds—

The above, in answer to the joint circular of the secretaries, I have prepared at the order and under the supervision of the mission. If we had allowed ourselves to be controlled by the despondency naturally arising from such a heavy depression as is now felt by this mission, we should have used more sombre colors, and yet not have destroyed the truth of the picture. But we have endeavored to guard our hearts and our pen. We make no communication to the churches, but through you. We wish therefore that the churches may see this communication. We want that they should know something of the destructive effects of a sudden bankruptcy on such a mission as this; even though at the time this letter reaches you, they shall be riding on the high tide of commercial prosperity and shall not need importunate appeals to their liberality. The past and the present should teach us all to remember the days of darkness.

Let each one of the patrons of the Board regard this appeal as addressed to himself, and let him in his own mind make out such a reply to it, in his own defence, as he would be willing to meet the afflicted brethren with, could he see them face to face—such a reply as he would be willing to make before the throne of Christ to the deceased brother who penned it.

The particulars relative to the death of Mr. and Mrs. Perry will be given hereafter.

Miscellaneous.

SKETCHES OF RELIGIOUS SECTS.

THE following account of those peculiar religious sects, the *Sikhs*, the *Parsees*, and the *Druses*, was prepared by one on the thoroughness and correctness of whose investigations the fullest confidence may be placed. The two former sects are found in northern India, where the missionaries from this country frequently meet with them. Of the Druses of Mount Lebanon mention has often been made in the communications of the missionaries to Syria and the Holy Land. These sketches may be valuable for reference.

SIKHS.

The Sikhs are an interesting sect, (1.) because they have abolished the Hindoo distinction of caste; (2.) because they have, in a great measure, renounced the absurdities of Hindoo superstition; and, (3.) because they claim to be governed by a theocracy. We propose to give a succinct account of these religionists, under the following heads:

1. *Name*.—This sect are called Sikhs, from their being disciples or followers of Nanac Shah, (comp. Sanscrit *sicsha*, Penjabee *sikh*, a disciple or follower.)

2. *Origin and subsequent history*.—Nanac Shah, the founder of this sect, was born at Salwandi, (now Rajapoor,) in the province of Lahore, in the year 1469. He was early inclined to devotion, and indifferent to mere worldly pursuits; in proof of which the Sikhs relate

many interesting anecdotes. He became a Fakir, visited most of the sacred places of the Hindoos and Mohammedans, acquired great celebrity by the austerities of his life, and every where inculcated the great doctrines of the unity and omnipresence of God. He endeavored to unite Mohammedans and Hindoos in one religion, by recalling them to their original tenets, and by reclaiming them from their errors. From the reputation and success which he obtained, we have reason to believe that he was a man of more than common genius; and from the peaceful and gentle means which he employed to unite the jarring elements of Mohammedan bigotry and Hindoo superstition, we must think favorably of the noble purpose which he cherished. He died in 1540, at Kirtipoor, on the banks of the Ravi, which has become a place of religious resort for his followers. A portion of Nanac may be found in Ouseley's *Orient. Collect.* vol. ii. p. 368. The spiritual heads or chiefs of this sect, who succeeded Nanac, are as follows:

Guru Angad, born at Khandur, in Lahore. He taught the same doctrine as Nanac, wrote some chapters that now form part of the *Grant'h*, and died in 1552.

Amera Das, who was very successful in making converts to the faith of Nanac, and died in 1574.

Ram Das, famous for his piety. He made improvements at Chak, an ancient town, and built there a famous tank, or reservoir of water, which he called *Amritsar*, (i. e. *water of immortality*), which has become so sacred as to impart its name and sanctity to the whole city, which is now the sacred city of the Sikh nation. He died in 1581.

Arjunmal, the compiler of the *Adi-Grant'h*. He first gave consistent form and order to the religion of the Sikhs. He was murdered by the Mohammedans in 1606.

Har Govind, the son of Arjunmal. Under him the Sikhs take up arms to defend themselves against the Mohammedans. He allows his followers to eat the flesh of animals, except the cow, which was forbidden from respect to the Hindoos. He died in 1644.

Har Ray succeeded his grandfather, and died in 1661.

Har Crishn, who died in 1664.

Tegh Behadur, executed by the Mohammedans in 1671.

Guru Govind, son of Tegh Behadur, excited by the murder of his father, new models the government of the Sikhs, and converts them into soldiers. He is considered as the reformer of the Sikhs. He abolishes the distinction of caste, institutes a peculiar blue dress and the wearing of long hair, and establishes the *Gurumata*, or state council. He was finally conquered by Aurungzebe, and died in 1703. He was the tenth and last of the spiritual heads or chiefs of the Sikhs, by whom he is as highly esteemed as Nanac himself. When on his death-bed, being asked to whom he would leave his authority, Guru Govind replied, "I have delivered over the *khalsa* (commonwealth) to God, who never dies. I have been your guide, and will still preserve you; read the *Grant'h*, and attend to its tenets; and whosoever remains true to the state, him will I aid." Hence the Sikhs regard their *khalsa* or commonwealth as a theocracy.

Banda, a political chieftain, enrols the Sikhs against the Mohammedans, but is finally de-

feated. He attempted to alter the religious institutions of Guru Govind, but did not succeed. Since his time, the direction of the religious institutions of the Sikhs has been in the hands of the religious orders, particularly of the *Acalis*.

After the death of Banda, the Mohammedans endeavor to extirpate the Sikhs by the most cruel persecutions. Many suffer martyrdom, and others conceal their faith.

After the invasion of Hindoostan by Nadir Shah, and particularly after the death of this prince, the Sikhs rise again, and after many adverses obtain the power which they now possess.

3. *Sacred books*.—These are two; written in Penjabee, which is a mixture of Hindoostanee and Persian.

(1.) *Adi Grant'h*, (i. e. *the first book*), collected by Arjunmal, from the writings of Nanac and his immediate successors, and a few other writers.

(2.) *Dasama Padshah ka Grant'h*, (i. e. *the book of the tenth prince*), written by Guru Govind.

4. *Religious doctrines*.—Their sacred books are highly esteemed.

Their views of God, being obtained from the Mohammedans, are noble and exalted.

Although Nanac inculcated a contrary belief, the Sikhs, like the Hindoos and Mohammedans, incline to be predestinarians, and to view accidents as decrees of Providence.

Men now live, according to Sikh authors, in the *Cali Yug*, or depraved age of the world, concerning which it was prophesied: "Discord will rise in the world, sin prevail, and the universe become wicked; caste will contend with caste; and like bamboos in friction, consume each other to embers. The Vedas or Scriptures will be held in disrepute, for they shall not be understood, and the darkness of ignorance will prevail every where."

Nanac adopted from the Hindoos the doctrine of transmigration.

They believe in future rewards and punishments.

5. *Religious usages*.—The Sikhs have a strict and solemn form of initiation into their commonwealth.

They have a sort of love-feast, preceding the *Gurumata* or state council, in which they partake of sacred cakes together, as an evidence of their abolition of caste, and of their complete union in one cause. This ceremony is accompanied with prayer and the reading of their sacred books.

The Sikhs are forbidden the use of tobacco; but use opium and spirituous liquors to excess.

Amritsar is their holy city; and also Kirta-poor, where Nanac died.

Like other denominations, they have religious orders, as the *Acalis*, *Nirmalas*, *Shaheds*; also some sects which they denounce as heretical or schismatic, as the *Udasi*, a sort of Quakers, the *Bandaits*, *Khalasa*, etc. The *Acalis* have a peculiar blue dress and wear long hair.

The distinction of caste is abolished among the Sikhs.

6. *Moral character*.—The Sikhs are hardy and capable of great fatigue, plain in their diet and dress, but very dissolute in their lives.

7. *Statistics*.—The proselytes of the Sikhs are principally from the Hindoos, to whom they are more mild than to the Mohammedans.

They are found in the Penjab, i. e. the country of the five rivers forming the Indus, in a part of Multan, and towards the Jumnah and Ganges, in a territory 460 miles by 150 miles, containing 9,000,000 inhabitants, all of whom, however, are not Sikhs. Their capital is Lahore. They can raise, it is said, 100,000 cavalry.

The account of the Parsees and Druses will be given in a subsequent number.

CHINESE METAL TYPES.

THE following is a specimen of the fount prepared by Mr. Dyer, missionary of the London Missionary Society, at Malacca. The punches and matrices are the property of that Society, and founts of type will be furnished for benevolent purposes at the cost price. The whole number of characters in the original fount is 3,232; to which is in contemplation to add another list of 1,648 characters. The cost of a fount is about \$500. The presses connected with the missions of the Board in communities where the Chinese language is used, will be furnished with founts.

法太之行月方延現虹
爲點貝郎布汚理掌急
行服法孔魂待凱歌扛
禾木急魂汚理有句逐

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MAHRATTAS.—On the 24th of February, 1838, Mr. Graves, whose station is at Malcolm Pet'h, on the Mahaburishwur Hills, writes as follows, relative to his labors at that place.

I have recently been so favored in divine providence as to baptise here five adults and five children. Two of the former were Chinese convicts, who, with the two previously baptised, had long given great attention to the Bible and religious worship; and who, with them continue to commit to memory and repeat every Sabbath day nearly a chapter and sometimes more from the Chinese Bible. One of the five was a Mahratta man of the cultivating caste, who had sometime been a begging devotee, but had a family. He is now learning to read. The other two were Mohammedan women. One of these, who gave more feeble evidence of a real change than any of the rest, was immediately seduced to abjure our blessed Savior and his religion. The other appears well. The children were two of them his; and the other three those of the Mahratta man. Four of them are in the school of Mrs. Graves.

To save expense we have given up our day school.

The seminary at Ahmednuggur is, I am glad to say, kept on; and I most earnestly wish that it may in time, and soon, have all the advantages of a college.

At the request of the mission, and on the encouragement of the Bombay Bible Society I have just recalled the pundit whom I dismissed last June and begun the revision of the Epistles from first Corinthians.

You may perhaps well be surprised that I am yet alive. But so it is. I am tolerably comfortable, and am able to do almost as much missionary duty at this place as if my health was perfect. Mrs. Graves is also pretty well.

ANNUAL MEETING OF THE BOARD.

THE Twenty-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions, will be held in the City of Portland, Maine, on the second Wednesday (12th day) of September next, at ten o'clock, A. M.

Donations,

RECEIVED IN JULY.

*Board of Foreign Missions in Ref. Dutch chh.*W. R. Thompson, New York, Tr. 1,000 00
Shawangunk, Chh. 20 88—1,020 88*Central Board of Foreign Missions,*S. Winfree, Tr. 900 00
Less discount on draft, 18 00—882 00*Berkshire co. Ms. Aux. So. R. Colton, Tr.*

1,540 86

North Adams, Mon. con. in
cong. so. 20 00—1,560 86*Boston and vic. Ms. By S. A. Dan-*

forth, Agent, 650 00

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.

Dublin, Trin. chh. 13 63

Keene, Juv. so. for fem. sch. at
Maui, 2 00

Roxbury, Miss. so. 6,25; contrib.

5; c. box, 3,52; 14 77

Swansey, Mon. con. 17 00

Walpole, Mon. con. 29 00—76 40

Cumberland co. Ms. Aux. So. W. C. Mitchell, Tr.

Brownfield, Mon. con. 3 00

Cumberland, Gent. 9 75

New Gloucester, Mon. con. 9 10

North Yarmouth, Mrs. H. Bux-

ton, for *Gilman B. Cressy*,
Ceylon, 20; 1st par. gent. 29,25;
la. (of which for *Curtis Wood-*
bury, Ceylon, 20;) 22,20; mon.

con. 50,30; 121 75

Poland, Mon. con. 19 18

Portland, E. W. 1 00

Standish, Gent. 7 50

171 28

Ded. loss on Windsor note, 1 50—169 78

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

Bellville, Mrs. M. Greenleaf, 20 00

Newburyport, Quar. coll. in Mr.

Stearn's so. 39 31—59 31

Essex co. South, Ms. Aux. So. J. Adams, Tr.

Beverly, Washington-st. chh.

mon. con. 38 69

Ipswich, S. par. La. 40; mon.

con. 18,25; 58 25—96 94

Geneva and vic. N. Y. By C. A. Cook, Agent,

Bainbridge, 6 25

Bath, Mon. con. 9 07

Binghamton, C. Thorp, 50; E.

Hawley, 50; C. Murdock, 50;

O. Ely, 30; P. Bigler, 25; E. F.

Matthews, 20; J. Stowe, 12,50;

S. West, 12,50; I. T. Double-

day, 10; M. Whiting, Jr. 10; U.

M. Stowers, 10; R. Mather, 10;

H. Mather, 10; E. Ely, 10; coll.

65,44; sab. sch. miss. so. for

*John A. Nash and Benjamin**Niles*, Ceylon, 40; chil. miss.boxes, for *Elizabeth Ann Ely*and *Frances Burchard*, Ceylon,

40; av. of jew. 56c. 456 00

Burditt, Mrs. W. and Miss B. 5 00

Chenango Forks, 16 41

Clyde, S. Clarke, 25 00

Coventry, 25,70; G. W. Phillips, 25; 50 70

Coventryville, 29 22

Hopewell, 26 12

Marion, Mater. so. for *Amanda**Caldwell*, Bombay, 12 00

Masonville, 25 87

Naples, 13 00

Union, Presb. chh. 46,11; cong.

chh. 13,50; 59 61

734 25

Ded. c. notes, 15; discount, 40c. 15 40—718 85

Hampden co. Ms. Aux. So. S. Warriner, Tr.

Cabotville, Mon. con. 25 00

Chicopee Factory, Chil. 2 17

East Long Meadow, Chh. and so.

72,05; mon. con. 11,73; 83 78

Long Meadow, Contrib. 74,84;

mon. con. 39,58; W. Colton, 10; 124 42

Middle Granville, 20 00

Monson, Gent. 15 75

North Wilbraham, 24 70

Palmer, Dorcas so. 20; gent. and

la. 1; 21 00

Springfield, Mon. con. in 1st

par. 93,97; an indiv. 10; s. s.

chil. 16c. 104 13

Westfield, Mon. con. 100,57; con-

trib. 99,24; C. Jessup, 12; 211 81

West Springfield, 1st par. 70;

Ireland par. gent. and la. 24; 94 00

726 76

Ded. for printing paid by aux. so. 15 00—711 76

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.

East Windsor, Wapping so. mon.

con. 6 00

Enfield, Mon. con. 5 85

Farmington, Mrs. MARY ROWE,

which constitutes her an Hon.

Mem. 100 00

Hartford, Part of sub. ack. in Oct.

867,36; S. so. mon. con. 46,68; 914 04

1,025 89

Ded. loss on bank notes, 2 75—1,023 14

Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.

Berlin, N. Britain, Gent. 10 00

Wethersfield, Mon. con. 12 84—22 84

Monroe co. N. Y. Aux. So. E. Ely, Tr.

Lakeville, Fem. sew. so. 15 22

Moscow, Mon. con. in presb. chh. 36 00

Rochester, Brick presb. chh.

to constitute Mrs. STEPHEN

JOHNSON, Siam, and JAMES

SEYMOUR, Hon. Mem. 230; sab.

sch. of do. for *John H. Thom-**son*, Ceylon, 20; 1st presb. chh.

183,22; Bethel presb. chh. 84;

young la. sew. so. of do. for

Sarah Boardman, Ceylon, 10; 527 22 1

Shelby, Cong. chh. 5 00

Stafford, do. 16 35

Sweden, Presb. chh. 12 00

Warsaw, Presb. chh. and cong.

West Bloomfield, Sab. sch. of 1st

cong. chh. for *Harvey Bushnell*,

Ceylon, 20 00

Wheatland, J. McNaughton, 5 00

Yates, Presb. chh. 1,30; chil. of

mater. asso. for hea. chil. 5; 6 30

713 09

Ded. discount, etc. 7 21—705 85

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.

Centre chh. and cong. 130; young la. bible

class in do. for Herrick sch. in Ceylon,

30; miss. asso. N. sab. sch. to consti-

tute FRANCIS T. JARMAN an Hon. Mem.

100; mon. con. viz. in 1st and united so.

19,22; in Free chh. 14,24; in Yale coll.

8,24; in 3d chh. 4,17; a friend, for miss.

to W. Africa, 5; Fairhaven, Mon. con.

for west. miss. 25,40; a friend, 10; 351 27

E. H. 5;

New Haven co. East, Ct. Aux. So.

S. Frisbie, Tr. 50 00

New York City and Brooklyn, Aux. So.

W. W. Chester, Tr.

(Of which fr. O. BRONSON, to constitute

him an Hon. Mem. 100; fr. bible class

in 7th presb. chh. for sch. at Madras,

7,37;) 1,211 30

Northampton and neighboring towns, Ms.

Aux. So. J. D. Whitney, Tr.

Amherst, E. par. Mon. con. 13;

Mill Valley, mon. con. 15; 28 00

Hadley North, Mon. con. 20; C.

Thayer, 30; 50 00

Northampton, Mon. con. 42,75;

a friend, 1; 43 75

Norwich, Mon. con. 6 13

South Hadley, 1st par. mon. con. 36 25

Williamsburgh, Gent. 59 35—223 48

Oneida co. N. Y. Aux. So. A. Thomas, Tr.

Cassville, Cong. chh. 8 53

East Lincolnton, Cong. chh. mon.

con. 17,46; Rev. S. Burt, 10; 27 46

Fairfield, 1st chh. mon. con.	16 00
Madison, Cong. so. 29,75; mon. con. 17; la. cent. so. 35,56; (of which to constitute Rev. MERRITT S. PLATT an Hon. Mem. 50;)	82 31
New York Mills, Coll.	42 26
Sherburne, 1st cong. chh. 47,55; fem. benev. so. 40,01;	87 56
Waterville, Presb. chh. mon. con. and other coll.	61 74
Whitesboro', Fem. miss. so.	32 90
Winfield, 1st cong. chh. mon. con. 13; coll. 8,75;	21 75
	380 51
Less c. notes, 6; loss on uncurrent notes, 4,57;	10 57—369 94
Rockingham co. N. H. Confer. of chhs. J. Boardman, Tr.	
Londonberry, A lady in presb. chh.	30 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Rutland, Mon. con. in cong. chh.	59 34
Somerset co. Me. Aux. So. C. Selden, Tr.	
Athens, Mon. con.	15 00
Bloomfield, Mon. con. 14,50; sab. sch. 9,25;	23 75
Madison, Gent. 3; la. 1,25; Miss W. 70c.	4 95
Mercer, Mon. con.	12 00
Norridgewock, Gent. 17,57; la. 16,36; mon. con. 9,63; sab. sch. 5,32; Mrs. Bosworth, 2,67; Miss E. H. B. for China, 1; to constitute Rev. JOSIAH PEET an Hon. Mem.	52 55
Strong, Mon. con.	15 00
Contrib. at ann. meeting of aux. so.	6 00—129 25
Stratford co. N. H. Aux. So. E. J. Lane, Tr.	
Meredith Bridge, Sub.	20 00
Sullivan co. N. H. Aux. So. J. Brock, Tr.	
Croyden, La.	10 57
Goshen, Mon. con.	5 35
Meriden, Gent. 28,87; la. 34,69;	63 56—79 48
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Bolton,	40 00
Columbia, J. Richardson,	1 00
N. Coventry, Gent. 25; la. 64,08;	89 08—130 08
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	8,047 41
Ded. am't ack. in March, fr. Huntsville, 300; and in June fr. Alton, 51,77; discount on drafts, 178;	529 77
	7,517 64
Western Reserve aux. so.	
Ashtabula co. Windsor, Mon. con. 3; Cuyahoga co. Euclid, 17,37; [Strongsville, 18,06; ackn. in July Her. as fr. Richfield;] Geauga co. Painesville, Mon. con. 7; Medina co. Richfield, Mr. Hammond, 10; Portage co. Akron, 1st cong. chh. for Cher. miss. 6,66; Charleston, Part av. of land given by Albert B. Blakesley, 35; Mrs. N. 35c. Edinburg, 4,24; Franklin, 3,15; Hudson, Mon. con. in W. R. coll. 14,09; W. Chamberlin, 9; Middlebury, D. Preston, 5; Ravenna, Mon. con. 4; Stow, 1; Streetsborough, 3,50; [Tallmadge, \$20 fr. chil. of mater. asso. ack. in Sept. was for Jedediah C. Parmelee, Ceylon;] Trumbull co. Youngstown, Mon. con. 14; 137 36-7,655 00	
Washington co. Vt. Aux. So. C. W. Storrs, Tr.	
Montpelier, Gent.	48 50
Morestown, Cong. so.	10 00—58 50
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro', E. vill. La. (of which for child at Sandw. Isl. 20;) 24,50; sub. sch. 2,55;	27 05
Putney, Cong. so. 26; mon. con. 15; 41 00—68 05	
Total from the above sources;	\$18,134 33

VARIOUS COLLECTIONS AND DONATIONS.

Aaronburg, Pa. J. Duncan, 50; D. Duncan, 10; J. Forster, 10; C. Coburn, 10; J. Forster, Jr. 10; P. W. 5; T. H. 5; Miss H. 1;	101 00
Acworth, N. H. Mrs. S. Atwood,	13 00
Albany, Me. Av. of ring,	36
Albany, N. Y. 2d presb. cong. G. Batchelder, 25; B. R. Wood, 20; Mrs. Wood, 10; mon. con. 1;	56 00
Allentown, N. J. Fem. miss. so. presb. chh.	10 00
Amherst, Ms. Mon. con. in college,	34 00
Andover, Ms. Chapel cong. 155; Miss M. Adams, for Dorcas Adams, Ceylon, 15; two friends, 1,25;	171 25
Athens, Pa. Presb. chh. mon. con. 6,40; a friend, 5;	11 40
Bedford, N. Y., W. Jay,	25 00
Bennington, Vt. Rev. E. W. Hooker,	10 00
Bloom, O. Presb. so.	3 68
Boston, Ms. E. T. 10; a friend, 1; Miss E. H. for Jews, 52c.	11 52
Bridgewater, N. Y. 1st cong. so.	20 00
Buffalo, Pa. Presb. cong. Rev. T. Hood, 5; T. Howard, 5; indiv. 3;	13 00
Cambridgeport, Ms. Miss N. H. for Jews,	52
Carbondale, Pa. Mater. asso. 12; Mrs. A. 1;	13 00
Charleston, S. C. Rev. J. Dickson,	5 00
Clarence, N. Y. Presb. chh.	10 00
Clarkson, N. Y., W. S.	10 00
Cleveland, O. La. for. miss. so. for sch. in Ceylon, 30; for two girls in Bombay, 24;	54 00
Danville, Pa. Presb. cong. Miss Montgomery, 10; Mrs. M. 5; J. C. B. 5; J. L. 5; I. L. 5; S. Y. 5; I. F. 5; Dr. M. 5; T. Y. 5; indiv. 41,62; mon. con. 19; fem. miss. so. 19;	129 62
Dauphin co. Pa. Hanover cong.	10 00
Dorchester, Ms. Miss. so. for sch. at Dwight,	30 00
Dorset, Vt. Mon. con. in cong. so. 3; gent. and la. benev. asso. 30; less. c. note, 2; disc. 12c.	30 88
Dover, N. H. Juv. so. for a hea. youth in Ceylon,	20 00
Dudley, Ms. Mon. con.	15 00
East Hampton, Ms. S. Williston,	100 00
East Port, Me. Central cong. chh. mon. con. 15; la. 5; G. A. P. 5; J. H. A. 1;	26 00
Enon Valley, Pa. ENOCH MARVIN, which constitutes him an Hon. Mem.	100 00
Erie, Pa. 1st presb. cong. mon. con.	55 00
Falmouth, Me. Mrs. M.	5 00
Fly and Oaks Creek, N. Y. Presb. chh. to constitute Rev. AMOS D. HOLLISTER an Hon. Mem.	50 00
Fort Jessup, La. E. B. Babbitt, U. S. A.	10 00
Fort Ticonderoga, Ark. Mon. con.	19 00
Frederick, N. Y. Mon. con.	25 00
Ginani, South Africa, Mon. con.	20 00
Girard, Pa. 1st presb. chh.	15 00
Glens Falls, N. Y. Mon. con. in presb. chh. 10; Mrs. E. B. S. 50c.	10 50
Gorham, Me. Male juv. so.	3 50
Granville, N. Y. Mon. con. in 1st presb. chh.	30 00
Hartwick Synod, Evang. Luth. chh. N. Y. Rev. T. Lope, 10; H. L. 5; Rev. M. I. S. 5; A. C. 5; G. H. L. 5; I. Z. S. 5; G. A. L. 5; M. S. 5;	45 00
Haverhill, N. H., D. Worthen,	6 00
Honesdale, Pa. Presb. cong. R. L. S. 5; D. B. 5; E. K. 5; H. and K. 8; T. H. T. 5; R. F. L. 5; I. P. F. 5; indiv. 27,08; mon. con. 20;	85 08
Kingston, Pa. Z. Hoyt,	1 00
Knox, N. Y. Presb. chh. 2,13; Miss A. E. T. 1,50;	3 63
Lancaster, Pa. J. Galt,	20 00
Lewisburg, Pa. Presb. cong. A. G. 5; W. H. 5; W. H. L. 5; N. M. 5; J. C. 5; T. C. 5; indiv. 45,50;	75 50
Levittown, Pa. Miss Jenkins's fem. sem.	10 00
Little Compton, R. I. Fem. benev. so. 31,50; mon. con. 17,87;	49 37
Livingstonville, N. Y. Presb. chh.	30 00
Lower Providence, Pa. A lady,	1 00
Lubec, Me. Rev. Mr. Carlton and Mrs. C.	4 00
Lunenburg, A friend,	3 00
Lynn, Ms. Mon. con. in Mr. Cook's so.	20 00
Marblehead, Ms. Gent. asso. in Mr. Nilos's chh. and so.	42 00

<i>Matteawan</i> , N. Y. Presb. chh. to constitute Rev. EDWARD D. G. PRIME an Hon. Mem. 160; fem. miss. so. 15; WILLIAM TORREY, 50; (which and prev. dona. constitute him an Hon. Mem.)	225 00	<i>Tabreez</i> , Persia, G. Woodfull,	25 00
<i>Natick</i> , Ms. Juv. so. for <i>Erasmus D. Moore</i> , Ceylon,	20 00	<i>Topsham</i> , Me. Cong. coll.	39 00
<i>New Berlin</i> , Pa. Presb. cong. J. M. 5; R. P. M. 5, J. L. 5; indiv. 17;	32 00	<i>Trenton</i> , N. J. Miss J. A. Howell,	15 00
<i>New Haven</i> , Ct. Mrs. Chaplin and Misses Fanny and Nancy Atwater, to constitute Rev. SAMUEL W. S. DUTTON an Hon. Mem.	50 00	<i>Troy</i> , N. Y. Nail Factory, mon. con.	7 19
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pen.	20 00	<i>Vassalboro'</i> , Me. South chh. mon. con.	4 08
<i>Newton</i> , Ms. E. par. Mon. con.	19 36	<i>Warren</i> , Me. Mon. con.	22 81
<i>New York city</i> , A friend, (which and prev. dona. constitute ALBERT PIERSON, of Orange, N. J. an Hon. Mem. 50; a friend, for <i>Mary Riggs</i> , Ceylon, 20; do. (which and prev. dona. constitute Rev. JOSEPH Z. RIGGS of New Providence, N. J. an Hon. Mem.) 25;	95 00	<i>Washington City</i> , D. C. Mon. con. 28; J. B. Hand, 10; 4th presb. chh. la. for <i>Mason Noble</i> , Mahratta miss. 20;	53 00
<i>Northampton</i> , Ms. Sab. sch. of 1st par. for sch. in Ceylon, 50; E. Williams, 50;	100 00	<i>Wells</i> , Me. La. so.	29 80
<i>North Haverhill</i> , N. H. Sab. sch. for <i>Abel K. Merril</i> , Ceylon,	5 00	<i>West Hanover</i> , Pa. Rev. J. Snodgrass,	10 00
<i>North New Salem</i> , Ms. Mon. con.	22 50	<i>Wheelock</i> , Ark. Chh.	10 37
<i>Northumberland</i> , Pa. Presb. cong. J. P. 5; W. C. 5; indiv. 6;	16 00	<i>White Deer</i> , Pa. J. Lawson,	5 00
<i>Northumberland co.</i> Pa. Mon. con. boys sch. room,	3 00	<i>Wilkesbarre</i> , Pa. W. C. Gildersleeve, 40; A. E. Y. 5; M. C. G. 5; J. b. 5, indiv. 6,06;	61 06
<i>Norwich</i> , Vt. N. Boardman,	70 00	<i>Winchester</i> , Va. Mrs. E. W. C. a bal.	50
<i>Orient</i> , N. Y., A friend,	5 00	<i>Woburn</i> , Ms. Sab. sch. in Mr. Bennett's so.	12 00
<i>Pawlet</i> , Vt. La. of 1st cong. chh. and so. for child at Maui, Sandw. Isl.	20 00	<i>Yancey Mills</i> , Va. J. Pilon,	1 75
<i>Perry</i> , Me. W. Bugby,	1 00	<i>Youngstown</i> , N. Y. Chh. and so. 50; H. H. Smith, 50;	100 00
<i>Philadelphia</i> , Pa. Rev. W. H. Bidwell, 500; Mrs. SUSAN M. BIDWELL, which constitutes her an Hon. Mem. 500; so. for ed. of hea. youth, 180; 10th presb. chh. W. Brown, 50; J. Stille, Jr. 10; W. K. 5; an unknown friend, by C. B. D. 5; W. E. D. 2,50; av. of jew. by Rev. A. J. Olc.	1,173 14	<i>Unknown</i> , A friend,	50
<i>Pittsburgh</i> , Pa. An aged member, of 3d presb. chh. 100; sab. sch. in do. for tracts to be distrib. by Mr. Travelli, Singapore, 15;	115 00		\$23,022 57
<i>Portland</i> , Me. Class circle, for fem. child in Syria,	32 50		
<i>Portsmouth</i> , N. H., N. par. mon. con.	100 00		
<i>Princeton</i> , N. J. Mon. con. in Theolog. sem. 26,25; sub. of 2d class, 4,75;	31 00		
<i>Providence</i> , R. J. Benef. cong. for. miss. so.	100 00		
<i>Rockwell</i> , Ill. Mon. con. in presb. chh.	3 67		
<i>Roxbury</i> , Ms. Eliot chh. and cong. mon. con.	21 83		
<i>Salem</i> , Ms. Mon. con. Tabernacle chh.	44 00		
<i>Savannah</i> , Ga. Male and fem. for. miss. so. in independ. presb. chh.	240 00		
<i>Schoharie</i> , C. H., N. Y. Evang. Luth. chh. mon. con.	15 00		
<i>Scipio</i> , O. Presb. so. for sch. in Ceylon,	14 82		
<i>Shamokin</i> , Pa. Indiv.	6 00		
<i>Sharon</i> , Ct. Sab. sch. for <i>Benjamin Hamlin</i> , Ceylon,	13 00		
<i>Smithfield</i> , N. Y. Presb. chh. mon. con.	25 00		
<i>South Deerfield</i> , Ms. Cong. so.	18 27		
<i>Sparta</i> , N. J. Chh. and cong. mon. con.	20 00		
<i>St. Johnsbury</i> , Vt. Mon. con. in 2d cong. chh. and so.	63 08		
<i>Staynesant</i> , N. Y., R. Gosman,	400 00		
<i>Svensville</i> , Me. \$100 fr. orphan miss. so. prev. ack. constitutes Rev. JOSEPH A. E. LONG, and Rev. GEORGE BROWN, Hon. Mem.			
<i>Synod of Geneva</i> , N. Y., For miss. beyond Rocky Mountains, viz. fr. Athens, Pa. 35; Berkshire, 70,74; Binghamton, 51; Candor, 57,25; Cortlandville, 10,75; Fabius, Dea. T. 1; Genoa, 23,06; Groton, 110; Homer, A poor woman, 13c. Moravia, 25; Newark, 57,93; Owego, 78; Penn Yan, 30,50; Richford, 15; Rochester, 130,70; Union, Central chh. 7,37;	762 43		
Ded. for services and expenses of Rev. S. Parker, 193; not yet paid over by him, 226,43;	419 43—233 00		
		<i>Utica</i> , N. Y., A barrel, fr. la. of Bloecker-st. chh. for Mr. Ayer, Pokeguma,	47 12
		<i>Verona</i> , N. Y. (supposed) A box.	
		<i>Wilmington</i> , Elkton, Pencader, and Christianna, Del. Chhs. for Mr. Lawrence and Mr. Dwight, Dindegall,	179 31
		<i>Unknown</i> , A basket of clothing.	

LEGACIES.

Amount of donations and legacies acknowledged in the preceding lists, \$23,022 57. Total from August 1st, to July 31st, \$232,829 46.

DONATIONS IN CLOTHING, &c.

<i>Acworth</i> , N. H., A bundle, fr. Mrs. S. Atwood.	
<i>Boonville</i> , N. Y., A box, fr. Mrs. N. W. Barnes, for Mrs. Barnes, Eagletown.	
<i>Brookline</i> , Ms. A bundle, fr. Kingsbury sew. so.	
<i>Charlestown</i> , O., A box, fr. ladies, for Dr. Adams, Port Natal,	35 61
<i>Chatham</i> , Ms. A bundle, fr. la. for Mr. Peot; a bundle, fr. do.	
<i>Geneva</i> , N. Y. (supposed) A box.	
<i>Gilbertsville</i> , N. Y., A box.	
<i>Gloucester</i> , Sandy Bay, Ms. A barrel, fr. miss. sew. cir. for Sandw. Isl. miss.	64 00
<i>Greenfield</i> , Ms. A box, fr. fem. miss. asso. of 2d cong. so. for Mr. Dwight, Constantinople,	57 16
<i>Jaffrey</i> , N. H. 3 reams paper, fr. H. M. Melville,	12 00
<i>Krens</i> , N. H., A bundle, fr. a friend,	6 50
<i>New York city</i> , (via) A barrel, for Miss L. G. Smith, Sandw. Isl.	
<i>Rushville</i> , N. Y., A chest, fr. fem. miss. so. for Dr. Whitman, Oregon.	
<i>Sullivan</i> , N. H., A bundle, fr. fem. cir. of indus. 14,15; do. fr. juv. so. 4; for South Africa,	18 15
<i>Utica</i> , N. Y., A barrel, fr. la. of Bloecker-st. chh. for Mr. Ayer, Pokeguma,	47 12
<i>Verona</i> , N. Y. (supposed) A box.	
<i>Wilmington</i> , Elkton, Pencader, and Christianna, Del. Chhs. for Mr. Lawrence and Mr. Dwight, Dindegall,	179 31
<i>Unknown</i> , A basket of clothing.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Plankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds

THE
MISSIONARY HERALD.

VOL. XXXIV.

OCTOBER, 1838.

No. 10.

American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

EXTRACTS FROM LETTERS OF MR.
SMITH.

THE object of the voyage of Mr. Smith to Smyrna and his subsequent residence there for more than a year, has been repeatedly mentioned. The following letter was written by him while on a short visit from Smyrna to Syra, February 3d, 1838. The intercourse with the young men mentioned was had in Smyrna.

Inquiries among Greek Catholics.

In a late letter from Smyrna, I mentioned that my feelings had been somewhat relieved during my detention there, by my still being able to bestow some direct missionary labor upon the people of Syria, in the persons of a few merchants residing in that city. I have thought a more particular account of one of them would perhaps interest you.

He is a young man, of a very respectable Greek Catholic family, residing in Deir el Kamr, the capital of Mount Lebanon. My first acquaintance with him was on board the vessel which brought me last from Beyroot, where he was my fellow passenger. Our speaking the same language, and my being acquainted with some of his family connections soon brought us together, and an inquisitive and candid turn of mind on the subject of religion, which he manifested, encouraged me frequently to converse with him. It was a satisfaction to me, while surrounded by a company of thoughtless Greeks, bigoted Jews, and unbelieving Turks, to whom, in consequence of their blind superstition, or my ignorance of their language, I could gain but little access, to sit down and answer his ques-

tions, and explain to him the doctrines of true Christianity. I recollect, especially, pointing out to him the fallacy of confiding in the intercessions of the saints, affirming in my arguments, that we had no scriptural authority for it, but express passages to the contrary; and that, moreover, they were unfitted to be mediators, because, not being present every where, we could have no security that they heard our petitions; nor, if they did, had they the power of searching the heart, so as to be sure of our sincerity.

During the continuance of the plague, which still prevailed on our arrival, we lost sight of each other; but after it ceased I again met him. He was in a khan, where were also five others of his countrymen from Beyroot, Deir el Kamr, and Damascus, all young men, occupying adjoining rooms. We were soon acquainted, and repeatedly interchanged visits. Our leading topics of conversation were usually religious; though I sought not to bring them upon controversial ground. At length, one evening as we were all sitting in one of their rooms, my young friend J. asked what I judged to be the true doctrines in regard to confession. I replied, You have introduced this subject, and not I; I am not therefore responsible for what may grow out of our discussion. I then explained what I deemed to be the fallacy and danger of confession, the way in which it was introduced into the church, the true doctrine and nature of confession to God, and gave the meaning of the scripture passages they brought in the way of objection. He had his Bible before him, which he had evidently often consulted, and we opened and consulted it. As the conversation advanced, and his difficulties were removed, he grew animated, and at length raising his turban,

declared to all present, that he believed that mine was the true doctrine. To my surprise, two others affirmed the same. Others objected, and I at last left them disputing with one another.

The assent of the others was not so hearty as his. One of them, I fear, assented under the influence of the indifference of infidelity. He had been longest in Smyrna, and had become contaminated by associating with an infidel friend. I warned him plainly of his danger, but he ceased at length to take much interest in my society. He said he had not confessed for a year and a half; since upon the occasion of his confessing a considerable sin, the priest, by imposing only a slight penance, which would put a sum of money in his pocket, had convinced him that he cared more for his money, than he did for the salvation of his soul.

Upon my next visit, J. followed me to the door when I left, and begged to have a private interview. I appointed an hour, and he came to my room. He said that his companions affirmed that, by what he had said the other night, he had incurred the penalty of excommunication, and he wished to know the truth of the matter. The worship of the saints he was convinced was wrong, and he had abandoned it; but he was still troubled about the spiritual power of the clergy, the power of forgiving and excommunicating. I explained that their power was the word of God: so long as they taught and governed according to that, their doctrines and acts were valid; the moment they departed from it, their power departed. He had also difficulties about transubstantiation, which I endeavored to meet. But, having no Arabic Bible at home, my reasoning was not fully felt. During the whole interview, his face was flushed, and he showed the excitement of one who feared that he was really treading on forbidden ground, and apprehensive almost, that some priestly hand might lay hold of him, even while he was with me. And at length rose abruptly and left me.

I sought for books to lend him, and was so successful, as to find in Mr. Adger's library, copies of Mr. King's and Mr. Bird's letters against the errors of papacy. These I lent him; and for a week or more heard nothing from him, until, one morning, the following note was put into my hands.

"Respected Sir,—For three days I have been going to call on you, but was told that you were not at home; and at

other times, I have desired to call, but reasons not necessary to mention prevented. My object is to gratify an ardent wish to obtain some spiritual instruction, and to lay before you the confession of my faith, which is now like yours, freed from superstition, and built upon trust in Jesus Christ, who 'is all and in all.' With the psalmist I say, 'Put no confidence in princes, nor in the sons of men, who cannot save.' Begging you will appoint an hour when I can see you, I am, etc. J.

He came at the hour I appointed. It appeared that the books had been read by the whole company, and had produced long and warm discussions. One declared himself with J. on the side of the books; and one other was half convinced. A third, finding himself worsted in argument, and likely to be overcome by numbers, took a favorable opportunity, and burnt the books. "That," said my friend, "fixed me; I determined, from that hour, to know no other authority in religion, but the word of God."

He seemed now completely set loose from his old superstitions, and as yet to have only faint, indistinct glimpses of the new truths that were coming up before his mind. In this state he put himself at my feet to be instructed, with the simplicity of a child. The influence of papacy upon his mind was still painfully visible. He had hitherto known nothing but forms, and the first impulse of his mind seemed to be, to seek after new ones to take the place of those he had abandoned. "I need to confess," said he, "I feel that I have sins upon me that require it. You say I must confess to God. How shall I do it?" I explained to him that indeed he was a sinner; urged upon him repentance; explained to him the new heart; pointed him to the Savior as his mediator; and enjoined upon him secret prayer. At the close, I proposed that, as he had asked how he should pray, we should pray together. We knelt down, and as I prayed, he repeated every word distinctly after me.

This was but a few days before my departure. I had one more interview with him of a similar nature. And the evening before my departure, four of them spent two or three hours with me, as a parting visit. The one who burnt the books, was with them, and professed to have been brought over by their arguments to see his error, for which he wished now to obtain my forgiveness, so far as it was an offence against me.

I know not how this case will end; and it was with great reluctance that I left such an inquirer, where no one, who was capable of guiding him, knew his language. Yet I felt confidence in doing with him, as Paul did with the Ephesians, when he bade them farewell. I commended him to God, and to the word of his grace, which is able to build him up, and to give him an inheritance among all them which are sanctified.

Under date of February 5th, Mr. Smith, writing again from Syra, makes the following painful statements respecting the—

Manufacture and Use of Intoxicating Liquors in Smyrna.

Having occasion year before last, in the month of September, to pass frequently between Smyrna and Boojah, a village about four miles distant, my attention was strongly attracted to the droves of camels, which almost blocked up the road, on their way to the city. They seemed to amount to thousands, and their loads were almost uniformly the same. In immense baskets fastened upon their backs, and giving to their appearance, already imposing from their huge size, a formidable aspect, they were carrying grapes to the Smyrna market. Large bells suspended to their saddles, to which their slow gait gave a measured, solemn sound, deepened the impression of the scene, and considering these fruits of the fertile Ionia, as destined for some foreign and less genial clime, I often said to myself, here one may feel and realize something of the grandeur, the sublimity of commerce. The last year, in the same month, I occupied a room in Mr. Adger's house, which is in the outskirts of the city, on the same road; and night and day the same sound of camels' bells intermitted not, while in attempting to walk through the narrow streets, I found them often completely impassable, by reason of the number of these huge beasts of burden. Indeed, in that season of the year, this is one of the most prominent things which the stranger finds to observe in Smyrna.

I now began to observe more closely the course of these "ships of the desert," and found them discharging their cargoes at the wide doors of certain large stone buildings, having a solidity of structure which indicated wealth, and yet blackened and filthy in a manner which made their appearance quite unique. Curiosity led me into them. At the door of each was invariably a

bar-room, and sometimes farther in, a second, where, on the shelves, the different kinds of wine and of spirits displayed their enticing colors, and glasses on the counters invited the visitor to drink. Examining the premises farther, I discovered in one part a wine vat, and immense casks, fifteen and twenty feet high, standing on end for the juice of the grape to ferment in, in another a still, pouring forth its limpid poison, in the form of *raki*; and in a third, casks of every size, piled tier above tier, containing the productions of the wine vat and the still. These three processes I invariably found united in the same establishment, the making of wine, the distilling of *raki*, and the retailing of both. My musings about the sublimity of commerce were soon at an end. What I had been admiring was the sublimity of the wine manufactory and the distillery, and the fruits of Ionia, instead of going to bless some distant clime, I found converted into poison for the ruin, temporal and eternal, of her own citizens.

In fact, inquiry soon satisfied me, that nearly all the grapes brought to market were converted into wine and spirit; and that most of these in addition to the amount imported, is consumed in Smyrna itself. I made up my mind to inquire fully into this matter; and for the purpose began to visit these establishments in course, that I might make statistical inquiries.

I traced their number to between thirty and thirty-five, all owned by Greeks, except two, which belong to the Jews, who drink wine only of their own manufacture. Wine is made from the grapes, and then from their skins and from raisins *raki* is distilled. This is the same that is called *arak* in Syria, and is the native brandy, tintured with anise seed. I found one establishment making annually 800 barrels of wine and 200 of *raki*; a second 600 of wine and 150 of *raki*; a third 2,000 of wine and 300 of *raki*; a fourth 1,500 of wine and 150 of *raki*; and a fifth 2,500 of wine and 500 of *raki*. This last once belonged to the former English consul.

My informants were uniformly civil in answering my inquiries, but I found their information was often given without much care, and did not bear marks of exactness.

It occurred to me, that perfectly authentic information was probably within my reach. These taverns, as they are called, pay to government certain taxes, which are levied upon the quantity of grapes and raisins they consume, and are

farmed out to an individual who happens to be an Armenian. To obtain access to such documents in Turkey requires time and a good deal of mediation. I applied for assistance in the matter, to my friend, Mr. J. E. K. He persevered in his inquiries until he was able to return me the following answer to my questions.

"The Armenian who has the superintendence of the *miry* of grapes has been so kind as to bring me at last the following answer to your inquiries. 'As the grapes,' he says, 'are some years abundant, and others scarce, I will give you the account of this year, which is about the average. The manufacturing taverns are thirty-six in number, and never increase nor diminish. The quantity of grapes I have given them this year is 60,000 cantars; of raisins 12,000; to private houses 2,500 of grapes. The duty paid to government for grapes has been 205,000 piastres, and for raisins 45,000 piastres. The taverns also pay to government a duty which is also paid by every shop-keeper. It amounts to nearly 100,000 piastres.' The number of dram-shops which are under these taverns," continues K., "he could not tell. They are not allowed to make wine and spirits, and, therefore, he has nothing to do with them. We may see by this account, that more than 40,000 cantars of wine, and 8,000 of raki, besides several other kinds of spirits and wine brought from foreign countries, are consumed annually by the third part of the inhabitants of Smyrna. And if the useless expense for those liquors does not amount to a very great sum, the crimes and wickedness caused by them are numberless. May God of his mercy grant to all my fellow citizens his Holy Spirit, that they may feel the sinfulness of this and their many other sins, and become sincere worshippers of their blessed Lord."

This account is official. The estimate of 40,000 cantars of wine and 8,000 of raki is also from the Armenian officer. The cantar is about forty-four gallons. So that the number of gallons of wine annually made in Smyrna is 1,760,000 and of raki 383,000. The wholesale price of common wine is about fifty-six piastres the cantar, and of raki about 200; which makes a sum total of 3,840,000 piastres, or \$171,555, and out of this government realizes \$15,555. The consumption of these articles is chiefly among the christian and Jewish part of the population; and of these the Greeks consume by far the greatest quantity, in proportion to their numbers.

To complete this investigation, we want to know how much wine and spirit are imported and exported; also, how many retailing shops there are. These, I was told, are 300 in number, and that they pay 15,000 piastres monthly to government; but my informant was not entitled to full confidence.

The amount of wickedness and crime occasioned by the consumption of such an amount of wine and spirits it would be impossible to estimate. Robberies and assassinations have been frequent within the last two years, and the perpetrators of them have been found to be among the frequentors of dram-shops. Drunkenness abounds, and stalks abroad in open day; especially on the Greek festivals will you find multitudes in the coffee and dram-shops, and walking through the streets, under the influence of intoxicating drinks. But my heart sickens with the subject and you must excuse me from pursuing it farther. I have said enough to give you some idea of one of the great obstacles which a missionary in Smyrna has to encounter.

On page 237, of the number for June, it was stated that Mr. Smith was expecting to make a tour to Mount Sinai and the adjacent places during the last winter and spring. Having proceeded on his way as far as Cairo in Egypt, he writes from that city on the 10th of March.

Church Mission in Cairo—Favor of the Pasha.

Since my arrival here, I have been enjoying the hospitality of my brethren of the Church Missionary Society, and have become much interested in their mission. I deem it one of very great importance, and think the various operations they have in train, promise substantial, and, in the end, extensive good. Their labors are conducted with much judgment. Among them education is the most prominent, though they have also, twice a week, public religious exercises in Arabic. I last evening addressed, in their school-room, a congregation in Arabic, of between fifty and sixty, mostly Copts.

I cannot speak of all their labors, and will limit myself to the female school. It was established a year, or a year and a half ago, with a native female of good education for a teacher. At that time there was no female missionary in the place, and the superintendence fell upon Mr. Lieder, who was then alone on the station. At length Miss H., an English

lady of education and experience, came out, and took charge of it. It has increased until it now numbers 114 scholars. Most of them are Copts, but there are also Greeks, Greek Catholics, and nine Mohammedans. The afternoon is devoted to needle-work, ornamental and plain. This, especially the ornamental, is quite an attraction to the school, and some are at first induced to come, chiefly, if not entirely, to learn it. Yet Miss H. has very proper views, and makes it indispensable, that all attend equally to the instruction in reading.

As nothing escapes the observation of the pasha, this school some time ago attracted his notice. And this week, during the great festival, of the *corban bairam*, the chief inspector of his schools was sent on a special visit to it. His orders were to bring to the pasha specimens of the children's work, taking it directly from their hands, as they might be at the time engaged upon it. The professed object was, that his highness, who was going to spend the next day at the festival with his children, might have this novelty to show them, and to examine. He has dismissed his harem entirely, and his younger children are now living with an elder daughter, who is a widow. His daughters, with some hundreds of female slaves, attached to their establishment, and the female part of the families of children and grandchildren, are understood to amount to seven or eight hundred.

The work was taken and examined yesterday, returned by the same officer, with a message, stating that a resolution had been taken by his highness the pasha, to establish a school for the females of his own family, then of the families of his relations, and of some of the highest officers about him. It is to be limited to one hundred scholars, reading and writing, as well as needle-work, are to be taught. It is to be under the inspection of his daughter mentioned above, and Miss H. is to be invited to teach it. The message came as an invitation to her, and encouragement was held out for the establishment of a public institution also, for the females of the common classes of Moslems, to be patronized by the pasha.

Miss H., of course, required the offer to be made in writing, and in a maturer and more definite form, as she would have to write to England for more assistance. There is every reason to hope that the project will be carried through, and if it be, it will be one of the most remarkable of the many innovations which the pasha has introduced. Its im-

portant bearing upon the missionary cause, you cannot fail to perceive. May God thus open a wide door, for the illumination of the benighted female part of this bigoted Mohammedan population.

EXTRACTS FROM THE JOURNAL OF MR. LANNEAU AT JERUSALEM.

Sept. 21, 1836. This afternoon Mustapha Aref, the owner of our house, came in and gravely said his prayers in my room. He first stood upright, with his face turned towards Mecca, his hands clasped, and downcast eyes, and muttered a few inaudible sentences; then kneeling, he prostrated himself on the rug touching it three or four times with his forehead in succession. He continued his devotions, with a repetition of similar prostrations and genuflections for several minutes, and after stroking his venerable gray beard with apparent self-complacency, he rose and seated himself at my side. The incident suggested a train of varied emotions and reflections. A moslem praying in a missionary's room, but not to the missionary's God and Savior! An old man, too, grown gray in the religion of the false prophet, and vainly trusting to a scrupulous observance of its rites and ceremonies for a heaven of sensuality in the paradise of the "faithful."

Dec. 28. This afternoon, as I was walking out of Damascus gate for exercise, I met a Moslem of rank on horseback. As soon as I came up to him, he dismounted, saying that it would not do for him to ride, while I was on foot. I mention this little incident to show the change which has but recently taken place in the feelings and conduct of the followers of the false prophet, in Jerusalem, towards Franks. We have reason to be thankful that even here we can sit as it were under our vine and fig-tree, with none to molest or to make us afraid. God has given us favor among the people, and made even the bitterest enemies of his truth to be at peace with us. May we not hope that the time to favor the literal Zion is speedily approaching, when Jerusalem shall again become a praise in the earth.

Jun. 20, 1837. Early this morning attended the services in the Jewish synagogues. They commenced about daylight, and continued till near ten o'clock, and differed but little from the mode of worship among the Jews in the United States. There are four synagogues adjoining each other belonging to the

Spanish Jews in Jerusalem, who have lately been permitted by the Egyptian government to build new places of worship for themselves,—a privilege denied them for many years under the “old regime.” The Polish Jews have also erected a small synagogue on the site of their old one destroyed one or two hundred years ago, and are preparing to build a larger edifice as soon as funds can be obtained. For this purpose rabbi Zundell, well known in the United States, is contemplating another tour in Europe and America. In addition to these, there are synagogues in some of the houses of the more wealthy Jews.

March 5. Sabbath. On my way to attend religious services this morning, at the house of Mr. Whiting, I passed through the large court in front of the church of the Holy Sepulchre, where I was grieved to see several persons with their wares and petty merchandise spread out for sale, as on other days; and both priests and people engaged in trafficking. The doors of the church were open and great multitudes of pilgrims were eagerly pressing in to pay their ignorant and superstitious adorations at the altars of a corrupt and heartless Christianity. What a melancholy picture of human nature does this once holy city now exhibit! When we think of the idolatry and superstition practised upon the spot where the Savior of the world was crucified, it almost seems as if there were no remedy for the corruption of the human heart. When Moses, the great legislator of Israel, died, the Lord buried him, and no man knoweth of his sepulchre to this day. But when his beloved Son died and was buried, an angel said to his disciples, “Come see the place where the Lord lay;” and these words seem to have carried the idea to millions, that it is a most meritorious act to come from the ends of the earth to visit that spot. But, oh, why does not the heart ascend to him now glorious and glorified in his heavenly kingdom, worshipped by an innumerable company of angels, by the general assembly and church of the first-born, and by the spirits of just men made perfect? Could we behold the very cross to which our Savior was nailed, and the spear that pierced his side; nay could we extend ourselves in that new tomb which Joseph had hewn out of a rock, and in which the Lord lay,—still our faith would be very little aided by all these things. Faith needs not to send any one to heaven to bring him down from above, nor into the deep to bring him up from the dead, that it may

behold him, for it looks to him now that he is in heaven, and endures as seeing him that is invisible.

6. Have been principally occupied to-day in receiving the visits of my friends, who came according to custom to congratulate me on removing to my new house. Among them were several Moslems of distinction. The *bash-catib*, or chief secretary of government, was one of the first to pay his respects. The Moslems expressed their gratification at my coming to reside in their quarter of the city, which no Frank, I believe, has hitherto done.

REPORT OF THE STATION IN CYPRUS, JAN. 1, 1838.

High School and its Influence—Lancasterian Schools.

From the reports of its respected teacher it appears that it was commenced on the 28th of October, O. S. 1836, Mr. Demetrius Themistocles, instructor. It was divided into three classes, and had an average of seventeen scholars during the ten months which we sustained it.

It was recommenced on the 24th of May, 1837, under the inspection of a committee, appointed by an assembly held at the bishop's house, of the chief laymen of the two cities of Larnaca and Scala. It is no longer in our pay, nor in any sense our school; though we frequently visit it.

After giving a brief account of the studies pursued in the school and the method of instruction adopted by the teacher, the missionaries proceed—

With the ability and faithfulness of Mr. Themistocles as a teacher, we were all fully impressed from very frequent observation. Although we took no part in the instruction of the school ourselves, owing to our imperfect acquaintance with the language, yet there was a special provision, that we should do so at some future time. The good effects which have resulted from the transient existence of our Hellenic school, are manifest. It stood as the rallying point for the friends of light, protected our Lancasterian schools, and kept at bay the encroaching power of patriarchal dictation for six months. It has been the occasion of awakening a more general interest than had previously existed in education, especially ministerial education; it has fired some youth with such a thirst for knowledge, as will never be

quenched, except by the possession of it; among whom are a few who are destined to holy orders and who we hope will be preachers of the everlasting gospel. It has been the means of introducing at our request an exegetical lecture by Mr. Themistocles to the pupils of the three schools, as well as to priests and people on Sabbath mornings, which is decidedly evangelical in its character, and which is not only inspiring the youth with the love of eloquence and the Bible, but is stimulating the priests to imitate the example in different parts of the island, and is creating a taste and habit in the community to hear preaching. A similar exegetical exercise has since been established by order of the archbishop in his Hellenic school at Nicosia.

We have had two Lancasterian schools in our pay during about eight months of the past year. They have contained together two hundred regular scholars. The first Lancasterian school was established in Larnaca by Mr. Pease and Mr. Thomson.

The origin of these schools and the good which has followed in their train we love to reflect upon, as showing the manner in which a wonder-working Providence overrules the evil actions of men to advance the interests of his kingdom. Who could have foreseen, that from the barbarous massacre of one hundred principal Greeks of Cyprus by the Turkish governor in 1821, the way would be prepared for the introduction of those evangelical instrumentalities, which, under God, are destined to renovate both the christian and Mohammedan population! Yet so it was, that when Rev. Mr. Wolfe was here, soon after that bloody scene, he found a mother, widowed by the Turkish scimitar, ready to receive aid for her bereaved family by giving up her son, Mr. Demetrius Pierides, to be educated without her charge in England. By the efforts of that son, after his education was completed, a small pay school was eventually opened in Scala. The people through him saw the benefits of learning, and became desirous of possessing them. They likewise became acquainted with the character and true designs of the benevolent societies of England and America, and hence, when the American missionaries, Messrs. Thomson and Pease were here in 1835, they received their proposals of aid with readiness and gratitude; and they have ever to the present time, manifested, towards the missionaries, the utmost cordiality.

Favorable Results of Ecclesiastical Opposition—Friendship of the People.

The missionaries then proceed to give a history of the opposition which was raised there by the ecclesiastics of the Greek church, with an account of the encyclical letters and the councils to which it gave rise; and then notice the results of it.

The bishop of the diocese stepped forward into the breach and "took the responsibility of doing his duty to his flock." He nobly sustained the schools, till the increasing number of letters, and the terror of excommunication and exile, —those effectual instruments of ecclesiastical punishment, which the patriarch, it is believed, can even now employ by the aid of the Turkish government,—compelled the inhabitants of Larnaca and Scala to advise their bishop to save himself and take the schools into his own hands. Consequently, on the 8th of May, in order to present a show of submission, the three schools were formally closed as ours, and in a few days started again in the name of the Greeks. It is to be specially remarked, that all the opposition which we have experienced has come from abroad, and not from the midst of us; and that it has hitherto extended no further, than to hinder us from paying the wages of the teachers. We still furnish the school-rooms and school-books and other apparatus as before. We exercise full liberty of going in and examining the schools, and exerting our influence in them as before. We daily distribute, by sale or donation, books from our press; we still reciprocate friendly visits both with the people and the clergy; and we still itinerate and use our freedom of speaking, as we have ability, to the native members of these churches, on the great and all important truths of our religion.

The opposition which emanated from the highest authorities of their church, caused the Cypriots to inquire anew into the claims of the missionaries to their favor. They examined our schools, and teachers, and books, and manner of life; and the result was the general expression of the community, that whatever might be the character of the missionaries and their operations elsewhere, which had occasioned offence, no evil could be said of them here.

The answers of professor Bambas and Mr. Temple, which arrived near this time, afforded great light to the Cypriots, as to the claims of the missionaries on

their evangelical fellowship and their confidence. Hence they clung fast to the schools and took to themselves, in common with us, the persecution of the great church. We had daily proofs of their sympathy; and their sense of being wronged by those who knew nothing of the operations here, appeared in the undiminished attendance of the scholars in our schools, in the numerous meetings which the people held, and the letters which they wrote, in order to devise means to retain the good they were enjoying.

A friendly intercourse with the bishops and priesthood of the island has existed from the commencement of our mission.

Further, although we have never asked of any earthly authority the liberty of giving the gospel to any creature; yet we are happy to say, that the bishops and priests in Cyprus, have never thrown a straw in our way; but, on the contrary, they have received, and at times recommended our books, while many have formally aided us in distributing them. We always aim to pay to the priests a respectable attention in our journeys, and to seek their illumination and spiritual good. They call on us at our residences and often take supplies of books for their schools and their private use.

Distribution of Books and Tracts.

The whole number of books put in circulation by us during the last fourteen months is 5,446. These have been distributed in various ways.

The distribution of tracts in Larnaca and Scala was begun through some pupils of the schools on one of the festival days. Begun in this manner, city tract distribution has been carried on in those places up to the present time; so that we have good reason to believe every reader has received at least one tract, which contains the words of eternal life.

It would give a wrong impression, however, to omit saying, that applications at our depository for books and tracts have not been confined to the youth. While they have been employed as the agents of those who could not, or chose not to apply personally, we have at the same time been visited by a large number of the most respectable Greeks, Latins, and Turks, among whom were priests, deacons, etc., and the bey of Scala, with the express object of purchasing our books. We have sold books, chiefly during the past year, to the amount of \$63.47. We might mention

that we have given tracts to pilgrims and to sailors, and have supplied the cabins of a considerable number of Greek vessels with a small library, consisting of the varieties from our depository, besides sending supplies to some individuals whom we could trust, for the schools of distant islands and places on the continent.

The account of the distribution of the Holy Scriptures deserves to be presented distinctly. The station passed a resolution, February 6th, 1837, on the eve of Mr. Ladd's departure for Beyroot, to give a copy of the New Testament in the modern Greek tongue, or some other portion of the Bible, to every church in Cyprus, in which the liturgical service was stately performed. Accordingly, having presented copies of the New Testament to all the bishops of the island, and to each of the churches in Scala and Larnaca and vicinity, Mr. T., in the midst of the troublesome times, started May 11th, 1837, with this precious volume on a tour of three weeks, through the interior to Paphos, in the west of the island, returning by the sea-side through Limasol, and continuing his route a day's journey to Salamis on the northeast of Scala. During this tour it was his privilege to lodge 118 copies of the New York edition of the New Testament in the hands of those priests, whose office it is to feed the people with the bread of life. In a shorter excursion made by Mr. Pease, since his return from Smyrna, and another of Messrs. Thompson and Pease to Paphos, 117 additional copies have been presented; so that now the whole southern half of the island has been supplied.

Population of Cyprus—Causes of its Decrease.

The number of Greek tax-payers is 15,000. These tax-payers are not only married men, but all young men and boys from twelve to fourteen years of age and upwards. It is therefore plain that there are not over 10,000 families. Six persons to a family here is a fair average, as very many children die. One officer says that he does not believe there are over 60,000 people in the island.

In 1489, under the Venetians, there were computed to be 850 villages and 196,956 souls, consisting of Latins, Greeks, Armenians, Copts, Maronites, and Nestorians. In 1571, when Cyprus came into possession of the Turks, the conqueror of the island ordered a census

to be taken, and found the male population, between fourteen and fifty years of age, to be 85,000, which consisted of the same classes of Christians. At the least calculation, supposing there were four persons to each tax-payer, there were 280,000 souls. In 176—, the Abbe Mariti says that the tax-payers scarcely amounted to 12,000, and the whole population to only 40,000. But he admits that his calculation is not very exact. He says, however, that there were "a multitude of Armenians," "a great many Maronites," that "the Latins were not so numerous," and "the English were very few."

The missionaries then go on to assign causes for the great and rapid diminution of the population; mentioning the slaughter by the Turks during the Greek revolution, the flight of many to other places, the prevalence and mortality of the plague, they add—

Famine has also stared the people in the face. The aga says that about sixty or sixty-five years ago, there was a seven years' drought, and that in 1816 there was another which required the people to bring much grain from abroad. You have already been informed that during the winter of 1836-37 there was almost no rain. The consequence was that the farmers raised little more than enough for seed, and December 1st, 1837, the people had already purchased foreign wheat and barley to the amount of about \$120,000; and it was then estimated that they would need about \$357,143 worth in addition, before the next harvest in May and June. Thousands of poor husbandmen have driven their asses before our doors, laden with the grain which they had purchased. They have already spent their money, and now are selling their copper cooking-kettles, etc.; while other poor wretches have been obliged to sell their shirts, pantaloons, and boots, from their bodies, to beg a little food for their families: and hundreds throng the houses of the rich, clamorous for a little bread to satisfy their hunger. The sheep, goats, oxen, and asses of the people have died in multitudes in every part, and even those which are alive are so meager as to be the very personification of famine. Many of the inhabitants have been obliged to flee to Syria and Asia Minor to escape starvation. But this is not the worst. The rain has been so deficient during the present winter as to threaten another year's famine. If such should be the

case, thousands more must leave the place or starve.

As if this were not enough, the government makes its demands with the same rigidity as ever; and extorts from the people the usual tax, although it is next to impossible for them to pay it. By blows and imprisonment, its officers oblige the poor people to find some means to satisfy its demands. This cruel oppression has driven many more to leave during the past year. The sultan receives about \$130,000 or \$140,000 per annum, from this island: but the local government collects yearly \$500,000, the most of which "is eaten up" here (to use the expressive language of the people) by the officers of government, both Greeks and Turks.

Taking the most favorable view of the condition of the island which we can, it is our solemn belief, which daily gains strength that it must continue to diminish in its population and resources, so long as the government is conducted on its present principles. The root of the whole evil lies in farming out some province to a governor for money, who will of course make the most of his bargain. It is impossible therefore that any change for the better shall take place here for years. When we remember that this island has once sustained several hundred thousand souls, that it is capable of supporting on its rich and beautiful plains and mountains not less than 1,000,000, our hearts are filled with sadness at the recollection of the facts which every where stares us in the face.

BROOSA.

LETTER FROM MR. POWERS, DATED
MARCH 30, 1838.

Two Young Armenian Teachers and Inquirers.

THE case of the two young men, who are mentioned below, was briefly mentioned on page 236. They seem to manifest the same desire for scriptural truth, the same boldness and constancy in pursuit of it, and the same determination to give it an influence over their opinions and conduct, which characterize their brethren at Constantinople.

In my letter of December 22d, 1837, I mentioned two young men under my instruction, as giving some evidence of a saving change of heart. It gives me great pleasure to say that while at present I have no particular reason to think

otherwise of either of them, I have increasing evidence to think so of one of them. At my request, S. has recently furnished me a written statement of the change that has taken place in his views and feelings, of which I send a translation.

In respect to the writer of it, I wish here to make a few remarks. I more and more see and admire the hand of Providence in directing the foot-steps of this young man. He and H., his fellow teacher in the school, were among the very first to make our acquaintance, after we came to this part of the city, desiring me to teach them the English language. For special reasons, I deferred them for about one year. Soon after I commenced giving them instruction, the school, embracing six or seven teachers and between two and three hundred pupils, was divided, and S., whose division consisted of all the oldest scholars, withdrew to an adjoining room. The entire department of grammar and translation—which in fact is nothing more nor less than reading their own Scriptures *understandingly*, in their own language—was now committed to him. Here he had from day to day under his sole management from fifty-five to sixty pupils, whose business was to read and translate daily some ten, fifteen, or twenty verses of the Armenian New Testament into Turkish, which they speak and understand; all the rest of the school continuing as before to read, parrot-like, without understanding at all what they read.

About this time, when the mind of S. became evidently interested in the truth, and he began to reprove his pupils for their sins, and make the regular exercises of his division somewhat practical, another important change took place. The heads of the nation, aware of the ignorance that existed among their priesthood; and desirous to elevate their profession in coming years, selected eight of the most promising lads in S.'s division, and set them apart for the priest's office, engaging to pay all necessary expenses for a given term of years. This was altogether a new movement in this church. It is now about one year since they were thus set apart and have been under the instruction of S., occupying a separate seat, and recognized as devoted to the priesthood. The change that has taken place among S.'s pupils, as to their character, deserves notice. When he began to show them the sinfulness of many of their practices, as lying and its kindred vices, they manifested great indifference: but it is not so now. He

finds no difficulty at all in commanding their attention, when speaking on moral and religious subjects. All listen to him with interest, especially the eight candidates for the priesthood; and it is now seldom that he detects a case of falsehood among his sixty pupils.

In studying English with me, S. has translated "The Child's Book on the Soul," first and second parts, no small portion of which he has at different times communicated to them, much to their gratification. Not long since, when he had been reading to them some portions of it relating to prayer and loving God, he held up to their view the little volume, and asked them if they should like to have it printed and each receive a copy? Their animated looks, no less than their voices, gave an affirmative answer.

In respect to the character of S. before his connection with us, although, as will be observed, he speaks of himself as addicted to many immoralities, yet I have good reason to suppose that among these people, he was regarded as a very amiable and respectable young man. And it would be some relief to my mind to know that the priests of Broosa, Greek and Armenian, sustain as fair a moral character as he did. From the first of my acquaintance with him, his mind has been remarkably open to receive instruction. Never, that I recollect, has he started a cavil or objection. I have uniformly endeavored to direct his mind to the simple doctrines of grace, studiously avoiding all collision with the rites and ceremonies of his church, leaving it to him to discover their agreement or disagreement with the word of God. And it has been deeply interesting to observe that almost uniformly, when his mind had cordially seized upon some fundamental truth, before another week had elapsed, he was brought to renounce those fatal errors, received by these churches, which stand opposed to that truth. For example, no sooner was his mind directed to Christ, as an almighty mediator and intercessor, divinely appointed by God the Father, and invested with all power in heaven and on earth, than he withdrew at once his confidence from the "immaculate Virgin Mary, the sinner's hope and intercessor," and from all "the saints," great and small, of all past ages. So, salvation by grace alone, and nothing else, swept away his meritorious scheme of fastings and penances. And the present life, as the only season of probation, presented distinctly to his mind, at once put an end to his praying and giving alms for the dead. So truly has it been

said, "Let the light in, and darkness will go out." The surprise which he has often expressed, on finding—not unaided by the Holy Spirit I trust—in what fatal errors he and his church were involved, has been very great. Often, when speaking on this subject, has he said with a tearful eye, "I am astonished! our case is most pitiable!"

For months past he has wished to live in my family and devote himself entirely to the translation and preparation of books for the benefit of his nation; and I need his services exceedingly. I have sought in vain, both here and elsewhere, for such a young man, for this very business; but I dare not take him from the sphere of usefulness where Providence has so evidently placed him; especially when I reflect that the men, who, twenty years hence, are to give character to this nation, are daily receiving instruction from his lips. That is, so far as Broosa is concerned.

Respecting his confession, it will be found destitute of all theological technicalities, having no example or guide whatever, except the direction of his own mind; but it is believed that no person can read it without discovering marks of repentance toward God and faith in our Lord Jesus Christ. It may be thought that some points might have been expressed more concisely or abridged; but I prefer to let him speak for himself, that the reader may observe how thoroughly some of those points which are fundamental, as sorrow for sin, for example, pervaded his whole mind.

I now give you his own statement of the change which has taken place in his views and feelings.

An Account of the Change in the Religious Views and Feelings of S.

"Formerly, it was not my first business to think of my salvation and attend to the welfare of my soul. Confiding in this perishing world, as if it were something eternal, my hopes were set on wealth, honor, and applause. I sought the friendship of the world. I knew that, after leaving this world, I should enter on a never-ending eternity; but I did not reflect and examine my ways, whether I should have my part in heaven, or in hell. I lived carelessly, without calling to mind the sins which I had committed. Practically saying, I shall never die; death being almost never in my thoughts, my corrupt heart was inclined to divers sins and fleshly lusts. If occasionally the fear of death and eternal torments arous-

ed me from the lethargy of sin, I indulged the delusive hope that it would be sufficient for my salvation to repent of my sins when I should perceive death approaching me. Oh surprising folly! My heart being thus prone from day to day to all manner of sin, I formed no purpose to turn from the evil thoughts and deeds to which I was accustomed. On the contrary, I cherished the evil thoughts that came into my mind, and thought of more and more sins, and the means by which I might be able to practise them. Mirth and pleasure, eating and drinking, were more pleasant to me than the worship of God. Nor did I suppose it necessary for me daily to pray and give thanks to God. I did not acknowledge myself a wretched sinner, but imagining that there were many others who were greater sinners than myself, I felt no sorrow for my sins. I did not regard it as my duty to read the Bible and practise the commands which God has there given. I knew not its preciousness as the guide of my salvation. I did not call to mind the blessings of God's grace, and love him. I loved the world and the things of the world, and myself. Nor did I labor to promote God's glory; and to have all men praise and obey him. I did not acknowledge all I have as from him. I had no zeal for my own good, or that of others. On the Sabbath I took delight in amusements, in visiting, in traveling, and in excursions for pleasure. I never spent a Sabbath in attending to the interests of my soul by reading the Bible and examining my sins. I was addicted to falsehood, deception, and profaneness. I sought the good of no man. I knew nothing about the Holy Spirit. I did not reflect on the kindness and love of Jesus Christ our Savior, in dying in agony for us and rising again; nor did I look to him as the one only hope of our salvation.

"Now I feel it to be my most important business to attend to the interests of my soul; and that to cleave to this world and its enjoyments—all which are transitory—is the height of folly. If I continue in a sinful impenitent state, most certainly I shall go to hell. I therefore call to mind my sins daily and hourly, and abhor and confess them with the deepest repentance. If I hope for some future opportunity, and say then I will repent of my sins, and do not at this very time repent, I deceive myself. Searching my ways, and confiding in the grace of God, I strive to cease from sin. I strive also to overcome the sins and evil thoughts of my heart. The sins

which formerly I most loved are now very filthiness in my sight. It is my duty constantly to pray and give thanks to God; for all I have is from him. And prayer I find more pleasant than all sensual pleasures. I am a miserable sinner; my sins are more than the sands of the sea-shore; and on this account I have often despaired of being saved. And indeed, if God should send me to hell, it would be just, and I should have nothing to say. The Bible I believe to be the Word of God; it is exceedingly precious, and to read it daily is highly useful. In order to be saved, I must follow after it as the guide of my salvation. I endeavor to love God for all his mercy and grace, with my whole heart and mind and strength. It is my duty to strive first to be good myself, and then, in like manner, that others may be good. On the Sabbath it is my special duty to abstain from all secular employments, to read the Bible, and to worship God. The greatest peace of mind, joy, and happiness in this world, is found in serving God from the heart. I believe the precious blood of Jesus Christ our Lord and Savior is alone sufficient to atone for all my ten thousand sins, if I do sincerely repent of them. I feel and know that without the Holy Spirit I can do nothing; I am entirely dependent on his aid. My mind is worldly, weak, and foolish, and my heart is corrupt, exceedingly corrupt—constantly inclined to sin; so that I cannot of myself find the way to heaven. And if, indeed, by the grace of God, my eyes have been opened, it was the Holy Spirit that opened them, and that shows me I am a miserable sinner, restrains me from sin, and aids me in attending to the interests of my soul.

"And now, all these my sins, and innumerable others which I feel and know to be sins, but which I cannot particularly describe, I do thus confess with my whole heart, and abhor them in deep repentance; and although I am altogether unworthy to enter heaven, yet confiding implicitly in the worth and merits of Jesus Christ, and hoping for the cleansing of his blood, I believe my sins will be washed away;—while my prayer to God is, 'Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'"

It would seem to indicate a special providential care of the Armenian priesthood, that the candidates at Broosa as well as Constantinople, should, by the authority of the church, be educated by evangelical teachers.

Indian Archipelago.

JOURNAL OF MR. ENNIS ON A TOUR IN SUMATRA.

IN the number of this work for May, page 188, it was mentioned that Mr. Ennis, of the mission at Batavia, had traveled extensively in the island of Sumatra. Portions of his journal, written on the tour, have recently been received, and extracts from them are given below.

A Country Vessel—Anjier—Coast of Sumatra—Bencoolen.

June 28, 1837. Batavia Roads. On board of what is here called "a country vessel." This name is applied to all which are built in the East Indies, and sail under European flags. Their captains and mates are generally Europeans, or of European descent, and their crews are natives. Their size is from 150 to 500 tons, and their number in these eastern seas is immense. More than a hundred belong to the port of Sidney, and about three hundred to Java,—though none of the latter are probably above 150 tons.

29. At five o'clock in the morning we weighed anchor. The number and varieties on board, are characteristic of southern and eastern Asia. Our captain was born in Malabar in Hindoostan, and our mate in Sidney on New Holland. Two young men on board are what are here called "half castes"—their fathers being Europeans and their mothers natives. Two passengers are Chinese; two are Portuguese of pure blood, though by the residence of their ancestors for several generations in these countries, they are become nearly as dark as the negroes in the United States. The crew is a mixture from different parts of the Archipelago. One is a Bengalee, and one an African. In addition to these, we have a company of native soldiers on board, with their Dutch officers and physician. Our whole number is upwards of 150.

July 1. The village of Anjier stands in a cool, healthy, delightful place. It contains but three Europeans, five or six Chinese, and, I was told, about 2,000 natives. In the surrounding district of Anjier the population amounts to 70,000; and in the whole Bantam district the number is about one million. They speak the Sunda language, though a few of the chiefs understand Malay. The European officers treated us very kindly.

Anjier presents a very inviting field for missionary labor. Many American vessels touch here every year. In going to the wharf I saw in one place twenty or thirty fine looking native boys engaged in play. In another place the same number were fishing, and swearing English oaths. So, when we first landed at the port of Batavia, the second word we heard from a native was a curse in English. Missionaries observe the same in every part of the world.

7. For seven days we have been coasting along Sumatra. The shore for twenty miles inland is a level and undulating country. Behind this the mountains rise very high, and run in ranges parallel with the coast as far as the eye can reach. Beyond these, in the interior, is said to be the most populous and civilized part of the island. The sight is beautiful and melancholy. There the sun streams its golden light on what is called a "fairy isle;" the sea breezes play upon it; a rich and mellow soil loads it with vegetation, while man, in a gloomy darkness, lives and dies ignorant of the Redeemer.

8. Landed to-day on Sumatra at Bencoolen. As I set my foot on the shore it was with deep emotion: on this island the first missionaries of modern times met a violent death. In landing, the first object which rises to view is a large stone fort, the materials for which were brought by ships a great distance. Europeans have resided here more than two hundred years, great sums of money have been expended, many lives lost, and much treasure collected; but the immortal souls of these millions of islanders have been neglected.

The number of Europeans, here at present is small—not more than fifteen families, and many of these trace their descent on the maternal side to the natives. At present there is no school for Europeans in the place, although there are more than forty children. No school-master can be obtained, and books are extremely rare. Parents often send their children to British India for their education and sometimes, though very seldom, to Europe.

The natives of Bencoolen live in villages scattered over the surrounding territory. This territory extends thirty miles in length along the coast, and twelve or fifteen in the interior. A census is taken every year, and the population is found to amount to 25,000. These are Malays. Still farther in the interior live the Rajangs. They speak a language peculiar to themselves, and have invented an al-

phabet and a system of writing. Their annals, laws, and poetry they write on plantain leaf and bamboo canes. Probably also they have books made of bark. They have a dark, oppressive, undefined superstition, and many of them have adopted the Mohammedan religion, retaining at the same time a large portion of their old notions and practices. Upon the Koran they will very lightly take a false oath, but they are said never to swear falsely by the graves of their ancestors. On the southeast of the Rajangs, live the Lampongs, who also have a peculiar system of writing. On the east is the Malayan country of Pelembang, which is said to be very populous. A large highway is about to be constructed from Bencoolen to Pelembang, which will pass through the Rajang country. The route is not unfrequently traveled now. All these countries are in the quiet possession of the Dutch, and various improvements in agriculture, trade, and the means of communication are in contemplation or begun.

The other inhabitants of Bencoolen are about 300 Chinese, and the same number of Bengalese. Eighteen years ago four Baptist missionaries from England came here, two of whom afterwards settled farther up the coast at Padang and Tapanooley. At this place a press was put in operation, many books were distributed, and 500 Malay children, at one time, were taught in the mission schools. Many of them learned to read and write and calculate numbers. But when the government in 1825 was transferred from the English to the Dutch, the brethren removed to British India. One of their number, Mr. Ward, who superintended the printing department, still lives at Padang, unconnected with any society. By his long and careful attention to the Malay language it is hoped the cause of missions will be greatly aided. After the removal of the missionaries, the schools, one after another, died away. The central one, however, the government has taken pains to support, paying a teacher and supplying christian books. Were a mission again to be established here, with the favor of the Lord, these schools might again be revived, and a harvest gathered partly from seed formerly sown. Bencoolen is cool, airy, and healthy; and from this point a beginning will probably hereafter be made in reference to the Rajangs in the interior. The most unfavorable circumstance is the small number of the people. Still the thousands here should not be neglected.

The Lampongs may be most easily approached up the Torlang Bawang river, which empties on the east side of the island. This is the channel of communication for the Dutch, who have a regular system of government and a number of civil officers in that country.

From Padang to Manungkabau.

Mr. Ennis afterwards proceeded from Bencoolen to Padang, where he remained a few days, and then started for the Manungkabau country.

31. Monday evening, five o'clock, set out from the house of my kind host at Padang. As I pursued my way, on my left hand was the sun sinking behind the broad Indian ocean. On my right was a level plain, extending five miles to the mountains, which rose boldly above the clouds. Even then the heavy showers were drenching their sides. The country was in places marshy, and all along the road were clustered the bamboo houses of the poor Malays, whom I continually met and passed. Sunset is their holiday. Every where they sit or stand in groups, talking, laughing, and often smoking. In one place they were preparing their vegetable festive ornaments for a wedding. These are made of flowers, leaves, and barks, curiously wrought, and delicate and fine.

August 1. Arose in health and went on my journey. I soon came to a river 150 or 200 yards wide. The ferry-boat, which was managed by Malays, was composed of two small canoes, each one hewed out of a single log, and fastened together by planks laid across their tops. Across the river a beautiful braid of rattan was hung on posts, and the ferryman taking hold of this, pulled the boat along. During the day I crossed two other rivers of a similar size. The road, we should say in the United States, was very good. A gig or a carriage might easily pass. What a change in a few years! Not long ago a native foot-path alone marked the way. For the first three miles to-day there was a Malay village every mile. In all, I have passed eight or ten in the distance of eighteen miles. They contain each from fifteen to twenty families. Near the first lived a chief, Punghulee.

At another village, being faint and exhausted, I stopped to take breakfast. The houses here are built on piles, and raised from four to six feet above the ground. In fine weather and in peaceful times, the bamboo work of the sides is

taken down, and nothing is left but the roof and the floor. The floor is midway between the roof and the ground, and generally covered with mats. I dismounted at one which seemed to be an inn, and ascended to the floor, where, after the usual salutations, I was seated on a mat surrounded by six or eight Malays. Our conversation was free and unembarrassed. In this country opportunities are constant, for either directly or indirectly publishing the gospel. The great requisite is a heart constantly filled with the love of our Lord. After partaking rice and plantains, I continued my journey.

2. Yesterday the road lay mostly through forests: to-day through open fields of corn and rice. So far the face of the country has been rather plain than hilly, with the mountains in sight on my right. The forests, when they occur, are indescribably thick, and entangled with trees and vines and large-leaved plants of a thousand kinds. The ground below is wet and marshy. At one place a most grand and beautiful prospect opened before me. It was a wide valley, bounded on the opposite side by a high mountain. I was on an elevated point and looked down upon it below. Descending into the valley, I found it remarkably fertile and more populous than any I had yet seen, the villages being strewed along in quick succession. In one of these was a government post, called Kiembang, where I stopped for an hour and took some slight refreshment. The postholder was a Portuguese, born in Bengal. He said, "This is a fine rich country, but all that these Malays care for is smoking, gambling, and cock-fighting. The women do the most of the work."

After two and a half hours ride further, I arrived at the next post called Kayee Tanam. The number of villages I have passed to-day is six or eight. Possibly on an average they contain twenty-five families each. The houses are built on piles, and stand in two rows, one each side of the road. Priests and places of worship in this part of the country are very scarce. So also are schools. I have not yet seen any of either. At this place the Dutch have a slight fort or entrenchment.

3. After half an hour's ride from Kayee Tanam, the level country became broken and hilly. Soon the high mountains began, and the solitude around, interrupted only by the noise of the monkeys, showed that I was entering one of the wilds of Sumatra. I cannot describe what I saw of this bold, rugged moun-

tain scenery. It was beyond any thing I had seen in the United States. As the ravine through which I was passing was irregular and winding, the scene constantly varied. Cascades were not unfrequent. The largest was a considerable stream which fell in an entire sheet over a rock a hundred feet high. In this manner the road continued about ten miles. I often stopped to behold, and it seemed as though I was again transported into my native land.

On a sudden, after going up a small ascent the mountains turned off to the right and left, and the clear, open, cultivated fields of Manungkabau opened before me. A village near showed that I was among a new people. The houses were built differently, and the people, their dress, their gardens and fields indicated every way a higher state of improvement than what I had beheld on the southwestern coast below the mountains. Not far ahead I saw bungalows, as if built by Europeans, and from among them arose the flag-staff, showing the temporal reign of Holland.

Remarks on the Country and the Inhabitants.

4. This morning I set out to survey the land. As I rode through the village I was struck with the superiority of the people compared with those on the coast, who have unhappily been the representatives of the island. The houses are larger and neater, and fenced around with bamboo. The roofs are very peculiar, being turned up at both ends to a sharp point like two short steeples, four feet high. The village contains, perhaps, sixty houses. The Dutch government have a military establishment here, but no missionary society has a station here. Passing on beyond the village, I was delighted at almost every step. At one place I met a number of women handsomely dressed in silk, the manufacture of their own country.

The road ran between two high conical mountains, the Sangkallan and the Berepi, both about 8,000 feet high. Their bases are about twelve miles from each other and the intervening plain was filled with the most charming fields of rice waving ready for the harvest.

5. Fort De Kock, fifteen miles from where I started this morning, is a central position for the transaction of the business of the government. Eight or ten officers, civil and military, and a garrison of 200 soldiers, reside here. The native name of the place is Bukit Tinggi, "The

high mountain." It is in the centre of one of their districts or tribes called Agam. The amount of the population here, as well as in every part of the interior, has not been ascertained. It is, however, very large, and three or four missionaries, or even a larger number, might happily reside and labor here. During the day we made several short excursions on foot about the place. The *passar*, or native market, is the object of the greatest attraction. Every day it contains from one to three hundred people, and once a week, on the market days, it has as many thousands. Rice, vegetables, fruit, and various little manufactures are sold. From Bukit Tinggi might be seen around, in every direction, extensive fields of rice, large campongs embedded in trees, and in the fields and on the roads the natives continually coming and going. Some of the prospects are uncommonly fine. The land in the interior is very high, and hence Europeans seldom complain of the heat. Temperate breezes sweep over the land.

6. The Sabbath; which I spent in rest and retirement. Twice during the day I walked slowly through the market and felt deeply pained in beholding the busy crowd, who are entirely ignorant of these holy hours. How much they lose, even in this world, without the Savior to be the joy of their hearts, especially as they amuse themselves with their degrading sports. Their chief amusements are cock-fighting and gambling. And the people of Agam, above all others in the interior, are said to be warlike, indolent, and given to these follies. Hitherto, at least, one third of the natives I have met have carried with them their fighting-cocks. Even the coolies (porters) with a heavy burden on their heads, not unfrequently carry with them their favorite fowl, the head and neck of which is seen rising out of their broad folded girdle around their waist. In another part of their girdle is seen the handle of their *kris*, a large pointed knife. A civil officer informed me that he often had occasion to call the chiefs together to request their assistance for some public work. Generally they would all bring with them their best fowls, take them into the house, and place them behind their chairs. Sometimes during their deliberations they would all begin to crow, when he was obliged to beg them very politely to put them for a while out of doors. On the present occasion I saw in different parts of the *passar* (market) about sixty game cocks, each one fastened by his leg with a string which is at-

tached to a peg in the ground. In the centre of the passar is an elevated platform. On this were assembled about a dozen people with two fowls. These were each armed with a very sharp iron spur. Around the platform stood about three hundred men betting and looking on. The fowls were then let loose, and began to fight. The crowd was immediately hushed into a breathless silence, gazing with the keenest anxiety until one of the cocks fell down dead. Deeply pained with this inhuman scene, I turned away, and as I looked up I saw the evening sun sweetly setting in the west. What a contrast was that calm and beautiful sky, compared with what I had just witnessed.

Ride to Matua—Ravines—Dano—Gross Superstition.

7. Left Fort De Kock for Matua. For the first two miles the country smiled in all the riches of a high state of cultivation. By this I do not mean that their mode of agriculture is most advantageous, but that the land is all occupied with crops in their seasons. Some, however, what is here called the ravines, began and continued until near Matua. This is a kind of country I had never seen before. The soil is composed of a hard mixture of clay and sand, and the streams, by the washing of centuries, have worn their beds into deep vallies or gulphs. These ravines at the bottom were perfectly level, sometimes twenty and sometimes 150 yards wide, and their sides were nearly perpendicular, from one to two hundred feet high. There they stood like great masses of rock; and as the rivulets forked and wound around, their appearance is very singular. The ground on the top of these ledges bore a slight covering of grass, and here and there a tree and bush; cultivation and inhabitants almost totally disappearing. In this manner a space of six miles is cut up in every direction. The road, made with much difficulty, was constantly up and down; and with my horse much exhausted I arrived at Matua in four hours, distance eight miles.

In the afternoon, when all were retired to rest, I walked out to see the villages. There are probably 400 houses around, within one mile of the flag-staff; and the country seems well populated except in the direction I came.

8. This morning I set out to visit the Dano* in company of the European clerk.

Our road was to the west, through a charming populous valley. It was about a mile wide, and from one side to the other, completely filled with green fields of rice. After riding about five miles we arose a gentle eminence, and suddenly, far down before us, we saw the Dano, a lake surrounded by mountains more than a thousand feet high. It is fourteen miles long and five wide; but hemmed around by its high border, it seems only a small sheet. From the reflection of the blue mountains around the waters have a bright indigo appearance. Three or four small white clouds were hovering over its surface; but from our high situation we looked down upon them far below. The magnificent view was such as none can describe. Grand, calm, and silent, impressing the mind to mute attention, its language spoke of the great Creator in whose hand it hangs. Well might the apostle declare, he has not left himself without a witness. May another kind of witness soon arrive and testify of a Savior who is here unknown.

We descended to the Dutch station below, where the officer made us welcome. He said there were ten villages around the lake on the narrow strips of land between the shore and the mountains. The whole population amounts to 14,000. In each village there is a mosque. He showed us one of the war canoes, which was seventy-four feet long, three and a half feet wide, and capable of holding sixty men. It was of one piece and hewn out of a single log. Another belonging to the establishment could carry eighty men. The inhabitants are divided into two tribes, and formerly fierce and bloody battles were fought on the lake. Under the present government these wars will be ended. As specimens of their mechanical skill the officer showed us silver forks and spoons which were equal to the common European pattern after which they were made. The people here, as in the whole Archipelago, are oppressed with awful superstitions. The devil is an object of their constant dread; and where Moham-medanism does not prevail, he is actually worshipped by prayer and sacrifice. At this place they supply the government with bamboos; and as they one day complained that bamboos were growing scarce, the commandant pointed to a lot of very fine ones which they had never touched. "Ah," said they, "the devil is in them; and if we cut them, he will come out and hurt us." On the island of Java, when a house is on fire, they bring all the looking-glasses they can

*The term Dano signifies a lake.

and hold them around the building. They suppose he has done the mischief, and if he sees his face in a looking-glass, he will be so frightened at its ugliness as to fly away. So also at the birth of an infant, looking-glasses are brought for the same purpose, as they think he is anxious to do it injury.

Bambang and Bondjal—Tandjang—Character of the Country and People.

9. Arrived at Bambang at mid-day, where I stay until morning. Here what is properly termed the Padre Country begins. All is quiet, but the garrison is on the alert.

10. At Kumpulan. This morning left Bambang. The country soon assumed a wild aspect. High broken hills were covered with woods, and the noise of the monkeys proclaimed the empire of the inferior orders of creation. Several military posts are on the way. The distance here is about seventeen miles.

I was well received by the commanding officer, and immediately addressed a note to general Cochuis at Bondjal, which is only three miles distant. He is general in chief of all the forces of Netherlands India.

11. Last evening, in a walk with the commanding officer, we called at the house of a physician, where several physicians and officers were assembled. In conversation respecting the surrounding country, I learned that we were within fifteen hours only of the Battas; and that one Batta chief, with a few followers, was at Bondjal. Many interesting and useful facts were related to me concerning the present condition of the Batta country, all tending to show that a tour might be made throughout that whole region with safety. A large portion of it has lately come under the Dutch government; and it was described as being fertile, populous, and quiet.

After remaining some days at Bondjal, hoping that a favorable termination of a conference, which the Dutch officers were then holding with a hostile tribe lying between that place and the Batta country, would open free access to the latter, and finding that the conference was unsuccessful, and his progress on that route arrested, Mr. Ennis re-traced his steps to Matua.

15. Matua. Yesterday and to-day I have been on my way from Bondjal here, glad to exchange that uncultivated, wild, and woody country for these beautiful fields of rice. On my way I was several

times met by chiefs with their followers, going to the war. War, as it is all their delight, so it is all their conversation. Their deportment is dignified, friendly, and sociable. So it is with the common people. As I spoke kindly to them in passing along, they seemed glad to be noticed, and ready to enter into conversation.

17. Tandjang Alam. The road to-day was through one of the most highly cultivated countries I have ever seen. Nothing can excel the beauty of these rice fields. Sometimes for a great distance it is all waving grain. Then again it is seen in all stages, the tender blade, the thrifty stalk, the nodding ears, the reaper, the winnower, the glad husbandman carrying home on his shoulders the heavy product,—all may be seen with one glance of the eye. Wheels turned by the stream are very ingeniously contrived to raise the water upon the neighboring fields. The population must be very large. The officer here said to-day he attended a passar where between eight and ten thousand persons were assembled. I often contrived to say something to the people, and invariably I was met by a smile and some pleasant word.

18. On entering the Lima Puluh country to-day, I was reminded, by the manners of the people and the general improvements, of what I have been often told, that the people here are more advanced in civilization, than in any other part of the island. The principal campong is about three miles in length. Very good roads intersect each other at right angles, all of their own making. Their sides have generally hedges, and the chief one is about sixty feet wide. The houses are four or five times as large as the native houses in Batavia, and much more commodious. More than one family, however, live in a house. Horses, buffaloes, cows, goats, and poultry are more common here than I have hitherto seen in any other part of Sumatra, indicating a higher degree of wealth, industry, and good government.

19. Finished the ride we contemplated last evening. Beyond the border of the Lima Puluh country on the north-east lies the Siak country. They are separated by a narrow mountainous tract. The people of the two districts hold constant intercourse, and carry on a large trade with each other. In language and appearance the Siak nation or tribe do not differ from other Malays. Their country is said to be populous and generally well cultivated, though very little respecting it is known. There is a

probability of its soon coming under the Dutch government, and hence for fear of disturbances, missions should not yet be commenced there.

On our return we stopped at the house of one of the chiefs to dine; the civil officer had informed him last evening of our coming. I was introduced as a religious teacher, and the object of my coming was stated. The chief expressed a very high degree of satisfaction, and did all in his power to make us pleased. The country through which we rode was cultivated in every part—numerous wheels are seen turned by the Siak river and its branches, and drawing up the water to flood the rice fields.

The largest campong here is called Paya Kombo. According to the conjecture of the Dutch authorities, it has a population of 100,000 within its environs. This may include a space of five miles every way from its centre. Whether this be the precise number or not, it is probably the most thickly settled part of Sumatra, and a very advantageous location for a mission. The people, among all the Malays, are distinguished for their good order, and the mildness of their character. Since the Dutch have been here, there have been no insurrections or disturbances of any kind. Mohammedanism has not so firm a footing here as in other places, and it is very rare that an individual goes on a pilgrimage to Mecca. Their chiefs act as priests, and their mosques may be said to be comparatively numerous.

Chief of Alabang—Pogaruyong.

After giving an account of an interview and conference with one chief on whom he called in the morning, while on his way to Alabang, Mr. Ennis proceeds—

21. The head chief of Alabang came to the Dutch quarters soon after I arrived. He is the most talented, and apparently the most worthy man I have yet seen among the natives of the east. His political influence and power extend over a large district of country. When he saw the Dutch power making such progress in the interior, he offered them to take peaceable possession of his dominions; and since then he has rendered them important services. In return he receives a large monthly salary, besides many little presents of European inventions, and the permission to hold the government, as formerly, of his people. Sometimes he spends nearly the whole day with the officer, making inquiries on a

great variety of subjects, and increasing his knowledge. His people he rules with mildness and justice. Crimes among them are said to be rare, and the use of opium he has banished. His two sons he has sent to Mecca in Arabia to procure their education; and, as he knows no better, to make a pilgrimage to the tomb of Mohammed. To myself, as a religious teacher, he paid particular respect, and we conversed on the Scriptures, on schools, and on education. He seemed very much pleased when I informed him I had in my possession the very writings of Moses, David, Solomon, and others, and would try to send him a copy translated into Malay. To secure my promise he gave me a Malay manuscript. When I told him it was my design to reside in some Malayan country, to enlighten the people on the great subjects of religion and eternal life, he said such instruction was much needed and would do much good. Thus in one day I have seen two of the most important chiefs in the interior of Sumatra, and both have given me and my object a cordial welcome.

Alabang is well populated and is a large district, though the number of its inhabitants is not ascertained. It lies on the northeast side of Mount Sago, as marked on the maps.

24. Rode this morning to the Lake; and after our return, to Pogaruyong. The distance to the former is nine miles, and to the latter two. The lake is about twenty miles long and six wide. Around its borders are many large campongs, and a wide missionary field. To-day is the anniversary of the birth of the king of Holland, and all is festivity and sport. The natives engage in it with much spirit. I have the indulgence of being alone, and from the present pageantry of worldly grandeur, my thoughts revert to the mouldering ruins of this native empire, now trampled under foot. Pogaruyong is an interesting, melancholy spot. Here many souls know not their God, and Satan, for a long series of generations, has reigned without a rival. Earthly grandeur and power are here seen in a few broken fragments, which, like a dusky light, give some faint view of the dark centuries gone by. In front of the dwelling of the present *treauko*, or chief, are three inscribed stones. Their height is about seven feet, and their breadth four. The writing is in the ancient Kawi character. They have been here for at least 600 years, and perhaps twice that time. On the largest stone are thirty lines, with about sixty

letters in a line. The workmanship is of a superior kind. The stone is very hard, and the straight lines, easy curves, and unbroken edges, show that the chisel was guided by hands more skilful than those of the present generation. The face of the whole country is covered with monuments of former strength. It looks like an old time-worn country, more so than what I have been accustomed to see in America. Overgrown fortifications, mounds, walls, squares, and roads, every where appear, of which the present generation know not the uses. They have traditions, but these are unsatisfactory.

*Prevalence of the Malay Language—
Schools—Manufactures—Agriculture.*

In taking our stand here at the fountain-head of the Malay influence, we see the streams of emigration which have gone forth peopling the coasts of Java, Borneo, Celebes, and many other large islands of the Archipelago, besides the Malayan peninsula. With this emigration they have carried their language, and not only retained it themselves, but through their energy and commercial enterprise, as well as through the superiority of the language itself, it has been widely adopted from one end of the Archipelago to the other. Through this language the gospel is now preached by missionaries from Holland, Germany, England, and America. Many thousands of nominal native Christians are using it. Some estimate their number at 11,000 and some at 20,000. Among these we hope that not a few are savingly acquainted with the Savior. It seems, therefore, that through this language mainly, the light of heaven is to be poured upon this "continent of islands." May the Lord hasten it in his time.

The present literature of the Malays consists of first, poetry; second, history; third, tales; fourth, laws; fifth, religious Mohammedan tracts, mostly translated from the Arabic. On Java, in the Javanese language, governor Raffles supposed that there were two hundred tracts of this description in circulation. In the Malay language here, the number is not so great. Still it was very large.

Schools here are few, and this is rather an advantage; as the only branch they teach is the chanting of the Koran. This is considered a religious duty. It makes them familiar, however, with the Arabic character, in which their own tongue is written. The number of intelligent

readers of their own language is very small, compared with the amount of population. This afternoon about twenty Malays were assembled in my room: some of them were chiefs, some merchants, and some government servants. In speaking to them about our schools and our mode of instruction, they were highly amused, and with one consent said they were far better than such schools as they had among themselves, in which the children did not understand what they learnt.

In manufactures the Malays show themselves capable of improvement. They make brass cannon as fine as any I ever saw. The pieces are from three to seven feet in length; and from three to six inches in diameter. Their filagree work in gold is much admired: the golden chains for the neck, the bracelets, rings, and various other ornaments appear to no disadvantage by the side of those from Europe. They weave silk in different ways, and afterwards work it with golden thread. I saw one shawl valued at sixty dollars. Some are valued at eighty.

In agriculture they use the plough, the hoe, and several implements of their own contrivance. Their principal food is rice, but they cultivate also corn, potatoes, yams, sugar-cane, coffee, and a great variety of other fruits and vegetables. Poultry is common. They have also horses, buffaloes, cows, and goats. They make large tanks or artificial ponds, in which they keep a very excellent kind of fish for food. In the Lima Pulu country these tanks are most common. Generally every house has one. Besides coffee, they make a drink from the sugar-cane which is sometimes intoxicating; though drunkenness is almost unknown.

The amount of population here is very large, numbering many tens of thousands. The numbers on the whole island amount to some millions, though the precise sum cannot be ascertained. Large districts have not yet been visited by Europeans. In the Malayan portion of the island the most thickly settled districts known, are Lima Pulu, and here at Pogaryong.

24. Set out this morning for Padang Pondjang. Before my departure some of the merchants came to show me specimens of their silk manufactures. They were very costly and beautiful. To myself, of course, the principal interest they possessed was the skill and ingenuity and taste of which they showed the people capable. One of the chiefs

accompanied me half the way on horseback, and then bade me farewell. We passed through a market in which were assembled about 3,000 persons. Not far off, I was assured by several individuals, there is one held twice a week which in good weather has from eight to ten thousand persons. A rice field through which I passed was from eight to ten miles long and four broad. The uneven ground was cut into terraces with level surfaces so as to hold water. The whole was without any fences, or hedges, though it belonged to many individuals. Such scenes show the improvement of the people and the advantages in some respects of sowing among them the seed of the gospel. Arrived at Padang Pondjang in the evening, the entrance into the interior, whence I had set out on the 4th instant.

[To be continued.]

Ceylon.

DECEASE OF THE REV. J. M. S. PERRY, AND MRS. PERRY.

THE bereavement which the mission has sustained in the sudden removal of two of its members by death, was briefly mentioned at page 343 of the last number. On the first of March Mr. Perry completed the letter in behalf of the mission which was there given. On the 4th of April Mr. Hutchings writes in a postscript of the general letter—

It falls to me by a request of the mission, to perform the melancholy task of adding a postscript to the above letter, and to communicate the tidings that our dear brother Perry is no more an inhabitant of earth. He died of that terrible disease, the cholera, on Saturday, four o'clock, P. M., 10th of March. His sufferings were very severe, but of short continuance. He rode to Oodooville with brother Hoisington, on Friday evening, and was in usually good spirits while there, and returned in apparently good health. In the night he was attacked with pain and diarrhea, but supposing it was nothing more than he had frequently had (for he was subject to similar complaints) he took only some mild medicine. His disease increased in violence till morning. Doct. Ward happened to be, at the time, between eleven and twelve miles from home, on the sea-shore. He reached home about eleven o'clock. But it was too late. Death had commenced its work. Mr. Perry suffered exceedingly, but his mind was composed in view of his departure.

He said to Mr. Hoisington, "I want you to tell the heathen that I am going to heaven, and if they do not repent and believe on the Lord Jesus Christ, the wrath and curse of God will rest on them forever." To his wife and child he said, "I give you to God. He will take care of you. He will provide, *He will provide.*" After prayer by Mr. Cherry, he added, "Oh that my death may be sanctified to the heathen, and to our dear friends in America, and to the church there. Tell our friends that I hope to meet them in heaven. May they be faithful in Christ Jesus. I leave my wife and child in the Lord's hands. He will provide."

But I have not told you all of our afflictions. Mrs. Perry was not to be left alone in this world of trial and grief. As soon as her husband had expired, she informed the doctor that she had been unwell for some time. He immediately gave medicine, and in two hours there were decisive symptoms of cholera. She suffered considerably during the night, (Saturday night) but afterwards the Lord dealt very graciously with her. The cholera symptoms left her in the course of twenty-four hours after the attack, but she was too weak to rise above it, and on Tuesday evening of March 13th, at eight o'clock, she sweetly fell asleep in Jesus. She enjoyed much of the presence of the Savior, mourned that she had done so little for him, but firmly believed that he had pardoned and would receive her, frequently saying with great emphasis, "Sweet peace! sweet peace!"

I could say much of the peace and joy of this dear saint in her last moments, but have not time. We are greatly afflicted by this bereavement. We mourn, nor for the sake of the departed ones, for they have entered into the joy of their Lord. "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord, for they rest from their labors." But we mourn for ourselves, and for the cause of Christ. The harvest is great, but the laborers are few. We grieve, therefore, when the Lord's servants are taken away from their work, and especially when they have become in a degree qualified to labor in the vineyard. But we know Christ loves his cause infinitely more than we do, and his desires for the salvation of this dying people are infinitely stronger than ours. Shall we not then trust in him? Yes, blessed Savior, we will trust in thee with all our heart; and though our hearts are overwhelmed with sorrow, we

will rejoice that thou livest, and hast promised to be with thy disciples to the end of the world.

We pray that these events may be sanctified to us, to the native church, to the surviving relatives at home, and to the church of our Lord Jesus Christ in our native land. Oh that Christians there would be roused by these providences to cease from their unholy strife and bitter controversies among themselves, and think more of, and pray more for us and these poor wretched dying idolaters! Brethren, the time is short! Let us improve it diligently in laboring for the salvation of souls, and the glory of our Redeemer.

I should have stated that for some months past Mr. Perry has been considerably depressed in spirits on account of the loss of our schools and other missionary embarrassments from the pecuniary failure in the churches at home. His health was a good deal affected by this depression. But for a few days before his death, his mind seemed to rise above those difficulties, and to be greatly encouraged with the promises of God, and he longed to pour out his soul on the subject of the conversion of the heathen to his brethren. It was for this special object that he went to Oodooville on Friday evening.

Mr. Perry was son of the late Rev. Mr. Perry of Sharon, Connecticut, and previously to his embarkation for Ceylon, which was in May, 1835, he spent sometime in the ministry, in Mendon, Massachusetts.

Mrs. Perry was a native of Norwich, Connecticut, and was sister of the first wife of Mr. Winslow, and of Mrs. Cherry, whose death was but recently announced.

COMMUNICATIONS FROM MR. SPAULDING AT OODOOVILLE.

Statistical Account of Oodooville for the year 1837.

Mr. Spaulding, after mentioning that he had been obliged, for want of funds, to dismiss all the free schools connected with the station, (embracing 444 pupils) except one, adds—

Since the schools were dismissed, I have continued to hold meetings on Tuesdays for all who were willing to come; and I am happy to say that many of the readers and some of the masters have attended on that day, and a quarter or more who used to attend on the Sabbath are now present.

During the year I have had from five to twelve of the larger children who have attended pretty regularly on every Saturday noon a religious meeting, when I converse with them individually, give them suitable warnings and encouragements, and pray with them. Of these, three are now candidates for the church, and two or three more appear very seriously disposed.

Our number for the year, in the female central school, has been one hundred. The names of those admitted since the complete list sent home at the close of 1835, or within the years 1836 and 1837 are as follows:—

Elizabeth Abbott,	Elizabeth Hubbell,
Augusta Anketell,	Eliza Mills,
Susanna Armstrong,	Mary Jane McNaughton,
Mary Austin,	Margaret E. Nitchie,
Sarah Brackett,	Mary C. Oxnard,
Mehitable Cleveland,	Maria B. Peabody,
Hannah Clough,	Betsy Pratt,
Eliza Conkling,	Mary Sanger,
Mary Electa Croke,	Susanna B. Shober,
Martha L. Davis,	Mary Smith,
Abigail L. Davis,	Abigail Stone,
Mary Dundas,	Elizabeth A. Stone,
Jane Naomi Edgerton,	Mary Todd,
Abby Ann Edgerton,	Maria Louisa Tyler,
Lucy Fuller,	Jane Wallace,
Caroline S. Gomez,	Phila Willard,
Isabella Graham,	Jane Williams,
Isabella Graham,	Harriet Winslow,
Funny Maria Hall,	Harriet L. Winslow,
Frances A. Hall,	In all 40.

Within the past year we have been able to take girls from the more wealthy and respectable classes, so that, in this respect, we have made very good progress.

Within the year the following have been married to christian husbands, most of whom hold very interesting and responsible situations.

Martha Ramsey to Solomon, a printer; Sarah Pierce to Nathaniel Taylor, native assistant; Caroline Chester to Henry Gloucester, gone to Penang; Catharine Dimmick to Andrew Tissera, native assistant; Harriet Osborne to Seth Payson, candidate for a native preacher; Caroline Murfries to Jeremiah Evarts, medical student; Mary Jane Edmunds to William Marsh, teacher with Mr. Percival; Eliza Hassel to Benjamin Levins, printer.

Silence Haywood was sent away from the school for improper conduct.

Harriet Lewis has gone, with our approbation to assist her sister, Harriet Newell, in a very interesting female school under the care of the Rev. Mr. Percival.

In May and June we were blessed with the special influences of the Holy Spirit; and as the fruits of that and of previous seasons sixteen have been admitted to the church.

There are now seventy members in communion with the native church. Sixteen have been received on confession of their faith in Christ, and offer us satisfactory evidence of a real change of heart. Their names are—

Harriet Osborne,	Ann Magie,
Lucy Todd,	Ampalam,
Esther Tyler,	Poothatty,
Mary I. Edmunds,	Harriet B. Cook,
Louisa Green,	Mary Codman,
Frances M. Hill,	Nancy B. Scales,
Susanna B. Rockwood,	Mary,
Susan Eaton,	Hannah.

At the time of the special attention to religion in the boarding-school there was some little appearance of anxiety among the larger children of the native free schools, and three who appeared well, even before that time, are now joined to our church. Two schoolmasters and one neighboring woman are in an interest-state of mind.

Notices of the Station at Manepy.

Mr. Spaulding formerly resided at Manepy, and the church there is still under his pastoral care.

In September and October I made special inquiries for those girls who formerly studied in the native free school at Manepy, and who, in our Sunday school and Bible classes, belonged to the first and second classes. My object was to see whether they had forgotten to read, had lost their books, or were more open to conviction than others of their standing. The results are as follows.

All we found,	44
Belonged to the first class,	29
Can now read well,	28
Can now read indifferently,	16
Are married,	24

The other twenty, according to the notions of this people, are too old to appear away from home. All are favorably disposed towards the christian religion. No ridicule or opposition, as is frequently seen among boys and young men. The thought that twenty-four or forty-four heads of families, mothers who have the Bible or parts of it, and can read it to their children, who are already favorably disposed towards us and towards Christianity, and many of whom have been once or twice under very serious religious impressions, is to me a very encouraging one; and the bearing that the fact has on the future spread of the gospel in the small parish of Manepy is full of hope. In this parish too, there are two flourishing schools, expressly for the

female children of the head-men and rich men in the parish. Besides the above mentioned girls, some are married and gone to other parishes, two are now teachers of village schools, and one died while a teacher. Of the two living teachers, one expresses a desire to join the church, and the other is a church member and the wife of a pious young man employed in the printing-office.

The records of the church at Manepy show that ten members have been received on profession of their faith in Christ. Ten have been admitted by letter. One restored, two suspended, and two excommunicated. Eleven children have been baptised, and one couple married. The whole number now in communion is fifty-nine.

Though there was considerable attention to divine things awakened up in May and June, still there was little which has continued to be abiding, either in the church or among those about us, if we except a few cases of youth in the native free schools. I have had a class of three, five, or ten children once a week most of the year, whose minds have been more or less affected with divine truth. Sometimes the boys and young men in the printing office have been somewhat attentive. These are interesting and encouraging facts, and if followed up I trust will lead to the conversion of many. Indeed there are many things at Manepy station which lead me to hope great things, whenever a missionary on the ground can give his whole time to the work of a pastor in holding meetings, visiting from house to house, instructing the young, and in preaching the word.

Letter from a former Pupil and Assistant.

Under date of January 11th, 1838, Mr. Spaulding forwarded the following letter addressed by Philip Mathew to Mrs. S. The writer was formerly a native assistant of Mr. S., and is now an assistant of the Church missionaries at Nellore. The letter was written in English, and is copied verbatim. It presents an interesting view of the influence of christian instruction given to children.

"Dear Madam,—I beg the privilege of writing about a joyful news, which has transpired at my house, for your happy perusal. On Wednesday last my little daughter Anna, alias Harriet (B. Cooke) had a long and serious talk to her mother about her soul, addressing her in

tears, 'Mother, I exceedingly fear for you, because, although you have been hearing the gospel of Jesus Christ for many years, and a mother of nine children, yet you are not a true Christian. When I come home I see that you are much concerned about worldly things, I do not find you to care about your soul. If you continue in this miserable state God will not be pleased with you, and therefore when you die, I am afraid you cannot go to heaven, but he will send you to hell, where you must suffer eternal punishment. I being your child, I feel it my duty to tell you these things. If I do not, God will ask me why I did not warn you about your soul. Should you, therefore, not become a true Christian, how can you bring up my brothers and my little sisters to be Christians? I feel much for my eldest sister and her husband at Jaffna (town) because they live in the world as though they have no souls to think or care for.' These and many other things of the same nature she said to her mother, which serious talk, I hope, affected her mother's heart; for her mother on Thursday, about three o'clock, waked me up, and told me in tears all what her daughter had said to her about her soul, and at the same time she said she fears very much for herself for having hitherto neglected her own immortal soul, etc. Upon which my feelings, that had been sleeping, being awakened, immediately we both knelt down and prayed to the Lord for spiritual help to us, to repent of our sins, and serve him agreeably. While praying, my wife repeated my words shedding tears, and at day-break, I having called in the house, read and explained a portion of Scriptures, and Anna (Harriet) concluded the meeting, praying herself; and as soon as the prayers were over, my wife, crying with loud voice, kissed my mother, and asked her pardon for having sometimes irritated her, and my mother also cried and said, 'May God bless us and give us repentance.' From that day to this moment, my wife exercises repentance, I hope, and is frequent at prayers. I see an anxiety in her often to have meetings. Consequently I hope that the work going on in her heart is of the Lord. I praise him for it, because it has been my long desire. Many thanks to him for putting into my mind to send Anna to your school, and thanks to you and Mr. Spaulding for bringing her up in the fear of the Lord. God is doing a great good, I hope at my house. I therefore request you to permit her to stay at home till Saturday coming. I ask you

to pray much for us all, especially for my poor wife. Oh how joyful am I now for my wife's sake. May the Lord carry on his work to perfection."

In reference to this same subject, another individual in Nellore, the teacher of Mr. Adley's boarding-school, says, "I am happy to say that one of the roses from your spiritual garden has been of great use to the souls of this station. Mr. Philip's daughter has passed her holidays in such a useful manner as did much good to us, especially to her mother, who for a long time had no concern whatever in her immortal soul. She is now, by the prayer and tears and the admonitions of her own bowels, greatly stirred up in endeavoring to follow the blessed steps of our Lord and Savior Jesus."

The death of Charlotte Burnell, wife of Martyn, and the death of Elizabeth Cowles, wife of Walker, would be subjects of sorrow to us and to the mission, had we not very marked evidence that they are now changed into the glorious image of Jesus, and are at rest with him. They were both educated at Oodooville, and were very pious, and in their last moments seemed to anticipate the joys of heaven. But I will not give particulars now, hoping in a few weeks full and particular accounts may be forwarded.

GENERAL LETTER FROM THE MISSION, DATED DEC. 31, 1837.

THE following letter was written, as the reader will perceive, about two months earlier than the general letter inserted in the last number. Still as it presents in a different light some of the lamentable effects of the great reduction of the annual allowance made to the mission, it is inserted. The subject cannot be kept too fully and constantly before the minds of the patrons of the mission.

Temptations of Educated Church Members—Effects of the Curtailment of Allowances.

Within the past year there has been an uncommon degree of temptation brought to bear upon the members of our church. Marriages with heathen have been for years a snare to our young men. Though many of them have risen from poverty, still the fact that they have thus risen, and are now by their education qualified to hold something of a rank among their countrymen and to fill important offices under government, enables them to form alliances with higher

and more wealthy families, who have hitherto refused to allow their daughters to come to our female central school, or even to be taught in our village school. Of course the young men are raised above the girls in the female school, whose education is of no value in the sight of the people, and who are from poor families. Friends seize hold of this advantage, and all their influence by promises, threats, ridicule, and bribes, is made to unite with a splendid dowry with a heathen wife, for the purpose of overcoming the good resolutions of a young man to prefer, in his choice of a companion, Christianity and education to wealth and rank. In this way the heathen, like the ungodly in other lands, have too often captivated our Nazarites, chained them to the golden pillars of their temples, and put out their eyes. Many, however, of our young men are able to overcome these difficulties; and we trust that persevering diligence on our part, and the blessing of God on his own word, will in time correct this evil.

The number added to our church within the year is forty-four.

When our native free schools were dismissed, there was a general triumph among the heathen, and as general an attack upon the members of our church. This was of course trying to all, and some weak in faith, or from worldly motives, may have made this an excuse for leaving. Still the sympathy of the church which was manifested by schoolmasters who cheerfully relinquished their schools, and of course their living, and by native assistants who gave up all or a part of their wages for the time,* afforded us very pleasing evidence that they have cast their lot with us in the cause of Christ. Nevertheless the breaking up of our native free schools has been a real loss. While at most of the stations a part of the children and masters have, through the hope of their future establishment, attended our meetings on the Sabbath and on Tuesdays; at others they have left altogether. The people have less confidence in us, heathen schools have gained strength, and our native assistants have been discouraged and hindered from their work. The bearings of your circular letter, which has just come to hand, on this and all other missionary operations, will be most unhappy; but we will not anticipate, as the results will be given as soon as possible after our annual meeting.

Our seminary at Batticotta continues to be prospered. It is already a fountain of blessings, not only to the district of Jaffna, but to the island and to the neighboring continent.

Connected with our own mission there are three native preachers, and one candidate to be licensed soon, and sixty assistants, besides teachers in the seminary. Most of the teachers in Mr. Percival's school, and some in the government schools, besides several in the employment of the government, as moodaliars, physicians, or engineers—and all, or nearly all the assistants in the Madura mission, and some in Madras, were educated in this mission. For ten years to come it must continue to be, as it now is, the principal place in the whole Tamul mission, where young men can be qualified for efficient teachers of science, for native preachers, and for assistants. We say for ten years to come, because our brethren at Madura and Madras, with the greatest encouragement in the establishment of schools, and the best success in managing them, cannot, within that period, supply one twentieth of their own wants. They already have nine of our young men at Madura, and would be glad of many more, could we spare them, while as yet, we believe, they have no one who was educated on the continent. There are eight lads in the seminary who came from Madura, Dindegai, Nagapatam, and other places on the continent; and who, we trust, will be qualified for teachers and preachers when they have finished their education.

The more we watch the results of the female boarding school, not only as a place for preparing helps meet for our native assistants, but as a source of moral power, whose influence is already apparent and most salutary wherever it spreads itself, the more we are encouraged to increase its numbers, and to labor and to pray for its success.

Within the year we have taken several children from families and connections, who, some years ago, would not permit their daughters being taught even in their own houses, and much less on mission premises. We have also an addition of two little girls, daughters of a catechist at Nagapatam on the continent; so that, in several important respects, we have made considerable advance, and greatly improved our prospects of good in future. The prompt and efficient manner in which Niles has performed his duties as principal teacher, has been very satisfactory.

*This was afterwards refunded.

On some of the topics introduced in the foregoing general letter, and on some others, the instructors of the seminary, in the report for October, 1837, remark—

This is the time to receive an additional class, and many boys in our central English schools and others have been looking forward and have been encouraged to look forward to this time for admission to the seminary. But in consequence of the low state of our funds we have been compelled, though reluctantly, to give notice that a class cannot be taken this year. In order, however, to make the most of our circumstances we have resolved to retain the present classes a year longer than had been contemplated, with the hope of carrying the institution a year in advance of its present standing. If this can be accomplished, the gain may in a degree compensate for the disadvantage of not receiving another class till next year.

A few individuals were dismissed the last term. Among them were C. Atwood and Snell of the first class; the former for irregular absences, and the latter for forming marriage alliances without the consent of the faculty.

The design of the rule forbidding such alliances is to prevent marriages with heathens, and to save us the expense and trouble of educating youth who intend to throw themselves away in this manner. In forming marriage engagements, our pious young men are particularly liable to fall into a hurtful snare. Another youth, a day scholar, was dismissed from the third class. These day scholars are such as have strong prejudices against boarding on our premises, and procure their own board in some heathen family in the neighborhood. Our experience hitherto is decidedly against the expediency of taking boys of this class. They do not promise to aid us at all in the accomplishment of our great object—the training up of pious young men of intelligence. Their influence in the seminary is heathenish and demoralizing.

Three boys came over from the neighboring continent, a few weeks since, to avail themselves of the advantages of the seminary. The whole number now with us from that interesting part of the Tamul country, is eight. The way seems to be opening for greater numbers. The influence of our institution is extending, and all our observations confirm us in the conviction that seminaries, or colleges, conducted with due regard to the

principles and precepts of our holy religion, are of the utmost importance in India, not only in the work of converting the people, but in perpetuating Christianity.

EXTRACTS FROM A LETTER OF MR. ECKARD, DATED PANDITERIPO, NOV. 28, 1837.

Manner and Importance of Training Native Assistants.

THE few remarks of Mr. Eckard which are given below will show what care and labor are bestowed on native assistants in the mission, to improve their character and qualifications for their work, and to guide them in their labors.

No branch of my work interests me more than the training and guiding of native assistants. This subject has been gradually growing in importance before my mind, and fastening on my feelings. When not interrupted, I regularly meet with those at the station twice a day,—at noon to hear a report of their work among the people, to correct errors in their proceedings, give good advice, examine the answers which they have given to objectors, and show as much interest in the work of each as I can. After dinner we meet again to study theology, guiding ourselves by the general course of thought prevalent in the country, rather than by western text books; though the latter are not neglected. No uninspired writer has given me hitherto so much assistance in this work as President Edwards, even in the elucidation of difficulties urged by heathens against the christian system. It is a thought of interest to me that the mind of that eminent theologian should influence and enlighten Hindoo teachers of the true religion many years after his death. At present we are engaged with one hundred verses sung at heathen festivals attacking Christianity; as the objections contained in these verses are popular, and in the mouths of many, it is proper that our young men should always be able to meet them with a proper answer. This work of training our native assistants holds out bright promise for the future. Already I can see good effects, moral and intellectual. By a daily searching, confidential intercourse, rigid discipline can be reconciled with the maintaining of proper affections.

Southern India.

REPORT OF THE MISSION AT MADURA FOR THE YEAR 1837.

Tamul Schools.

At the close of the last year there were, in connection with this station, thirty free schools, containing twelve hundred and fourteen children, of whom forty-three were females. Twenty of these schools were in the surrounding villages, at an average distance of about ten miles. These lay principally in three clusters, conveniently situated for the purposes of superintendence. The ten remaining schools were in the city, and contained three hundred and ninety children. These schools continued in a prosperous state till nearly the middle of the year. At that time a concurrence of untoward circumstances, some of which were enumerated in a former communication, so much awakened the fears and prejudices of the people, that several schools were for a time suspended, and the number of children in other schools greatly diminished. It is pleasing now to notice that such untoward circumstances led to such inquiries and observations as have resulted in a general conviction that the missionaries are true men, and the real benefactors of the people. One proof of this is, that we have had applications for schools almost without number, and from every direction.

The number of schools at present in operation is thirty-six, comprising 1,254 children. Of these schools twenty-one are in the city—containing 729 children, of whom seventy are females. Notwithstanding the pecuniary pressure throughout our missions, we have felt justified in continuing the full number of our schools, by the fact, that we have been furnished with local funds for this object. We have nearly doubled the number of schools in the city, rather than to re-establish those dismissed in the villages. This we have done for the two-fold reason—that it is comparatively easy to superintend almost any number of schools in the city, and that it is most important, in its bearings, to bring the rising generation as speedily and as extensively as possible under the influence of christian education. The current of feeling in the community is evidently setting up rather strongly in our favor. The number of mission schools in the city, includ-

ing two belonging to the Propagation Society, is about equal to the number of private schools supported by heathens and Mohammedans. The mission schools, however, probably contain a larger number of pupils. We think it, therefore, safe to report, that in this city of 30,000 inhabitants, more than one half of the children who are under instruction in schools are under missionary influence. All printed books, even alphabetical cards, are most studiously excluded from the private schools, lest Christianity should be introduced, or lest the children should acquire a taste for printed books, and thereby be drawn away to the mission schools. The private schools embody the children of the brahmins, the wealthy, and the bigoted. The children of these schools are certainly in great danger, as they cannot but covet the nice and valuable school-books which they see in the hands of their poor and despised neighbors. They are in fact becoming importunate, though rather privately, in their applications for books. But a few days since a young brahmin, a cripple, who is employed as an usher in one of the private schools, performed almost an incredible feat in climbing up to my study window, and stealing some bundles of tracts of the children's series. On being detected and brought into my study, the substance of his defence was that "he did not consider what he was doing."

The course of study pursued in the schools is mainly the same that was mentioned in the last annual report. The children of each school are divided into four classes, and furnished with printed books of an instructive kind, according to their capacity and progress in learning. An abridgment of the Bible, consisting of 156 pages, 12mo., accompanied with a book of questions, is the standard reading book for the members of the first class in all the schools. An ability to read with understanding printed books in the vulgar dialect, is deemed an object of primary importance. A course of catechetical instruction is commenced, even by the fourth class, and continued as long as they remain in the school.

The amount of the teacher's wages is regulated by the number of children who are thoroughly taught the lessons prescribed monthly to each class. By this means we have, to a considerable extent, supplanted the use of worthless books, and hope gradually to occupy the whole time of the children in the study of what will be useful.

Three of the schools in the city are exclusively for females and contain sixty pupils, a majority of whom are Roman Catholics and the others are heathens of all castes, with a very few Mohammedans. Of the school teachers employed by the mission, two are Protestants, four Roman Catholics, and the others heathens. Six of the city schools are taught in the vestibules of idol temples, four in bungalows built by the mission, the remainder, both in the city and villages, are taught in places furnished by the schoolmasters.

These schools are examined monthly, both for the purpose of ascertaining their progress in study, and for determining the amount of the teachers' wages. Each school is examined in its own place. The day of examination is an important season in the street or neighborhood where it takes place. An exhibition of scripture truth is then made by the recitation of the monthly lessons, which attracts the attention of many by-standers. The mission schools continue in operation on the Sabbath, as on other days. There is no other alternative, under existing circumstances, but to let the children run at large, which would be a positive evil. The continuance of the schools on the Sabbath is the less to be regretted, as a large portion of time is spent in attending to branches of study appropriate to the day.

In each of the fort schools a monitor or usher is employed on a stipend of a half a rupee monthly. These monitors spend three hours daily at the mission house, where they are thoroughly instructed in the lessons taught in the school, and in such other branches as are soon to be introduced. These monitors are more efficient teachers in christian lessons and printed books, than the schoolmasters, and have a fairer prospect of becoming, ere long, expert teachers in all branches of common school education.

The village and fort schoolmasters and monitors, forming a congregation of about sixty persons, spend two days monthly at the mission stations. About two hours at each meeting are spent by them in reading the Scriptures, and in listening to short comments upon the chapters read. Their course of reading at present is the Acts of the Apostles, and the Epistle to the Romans. At these meetings a variety of subjects are brought forward, such as are adapted to enlighten the minds of the teachers, and to qualify them for their business. The two days monthly on which they assem-

ble, are days in which it is improper, according to the notions and customs of the people, for their schools to be kept in operation.

English School.

To prevent those from entering the school who have not a fair prospect of continuing their studies, one rupee, from the commencement of the year, has been required of applicants as entrance money. This regulation, though it has been a serious barrier to admission, has operated favorably upon the school. Twenty-three pupils have entered in the course of the year, on the conditions required, and appear to prize the privilege of attendance. The whole number at present belonging to the school is fifty-four. About one third of this number are brahmins. A majority of the others are sons of individuals in government service, and are themselves aspirants to office. Formerly the pupils were reluctant to attend to geography and some other branches of standard importance; but now they are quite willing to be controlled by the missionaries. This may be considered an important advance in the cause of education at Madura. Two public examinations have been held within the year, which have given a pleasing stimulus to diligence and progress in study.

Preaching in English and Tamul.

A service in English has been held through the year, on Sabbath evening, at the mission house. This service is attended by the mission families, and by a few families of Indo Britons and English residents. Two stated services for preaching in Tamul are held on Sabbath morning,—the one at seven o'clock, at the English school-room, in the fort, and the other at nine o'clock, on the mission compound, without the fort. The service in the English school is attended by the fort schoolmasters, by a part at least of the English school children, and by such other individuals as are disposed to attend. The audience varies in number from fifty to a hundred persons. Since receiving a supply of copies of the New Testament in one volume, each individual who regularly attends this service, has been furnished with a copy. These Testaments they are required to bring on the Sabbath, that they may follow the preacher in his course of reading and exposition. This free and generous use of the whole New Testament affords some decided advantages for giving a

connected view of this important portion of the word of God. By this means every hearer has the substance of the sermon in his own hands, which he carries home with him. If any desire for a knowledge of the truth be awakened in his mind, he may be induced to re-peruse the portion that has been read and expounded. The service on the mission compound is attended by the domestics of the mission families, the children of the Roman Catholic schools which are near the station, by workmen who may be in the employment of the mission, and by a few other occasional attendants.

On reading accounts sent from this country, of congregations on the Sabbath, the reader must be aware that while the powerful current of popular feeling bears multitudes to the church, in christian countries, quite contrary to their wishes, this same powerful current bears many an individual here in India *from* the church, who may be inclined to attend. Hence it not unfrequently happens that, when a man wishes to attend on christian instruction, he will seek some employment in the service of the mission, that he may have a fair excuse for so doing.

All our school bungalows, even the vestibules of idol temples, are appropriate places for preaching the word; and every day is more or less a day for preaching. It is in connection with this branch of labor that we attach great importance to our schools, as means of access to the people. In the catholic schools in the city, something like a regular service is usually held on Sabbath afternoon, attended by the children of the school, and by ten or twenty other individuals. At the heathen schools two methods are adopted. One is that of examining one or more of the classes in christian lessons, and addressing all present on the subjects recited by the children. On this occasion, particularly in the city, a missionary will often have a more pressing audience than he could desire. Sometimes the people are noisy and ill behaved, though more frequently they are respectfully attentive. To visit some of the schools, especially schools newly established, is of the nature of an adventure. The other method is that of addressing the people who assemble from motives of curiosity, immediately on a missionary's stopping at the school bungalow. Under these circumstances, while seated on his horse, he may profitably hold an audience from two to ten minutes. Oftentimes his discourse will be prolonged by questions proposed, which require an answer. In this kind of

preaching it is necessary that a missionary be able to command his audience, and to adapt his discourse to the spirit that prevails among them at the time. On some occasions an attempt to speak, would be like casting pearls before swine. It more generally happens, however, that there will be a profound silence till the missionary closes his remarks. They will then begin to ask questions, and to talk among themselves. To take leave of such an audience, and retire creditably, especially if on foot, often requires some skill and address. This kind of preaching, therefore, is of the nature of sharp-shooting, and should be cautiously pursued: but when successfully done, it must be considered an important method of delivering our message to the mass of the community. In this species of labor the school is a mount of defence to the missionary. The teacher and all his friends are deeply interested to prevent disturbance, and to keep the peace. This is by no means the case in bazaars and other places of public resort.

Several tours have been made in different directions, in the course of the year, for the purpose of preaching the gospel; but this has been done mainly in connection with visits to our village schools, some particulars of which have been given in our quarterly communications.

Distribution of Tracts and Portions of the Scriptures.

Various methods have been adopted for furnishing the reading part of the population with books. It is our practice to have every new tract read by the schoolmaster and monitors at their semi-monthly meetings. Each one is then furnished with a few copies, more or less, according to the nature of the tract, for distribution among his friends. If the tract be of a popular nature, the schoolmasters act the part of distributors, under peculiar advantages. By this means tracts are distributed to a considerable extent, both in the city and in the villages. Tracts are used as reading-books in our numerous schools, in addition to our standard class books. The latter are kept at the school-room, in the hands of the teacher, while the tracts are given into the hands of the children, and are at their own disposal, after having been read in the school. Many are making it an object to collect as great a variety as possible, and preserve them as their library.

New tracts and copies of new editions of old tracts are distributed to our congregations on the Sabbath. Frequently the tract is read previously to its being distributed. Some are desirous of getting duplicates for their friends. For some months past, a man has been employed by the mission as a reader and distributor of tracts and Scriptures. He is a native christian from Tanjore. His appointed business is to furnish strangers with books, particularly the numerous bandy-men and other travelers, who congregate at several places in the suburbs of the city. Reading to the people, as circumstances will allow, is an important part of his duty. Through this man, the missionaries become acquainted with individuals who are disposed to inquire into the merits of Christianity.

Tracts and Scriptures are valuable auxiliaries to us, the missionaries, and to native assistants, in our daily intercourse with the people.

Applications for books from the villages, even from the remotest parts of the district are numerous, and often attended with circumstances of much interest,—especially from persons who had previously received books, and were desirous of obtaining more. By conversation with them, we have encouraging evidence that many of the books distributed are read to some good purpose.

Tracts and portions of the Scriptures are distributed promiscuously, as circumstances require. It is desirable that we should even have an assortment on hand, that we may furnish the book that is needed. Two circumstances may be worthy of notice, in common with the distribution of the Scriptures: one is, that we have been able to furnish each of our schoolmasters, ushers, and stated attendants at divine service on the Sabbath, with a full copy of the Old Testament, in fair type, neatly bound, and of a portable size. About a hundred copies have been disposed of in this manner, which are statedly brought into use under the direction of the missionaries. The other circumstance is, that while we have been engaged in furnishing many around us, who are able and willing to read, some scores of applications have been made, many of them rather privately, by men of influence in society, either for single gospels, or for full copies of the New Testament.

It is to be presumed that some will make an improper use of the books they receive. A few instances of this kind have come to our notice. This is in accordance with the acknowledged fact

that the best gifts of Providence may be abused. Some are wishing to magnify the evil, in the hope that missionaries will be deterred from distributing books. But whatever may be the abuse of this branch of christian charity, the good results we have witnessed are sufficient to compensate, and to encourage all who are engaged in the business.

Native Church.

The church at the station consists of nine male members, all of whom, with two exceptions, were members of the church and of the mission seminary at Jaffna. On the 30th of July two individuals, both in the service of the mission, were admitted to the church on a creditable profession of faith in Christ. We had several applications for admission to the church from schoolmasters whose minds have evidently been enlightened by the truths of the gospel, if not their hearts converted.

Two meetings are held weekly with the native assistants of the mission—one for the purpose of hearing a verbal report of their labors for the week, and the other for giving instruction on theological subjects. Prayers are held with them daily at sunrise, at which time the Scriptures are read in course.

On a review of the labors and events of the year, two very distinct but very different impressions are made upon our minds. The one is a sense of obligation to the Great Head of Missions for almost uninterrupted health, and for the abundant opportunity afforded us through the year for delivering the gospel message. A wide breach has indeed been made upon us by the removal of one who was most dear, and whose continuance with us we thought most needful. The particulars of Mrs. Todd's decease have already been communicated.

The other impression is one of a painful nature. We have occasion to take up the lamentation and say, "Who hath believed our report, and to whom hath the arm of the Lord been revealed." Verily we are called to prophesy in sackcloth. Our habitual feeling, however, is not that of despondency, but of hope and joyful anticipation. We know "that the foundation of God standeth sure," and that a most glorious consummation awaits our race. If it were possible for any to be disheartened and cast down by the want of success and the abounding of iniquity, we think it must be such of our fellow-laborers as are placed in the most highly favored parts of Christendom,

when they take their annual census of hopeful converts, and compare the number with the array of means employed, and the effulgence of christian light and knowledge in the midst of which they exercise their ministry. May both they and we obtain grace and strength to rise superior to all difficulties, looking forward to the glorious appearing of the great God our Savior.

Siam.

EXTRACTS FROM LETTERS FROM MR. JOHNSON, AT BANKOK.

Chinese School—Kidnapping Children—Dispensary—Chinese Worship—Opium Smoking.

MR. Johnson devotes much of his time and labors to the Chinese portion of the population of Bankok. Respecting the school under his care, writing on the 25th of February, 1837, he remarks—

My Chinese school is still continued, and the children, comparatively, are making good proficiency in their studies. Their attendance has not been as steady as I could have wished, owing mainly to the attractions of the Chinese plays. The average number has been about ten daily. The Chinese schools here have been greatly annoyed and injured by the allowed practice of entering the schools, and seizing the more promising children, to be trained for play-actors. One of the king's inferior sons has been the most forward in this disgraceful and inhuman employment. During the last year nearly a hundred children were thus dragged away from their parents. Not long since my school was entered for this purpose by some of his inferior menials, and being in my dispensary near by, the teacher came to me in a great fright for help. I immediately entered the school, and ventured at once to turn out the whole company without much ceremony. They soon reported their treatment to their master. He shortly after passed by the school, myself standing before the door, followed by a numerous train of servants, but did not attempt to make any disturbance. He was understood by the people to tell his servants that they must not enter that school, as it belonged to a *farang*, the common name for white people. I understand this practice is forbidden by the law, but winked at by the government; and the Chinese dare make no resistance or complaint.

After this circumstance the parents felt quite secure in sending their children to our school, while most other Chinese schools were broken up. We live under a wretched government.

Mrs. Johnson now superintends the school, intending to visit it every other day; but she is sometimes prevented by unexpected cares. She has of late devoted considerable attention to the preparation of more suitable elementary books for the children, those we formerly used not being well suited to their capacities. We wish, if possible, to make them understand what they read, a rare thing in Chinese schools. You will think ours is a small school. It is so. But we continue it in hopes that by persevering efforts it will gradually be enlarged. Our teacher tells us that many more parents intend sending their children to it during the present year. We hope it may be so. We must not despise the day of small things. If we do, nothing can here be accomplished.

December 5th I opened a dispensary in the principal Hokien settlement, near to my school. About the middle of the month it was broken into in the dead of the night, and two tables and other articles stolen, amounting in all to \$12 50. Locks and keys here, and chains too, are but a slight protection to property. I have since hired an individual to sleep in the apartment, inclosed by thick walls, and defended by massive doors, bolts, and bars. Until my present illness, I had Chinese worship in my dispensary regularly on Sabbath morning. My audience has averaged from thirty to forty, including the children of the school. These have been taught to sing in Chinese by Mrs. Johnson, and through them we have introduced singing into our Chinese worship. It affords much amusement, if nothing better, to the neighborhood. Some probably are thereby brought within the sound of the gospel, who otherwise would not hear it. Some of my hearers have apparently listened with much attention to the word. I have not hitherto had as many patients as I anticipated, but sometimes I have had from twenty to thirty. I have been much interested in some of the applicants for books.

Missionaries in all countries meet with many disheartening circumstances. I know not of any two things connected with moral conduct among the Chinese, that seem to my mind to oppose a greater obstacle to their conversion, than the general prevalence of gambling and opium smoking. Of gambling, as a peo-

ple, they are passionately fond; and this vice prevails here to an astonishing extent. And as to opium smoking, I really fear there are few comparatively entirely exempt from the practice, who can procure the poisonous drug. Bad as is alcohol, it holds not its victims, I apprehend, with half so strong a grasp, as opium; nor in general does the former so stupify the mind, emaciate the body, and bring its wretched slaves to so early a grave. We have seen the victim of opium, struggling, but struggling in vain, for freedom. We have reasoned and expostulated with him most solemnly, and he has assented to the justness of our expostulations, and acknowledged himself in the road to temporal and eternal ruin, but still he clung to his mortal enemy. We have often been led to ask, Can these gamblers and these opium smokers be converted? I know the almighty power of God can effect the great change. There is my only hope. The heathen must perish, must all perish without his merciful interposition. Oh that we might here soon witness the gracious displays of his power.

Writing again on the 25th of the following May, Mr. Johnson remarks upon—

Missionary Labors generally for Chinese in Bankok.

The usual number of Chinese junks have visited Bankok this spring, which have been supplied with tracts by myself and Mr. Reed of the Baptist mission. Tracts have been readily received. The school among the Chinese is increasing in numbers and in interest. For a Chinese school the children are making rapid improvement. We hope gradually to undermine the prejudices of this people, and ere long to bring many of their children under our instruction and christian influence. The scholars from Sabbath to Sabbath voluntarily come to our house for religious instruction, thus enabling us to establish a Sabbath school in this dark heathen land. My dispensary has been usually attended by from twenty to thirty patients. Our Sabbath religious exercise in Chinese has been variously attended. We have sometimes had as many, I should think, as a hundred and fifty hearers; but since the curiosity of the people has become in a measure satisfied, the numbers have considerably abated. I see no evidence, as yet, of any special spirit of inquiry on the subject of religion among the Chinese. Multitudes are ready to applaud

our benevolence in administering to the relief of their bodily maladies, and will very readily assent to the excellence of our principles; but few or none seem disposed to follow them. It is a violation of Chinese rules of politeness to dispute with us in support of idolatry, and hence it is difficult to ascertain their real views and feelings with respect to Christianity.

Our hearts are sometimes almost ready to sink within us, in view of the greatness and difficulty of our work; but we endeavor to strengthen ourselves in the Lord our God. He has both the power and the disposition to fulfil his gracious promises with respect to the conversion of the heathen. Though we may sleep in our graves ere any very remarkable change occurs in the moral condition of this dying people, yet shall they eventually be given to Christ as his inheritance. It would indeed greatly rejoice and cheer our hearts could we see even a few of them forsaking their idols and choosing the true God for their portion. But we must labor in faith, cheerfully performing the service appointed us, leaving the result at the wise disposal of our Father in heaven. Without his almighty aid we can do nothing. This truth we are constrained deeply to feel.

Pawnees.

LETTER FROM MR. DUNBAR, DATED
JUNE 8, 1838.

DURING the last year Mr. Dunbar has traveled but little among the Pawnees, having found it necessary to remain most of the time with his family near the United States' agency at Bellevue. In order that constant instruction may be given to the Indians, the mission needs to be strengthened by the addition of two or three families.

Human Sacrifice offered by the Loup Band.

The following painful statement relates to a scene which occurred among that band of the Pawnees, denominated the Loups. The editor of "Long's Expedition" states that human sacrifices were offered by this band, when those travelers passed through the country.

From the traders who went to the Pawnee villages last spring to trade for their robes, I learn they made a very bad hunt last winter, lost many of their horses, and are now miserably poor, having little or nothing to live on except

corn. The Loups, not long after they went out to hunt, had a fight with the Sioux, killed some and took about twenty women and children prisoners. On their return the small-pox broke out among the captives, and but three or four of them survived. After the fight they were afraid the Sioux would revenge themselves, and returned immediately to their village, where they lived wretchedly poor during the remainder of the winter and spring. From the plunder and captives their young children (all above thirteen or fourteen years of age having had it previously) took the fatal disease, and I believe the greater part of them died with it. Thus their victory was very dear bought. Their condition being now extremely wretched, they imagined they must have recourse to extraordinary means to retrieve their good fortune. Accordingly, last spring, one of their captives fell a victim to their superstition. The custom of offering human sacrifices was formerly practised by this band; but through the intervention of their agent and other white men, none had been offered for some years. The last (before this) was shot from the horse on which she was sitting behind the agent. He had purchased her, and paid the full amount demanded for her in goods; and when proceeding out of the village with her, the medicine men, deeming that if they should let her go, their good fortune would depart with her, since she was devoted, shot her as before mentioned. A part of the village was ready and would have immediately revenged the insult offered to their agent, had he not interposed to prevent bloodshed.

The Loups are far more superstitious than either of the other bands of the Pawnees. Though they had solemnly engaged that the cruel custom should not be renewed, yet their deep-rooted ferocious superstition has sacrificed another victim. Young females are the objects which this horrid infatuation devotes; and the more beautiful the subject, the stronger the medicine.

A man, who has thrice witnessed this revolting transaction gave an account of it as follows. After having performed all the various preliminary rites and ceremonies which their superstition requires, the victim is nearly or quite disrobed, and one half of her person painted red and the other black; a scaffold is erected; and the feet and hands being extended, the right wrist and ankle are tied to an upright piece of timber, and the left wrist and ankle to another, at a

proper distance; and thus the wretched creature is suspended. Various ceremonies, such as smoking the medicine pipe, etc., are performed, at different stages of the operation. The young men and boys, each having provided a handful of arrows about a foot long, made of the stems of a species of tall grass that grows on the prairies, now advance and commence shooting these arrows into the breast and other parts of the unfortunate sufferer. This tormenting sport is continued till all their arrows are expended. The arrows enter just enough to adhere, and the breast is literally filled with them; but they do not destroy life. This being done, an old man comes forward and shoots an iron pointed arrow through the vitals, and the ill fated creature is released from farther suffering. The chest is now cut open, and the heart taken out and burned. The smoke that rises from this fire is considered a most potent medicine, and their implements of war, hunting, and agriculture are passed through it, to insure success in their use. The flesh is now wantonly slashed off with knives, and thrown to be devoured by the dogs, but the skeleton remains suspended till it decays and falls. The above is a mere outline of the barbarous custom. I make no comments. The dark corners of the earth are full of the habitations of cruelty. The chiefs of the other bands refused to witness the bloody spectacle though specially invited to be present.

The small-pox spread to the other villages, and multitudes of their children died in consequence. The first chief of the Grand Pawnees lost some of his children, and among the rest, the heir apparent, a bright, active little fellow, whom the father loved as his own eyes. The old chief, in the height of his grief, considering himself now poor, and deeming that his family might lose its rank and the chieftainship pass out of it, headed a party and proceeded to the south. It was supposed his object was war, but, I recently hear he has returned, having made a friendly visit to the Pawnee Picts and Camanches. A part of the Grand Pawnee village was burned last spring before they returned from their hunt, by a war party of their enemies. What bearing these things will have on their adopting a more settled manner of life, I cannot tell, or what will be their feelings on this subject next autumn, I shall not venture to predict. I hope God is preparing them by these things for the introduction of the blessings of the gospel of Christ. Let us

unitedly and perseveringly supplicate the throne of all grace, that these apparently adverse circumstances may be overruled to the promotion of the best interests of this benighted people for time and eternity.

It is confidently said that a military post is to be established this season within a mile of where we now are. This will exert an important influence relative to the missions in this region. We hope this influence will be a salutary one. We expect much from it. Some of the tribes in this vicinity very much need restraint.

Writing again July 27th, Mr. Dunbar communicates some particulars relative to the death of Doct. Satterlee, who, it will be recollected, lost his life on the prairies, a year ago last spring; and respecting the circumstances of which event much uncertainty prevailed. Further inquiries have led Mr. Dunbar to the conclusion, that Doct. S. was wantonly murdered by a cruel and lawless white man, who made his home in that quarter, and who has himself, since that time, been called into the eternal world.

Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED AT LAC QUI PARLE, MAY 10TH, 1838.

REMARKING on the importance of doing without delay whatever is to be done to enlighten and save the Sioux, Doct. Williamson makes the following statements relative to the—

Decrease of Population, by Disease, Hunger, and Wars.

Mr. Renville, the gentleman who has the charge of the trade here, tells us he thinks the number of the Sioux has diminished one half in twenty-two years! At this place the number of births since we came here, I think, a little exceeds the number of deaths in the same time; but I can hear of no other place where this is thought to be the case. Last summer some Yanctons contracted the small-pox by going on board a steamboat in the Missouri for the purpose of getting ardent spirits. They and many of their relatives perished of the disease. From them it spread to the Wapekutes another band of Sioux living between here and the Missouri. This band perished almost entirely, how many no one knows. In the month of October a family flying from the disease, as they said,

came here, and soon after one of them was taken sick. Hearing of it Mr. R. and I went to see what was the matter, and seeing that it was the small-pox, immediately took effectual measures to separate and keep the sick family from having intercourse with the other Indians here, and thus prevented the spread of the disorder. About the same time it commenced its ravages at Lac Travers, which is the nearest trading-post to this, distant about seventy miles, and no one there knowing what the disorder was, it committed the most fearful ravages. I received a letter from the trader there a short time since, in which he says, "Sixty-four have died in this immediate neighborhood, forty at the river Jacques, and sixty at Devil's Lake. As many of the Indians belonging to this post have not been heard from since early in the winter, and they then had the small-pox among them, there is no doubt that the number of deaths among those belonging to this post during the winter past has exceeded two hundred." It appears that part of these died of starvation, but chiefly of small-pox. Not one of the people in the vicinity of Lac qui Parle has yet suffered from the disease. But they are still in danger, as but few of them have been vaccinated, and all my attempts to get vaccine matter for more than a year past have entirely failed. The disorder has not yet ceased. We heard but yesterday of three individuals who have died of it within a short time between this and Lac Travers.

Reports have reached us that the Mandans and Assinnebains have been almost entirely cut off by the same disease.

A little more than two weeks since three families of our neighbors were massacred in a most treacherous manner by a party of Ojibwas that the Sioux had received into their tents as friends. Of seventeen persons in the tents at the time, three only made their escape, two of whom were wounded. Thirteen of their mangled bodies were left on the ground and one is missing, supposed to be carried off as prisoner. Peace had been made between the two tribes, which caused the unsuspecting Dakotas to fall an easy prey to their treacherous foes. The murderers are supposed to be from Leech Lake. I was sorry to hear of Mr. Boutwell leaving that place.

After remarking on the state of agitation and alarm in which the Sioux in his neighborhood were kept by the hostile feeling existing be-

tween them and the Ojibwas, and the unhappy influence exerted by it on the schools and other operations of the mission among them, and the unfavorable circumstances under which missions to the North American Indians generally are prosecuted, Doct. Williamson adds—

Notwithstanding all the discouraging interruptions with which missions to this people have had to contend, it appears that the number of hopeful conversions among them is considerably greater in proportion to the number of ordained missionaries than among the other missions of the Board. If the whole field could be at once occupied the security and success of each station would probably be much greater than it has been in times past. To illustrate my reasoning. The missions among the Ojibwas and Sioux Indians will have a direct and powerful bearing on each other. There is no prospect of the wars between these tribes ceasing, except through the influence of missionaries. As ambassadors of the Prince of Peace and in accordance with the commands of the rulers of our country, we have exerted all our influence to keep the people here from going to war. Mr. Renville bringing all his influence to bear on the same point, and God smiling on our efforts, not a scalp has been taken, nor a murder committed by any of the people of Lac qui Parle, since we have been here. Ever since they were dealt with so treacherously we have succeeded in preventing them from going to revenge the death of their relatives, which has filled their whole village with lamentations and woe. Should they go on a war party and meet with missionaries among their enemies, the missionaries would be safe.

Admissions to the Church—Congregation—School.

During the past winter Mr. Renville has aided us in the way of translation more than altogether before. This, and also our increasing knowledge of the language, has enabled us to impart more religious instruction, both in our meetings on the Sabbath, and in our daily intercourse with those about us. We would acknowledge with gratitude, that the Lord has smiled on our feeble efforts, and opened the hearts of some to attend to his word, and given us pleasing evidence that his Spirit has enlightened some to understand the truth as it is in Jesus. Since I last wrote to you we have received on examination nine members to the communion of our church.

The whole number of native communicants now at this station is sixteen, of these one half are full-blooded Dakota women, and in the others the Dakota blood greatly predominates. Those received the past winter appear to us to have much clearer views of the way of salvation, than those formerly received had at the time we received them. There are several others who have expressed a wish to be baptised, of whom we have some hopes that the Lord has begun a good work in their hearts, but we have not yet seen our way clear to receive them. Those received all think that they experienced a change of heart as much as a year ago. Being chiefly women, they are peculiarly exposed to great temptations to apostasy, in the society in which they must live here. But God can keep them, and he will keep so many as are his.

Our religious exercises continue about the same as when I last wrote, but our congregations are not large. It is not an easy matter, without the special aid of the Holy Spirit, to induce such people as the Dakotas to attend worship, where they know that the superstitions of their ancestors will be condemned. They know that they will be ridiculed by their associates for so doing, and some who are in our house almost daily, and are convinced that their religion is false, cannot be persuaded to attend meeting with us even once. Notwithstanding this, for a part of the past winter I had a pretty regular audience of about fifty, exclusive of the mission family. For some time past the number has not been quite so great, but several have attended who never attended before.

The number of scholars the past winter has been about the same as the previous winters, but I think they have made considerably better progress; and the number of those who are desirous to learn to read or have their children learn appears to be increasing. Still parents exert but little influence to make their children come, and it is probable in the summer the fear of the Ojibwas will again prevent them from coming.

Oregon Indians.

LETTER FROM MR. SPALDING, DATED
SEPT. 4, 1837.

THE last communications received from the mission to the Indians west of the Rocky Mountains, previously to those inserted here, were dated in February 1837, and were insert-

ed at p. 497 of the last volume. The station of Mr. Spalding, it will be remembered, is about one hundred miles above Wallawalla, or 400 miles up the Columbia from the Ocean. Colville, a trading fort to which he had proceeded to obtain flour and other supplies, where the following letter was written, is 300 miles further up the river. It must be borne in mind that the only mode of conveying heavy articles is on the backs of horses, and that these animals, west of the mountains, are extremely abundant, and little more expensive than sheep are in the United States.

*Desire of the Indians for Instruction—
Colville—Favorable Prospects.*

I left home August 28th, with seventy-five horses and nineteen men, and arrived at this fort September 1st, five days from home. Timber was plenty the last three days, including different kinds of pine and hemlock. Some spots of apparently arable land were traversed between this and Spokane. Indians were found in great abundance; multitudes came upon the route to see the "black coat," having word of his coming. Of course I must preach every night, though a hard day's ride, of some forty or fifty miles, left me more inclined to take rest, than to summon up my whole soul to make a first speech to a new tribe almost every camp. Multitudes have been coming into this place since my arrival. We had a great meeting yesterday. God grant that some good may have been done in the name of Jesus. Surely these fields are white for the harvest. I shall probably be followed by hundreds, and perhaps thousands, for several days on my way home, to hear something about Jesus Christ every night.

Mr. Spalding states that around Colville, though in the depth of the wilderness, 600 miles from the Pacific, there is much of the appearance of industry and civilization. Besides a number of dwelling houses, there is a blacksmith-shop and a flour-mill. Large herds of cattle and swine are also found there; and from the field of the superintendent, Mr. McDonald, about 3,500 bushels of grain were harvested, besides an equal quantity of potatoes, and various other articles of produce. Mr. McD. kindly furnished Mr. Spalding with thirty-five bushels of grain, 1,200 weight of flour, a yoke of oxen and three swine, to aid him in beginning his new establishment among the Nez Percés; besides numerous other articles for the comfort of his family.

Writing again on the 15th of March, 1838, Mr. Spalding, referring to the same journey, and the interest of the Indians in his mission, remarks—

A few days before I left Colville, the Pondarays arrived in great numbers to get a sight at the "black coat," and followed me on my return two days, many on foot, to hear me speak at night. Two chiefs from the vicinity of Okanagan, mentioned in a former letter, with several of their people, accompanied me home, and remained some weeks, evidently much benefitted by scripture cuts they received last summer. Such journeys of some weeks or months, made frequently through the country, would doubtless result in good. Thousands would hear of the Savior for the first, and perhaps the last time, and who can tell how much light is necessary to salvation. I left Colville on the 5th of September with effects specified in my letter from that place and reached home the 12th, traveling the two hundred miles in six days, and found all things safe.

The last winter began earlier and continued later than the winter before, though there were several weeks in the months of December and January, of warm weather, during which, the grass was fresh and growing. My animals are all in good plight this spring.

I have nothing to add in relation to this people as a tribe, but would repeat what I have heretofore said, with more confidence, and invite our christian friends to unite with us in praising God for his continued goodness to us, in continuing us our lives and health, and for the increasingly favorable prospects of our feeble undertakings.

I have completed an alphabet in the Nez Percés language, and a spelling-book with some sixty or seventy scripture and animal cuts explained, which I shall send to the Sandwich Islands to be printed, by the first opportunity. I hope to complete a small elementary work to accompany it, and a large one during the year to be printed at Boston.

LETTER FROM DOCT. WHITMAN, DATED
MARCH 12, 1838.

THE station of Doct. Whitman, among the Kayuses, is about twenty-five miles from Wallawalla. After giving an account of a journey which he made to the station of Mr. Spalding, during which he left the mission premises, with the stock and produce, etc. at the station, al-

most entirely without protection, but still found all safe on his return.

General View of the Labors at the Station.

During the winter we have been greatly favored by having a few very kind Indians near us, so that we have had a school of from fifteen to twenty scholars, many of whom have made good proficiency in learning to read the English language. Those who have been away for the winter hunt are now returned, and the present number of children is much greater than we have books or ability to teach. The only books we have for teaching were kindly and gratuitously furnished us by our Methodist brethren of the Willamette mission.

The disposition of the Indians appears much more friendly and accommodating than last year, but still I need not tell you we have many perverse dispositions to encounter, for which we often feel we lack wisdom, and should be discouraged were it not for the promises of God to be with us to enlighten and sustain us.

The Indians are making arrangements for planting, and I am in hopes they will do much. But their fear that other Indians will steal from them is a great hindrance to them, and all are anxious to plant where I can watch their crops; for, as they say, the Indians fear me, but do not fear them.

Our system of religious instruction is much as when I wrote in the fall. We have two meetings for Indians on the Sabbath, and in the evening what we call a Sabbath school for the children and youth. The attention to religious instruction is good and solemn. Worship is strictly maintained in the principal lodges morning and evening.

Lately I have been explaining the ten commandments and our Savior's first and great commandment, to which they listen with strict attention; and from their inquiries I think they understand them. They say they do not worship idols, but still I think many of their traditions are evidences of idolatrous worship of some animals and birds. One prominent Nez Perces told me they did formerly worship the prairie wolf, who is the subject of many traditions, and to whom they ascribe many wonderful changes in nature, and even the formation of the world. Their tradition is that formerly he was a superior being, but is now fallen.

My plan for teaching the children is not to take them to board, but let them live with their parents and come for instruction. When their parents are to be gone for a short time I will give them food and let them lodge and cook in my Indian room until their parents return. Some of the parents begin to be unwilling to be absent because it takes their children off from learning to read. The young Kayuse, who had been about seven years at the English mission school at Red River, died about a year since, just as he was about to return to his people. We had looked for his return with much interest, as he had been here on a visit and behaved very well. But Providence has removed him from either good or harm in this life, any farther than his people remember his good advice.

We have now seen two winters in this climate, and I think I can say it is as fine as one could desire. Our animals wintered in good order in the plains. We have no want of provisions and seeds, for the Indians; and I have been enabled to furnish Mr. Spalding with considerable corn and potatoes, and also to return, in a small degree, the kindness of our neighbors at Wallawalla.

Indians from a distance are continually coming for seed to plant, and as I am not straightened it affords me great pleasure to give them. There seems to be a general interest among the neighboring Indians to plant. I am anxious to cultivate largely as I expect we may have associates and perhaps some of our friends from the Sandwich Islands may spend some time with us for health. Our situation renders it necessary to entertain many friends and passing strangers.

It has seemed important to make a beginning that would encourage the Indians at the outset, that we might the sooner gain access to them and try the influence of cultivation and a more settled manner of life; not forgetting that it is the gospel which we come to bring, and that our great business is with the mind and not the body. But while we acquire their language, and are preparing to instruct them, they are not idle spectators. They must be directed in the most useful habits. Every thing seems encouraging in our prospects, both as to instruction and cultivation. May the Lord bless us and direct our efforts in the best way.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Mission to the Navigators Islands.

Savaii.—Mr. Hardie commenced his labors at Savaii, in June, 1836, and was joined there by his colleague, Mr. Macdonald, at the close of the ensuing March, or beginning of April. Mr. Hardy writes, under date of the 7th of April last. He had experienced the kindest treatment from the chiefs and people, and their endeavors to make him and Mrs. Hardie comfortable in their new residence had been unceasing. In company with Mr. Buzacott, to whose effective aid and fraternal affection he and the other brethren bear grateful testimony, Mr. Hardie made a tour of observation through the island, and was every where received with the most cordial frankness and hospitality. At several places he stationed native teachers, to whom the people evinced a kindly spirit, and willingly consented to receive instruction from them. In Savaii, as in other islands, the prevalence of ophthalmic and scorbutic disorders had considerably arrested the attention of the brethren; the applications of the people for medicine had been eager and incessant; and although a temporary and partial diversion of labor was thus occasioned, yet the alleviation of physical suffering which the missionaries had been able to effect greatly augmented their moral influence.

Tutuila.—The effects of the first introduction of the gospel to this island have been already noticed. These, it is hoped, will, through the Divine blessing, be fully developed and matured by the labors of the brethren, Murray and Barnden, who are now stationed here. The measure of encouragement which they have received is not less decided than that which has been experienced by the brethren at the other islands. Tutuila has been divided into two districts, namely, Pagopago and Leone.

Mission at Benares.

THIS ancient citadel of the hoary but polluted priesthood of Hindooism, in which the great adversary of souls had so long held undisputed dominion, is gradually yielding to the power of the Cross. A growing conviction among the natives, Hindoo and Mohammedan, of the emptiness and absurdity of their wearisome, debasing, and withal expensive superstitions, is the most prominent, if not the most hopeful, attribute of the deep moral ferment which has been produced by the dissemination of the truths of Christianity. From this a fast-spreading incitement to inquiry into the claims of our holy religion has naturally arisen, marked, as it would be expected, by the utmost diversity of motive, conduct, and disposition, in those who seek for information on the subject. Out of the immense number of immortal beings thus alternating, in every conceivable state of mind, between dumb idols and the living God, agitated by contending claims, interests, and feelings; some convinced without being changed, loving

the darkness rather than the light; others believing the gospel and anxious to embrace it, but held back by the dread of persecution or contempt; while others still remain wholly unmoved by the truths which are proclaimed; a few have, through the riches of Divine grace, been brought into fellowship with Christ, and formed into a church in connection with this mission. Letters dated in May last, including these and other features of interest, and addressed to the foreign secretary, have recently been received from the Rev. W. Buyers, one of the devoted missionaries at Benares. After mentioning the happy death of a native female, a member of the Hindoostani church, whose last hours were brightened by a calm and steady reliance on the Savior, Mr. Buyers proceeds as follows:—

Devotees.—There is one class of people with whom we have more to do at Benares than, perhaps, any of our brethren elsewhere, and with whom it is very difficult to know how to deal. These are the devotees who come on pilgrimages. Benares swarms with thousands of them from all parts of India. Many of them on hearing the gospel are much struck, and almost every month some of them appear so much affected, that they openly profess their convictions, and strip off their pilgrim badges, brahminical strings, etc., join our people, and request to be baptised. We might have baptised twenty or thirty of these people during the year. The difficulty with them is this—they are in general incorrigible wanderers, and to stay in one place would be misery to them. Those of them who have been regular devotees, were never accustomed to any work, or to any regular habits. Every place is their home, and from the regard in which they are held by the people, they can every where live in abundance.

Such persons, when impressed with the gospel, will give themselves up to it with great apparent zeal, and in many cases seem very sincere. They will stay with us months, and, contrary to their usual habits, will even work diligently with their hands, and sometimes behave so well, and attend to the word with such simplicity of heart, that no objection to their baptism seems possible; and yet, perhaps, either before or after baptism they will go away without telling any one, or seeming at all to alter their minds. Out of this class there have been some excellent converts in India; but the insecurity connected with them is so great, that we scarcely know what to do. It is impossible to lay down any rule as to the length of time a man should be kept a candidate for baptism, as one may give more decided evidence of character in three days than another would do in as many years.

We have lost several of this class in whom we had much confidence. Some were baptised and others almost approved of. Not one of them acted improperly; and it is possible some of them were rather enticed, or forced away, by friends who had come in search of them. One of them had a wife and children about two hundred miles from Benares, and wished to go for them, but has not returned. There is one consolation, that although these have left us, they

have carried the knowledge of Christ with them, and may yet feel it more powerfully, and, perhaps, spread some information respecting it over the country. I know of one who, though he left the Christians, has never joined again with the heathen in their worship, etc., but constantly shuts his shop on the Sabbath, and spends the day in reading the Scriptures. In this country there are many remarkable developments of character, such as are not to be met with in Europe; and this one feature is, perhaps, almost peculiar to India, that there are men who give up family and fortune for the gospel, and yet will prefer living as solitary outcasts in the midst of the heathen, bearing the reproach of Christianity, but shrinking from associating with Christians.

Comparative View—Hindoostani Church.—

You congratulate us on the progress that our mission has made, compared with our prospects about the time I came here. Certainly, things are in a more promising state, but I confess I looked and hoped for greater things. Had our faith and zeal been greater, no doubt the Lord would have blessed us more. We have much, however, to be thankful for, and though, perhaps, you may have formed too favorable an idea of our progress, I, who have had to struggle with the difficulties of advancing at all, am far from underrating the little that has been done. Benares is such an awful abode of iniquity and superstition, that nothing but a firm belief in the invincible power of the truth and the faithfulness of the Divine promises, could lead me to hope for its conversion at all. A little more than three years ago, as far as our society is concerned, Mrs. B. and I were here alone, with no one, either European or native, to sit down with us at the Lord's table; but now our little Hindoostani church has about eighteen communicants, and about as many baptized persons of both sexes who are not communicants. The gospel may now be said to be planted, and to have obtained a positive local existence in the midst of the densest mass of idolatry on the face of the earth. It is, however, as yet a feeble plant, and needs the utmost care of culture, to prevent it dying.

Encouraging Prospects.—But I now expect the work to go on at an increasing ratio. Our position is quite different from what it was. We can speak with ease in the language, and have zealous native assistants. Much truth has been already spread, and doubts and convictions have been produced in the minds of many of the heathen. A translation of the New Testament has been nearly finished in the most plain and simple dialect of the country. A church, though but a small one, has been formed, exhibiting publicly all the ordinances of the gospel in the language and view of the heathen. In short, I conceive a foundation has now been laid, and a few years more of persevering, prayerful labor will give to Christianity in this city a form and consistency, which will enable it to stand trials, and to expand of itself.

Under date of the 23d of September last, the following highly gratifying communication has been received from another of the brethren at Benares, the Rev. R. C. Mather. In addressing the foreign secretary on the progress of his labors at the period above referred to, Mr. Mather thus writes:—

Since I last wrote to you, I have experienced solid encouragement in my missionary labors. A pundit, named Ram Prakas, who had been

in the habit of visiting me, often daily, for the last two years, has now made up his mind to come and live with the native Christians in my compound. He has been with us for more than a month, and has made surprising progress in the knowledge of the gospel. He reads and studies day and night, and attends our devotional meetings morning and evening, and public worship on the Sabbath. He professes to have found the truth; openly acknowledges the sinful practices of which, as a pundit, he had been guilty in deceiving the people; speaks fearlessly against his own shastres, to all who come to see me or himself, and gives me great reason to think that his heart is even now under the power of the Divine Spirit. The fact of his taking up his residence with us occasioned some sensation among the pundits of the Sanscrit College, of which he was a student for several years. Some have tried to reason him out of his new scruples and convictions. An invitation being sent to him to repair to the college, he accepted it, and no sooner arrived than all his former companions gathered about him and set upon him with questions, some asking him, What he could find in the gospel? Others, What he had found amiss in his own religion, that he should forsake it, and his teachers, and his fellow-students? The meeting ended with a declaration on their part, that if he persisted and actually became a Christian they would kill him.

It is a source of heartfelt joy that this has not moved him; on the contrary, he waxes bolder daily, and expresses increasing satisfaction in having embraced the truth. He says, that he had always thought the gospel a very easy book, and that it would not take much time to master it; and that now the more he reads the more he finds matter for deep thought. I told him that it was both simple and difficult, both shallow and deep, like their own Ganges; a child may bathe in it and not be drowned, and an elephant will find plenty of room in it to swim.

In this country, from the prevalence of caste, a great difficulty occurs in striking out the right way to treat a convert: the moment he thinks of becoming a Christian, his means of temporal support fail him, for no one will have any thing to do with him. In these circumstances, if no help be given him he will starve or relapse, and if he receives help, the imputation may be cast upon him, that he has become a Christian for the sake of bread. In this case I have acted as prudently as I could. To the individual in question I give only what is sufficient for his maintenance, and require him to assist me in my labors as a return for what he receives. What I give him is much less than a common illiterate servant would receive. The accession of this pundit has produced a considerable change in the minds of our native christian brethren. Mirza John, of whom I have spoken before, has latterly seemed to grow in grace almost daily. His prayers have become of a truly spiritual character, and he has indeed waxed valiant for the truth. He is naturally a high-tempered, quick, courageous man; and these qualities sanctified are really invaluable. Since he has been with me he has given me great satisfaction, and I thank God daily on his account that I have so able and devoted a fellow-laborer in the gospel. The pundit's decision has wrought so far on a Lalla, who occasionally writes the native character for me, that he has promised

to follow his example in being baptized. Of course, you will feel with me that these are encouragements, and though they are little compared with what a lively imagination and an ardent zeal might conceive as possible, yet, little as they are, I receive them as God's gifts, the first fruits of a glorious harvest yet to be gathered into the garner of our Lord and Savior Jesus Christ. I have continued my labors in preaching never less than six times a week, and I have often been in the city till nine and half past nine at night, unable to leave the people who have come to inquire about, or to oppose the truth.

My plan is, first to preach, and then, if any one has an observation to make, to hear it and to reply to it, and never to withdraw so long as one inquirer remains who has not been satisfied. This mode of controversy is somewhat new, so far as my own practice is concerned, but it certainly is attended with beneficial effects; it produces a confidence in the people, brings to light their secret objections, acquaints the missionary with their habits of thought and speech, and supplies opportunities of bringing forward topics which might never otherwise be presented to them. It has its evils too, as it excites the passions and creates a storm; but as storms are not without their uses in nature, neither are they in grace. Lately, in consequence of Ram Prakas having come to live with us, several pundits have begun to attend our city services, and have disputed most resolutely.

Hindoo Convert at Bellary.

One of the members of the native church at this extensive and highly favored station, gives the subjoined account of his former heathen condition, and the manner in which he was led to a knowledge and love of the truth. His simple and touching statements, in reference to the sorrows and sufferings which he underwent, while seeking for peace amid the mockeries of Hindoo devoteism, describe the circumstances of multitudes of the natives of India at the present day. The way of peace they know not; and, as the individual now referred to once did, they only augment their own mental anguish and spiritual anxieties by the means they take to obtain relief. But, like him too, it may be hoped that numbers of those who are thus fruitlessly piercing themselves through with many sorrows, will be speedily brought to experience the same healing balm which he has found through faith in the great propitiation.

"To the best of my recollection, when I was about the age of twenty-five, I first felt that I was a sinner and needed salvation, and being desirous of obtaining the favor of God, I made long pilgrimages to Kasee, (Benares,) Ramaiswara, Tripetty, Tirnamally, Madura, Jugemauth, Conjeveram, Ramagherry, Hurryhur, paying homage to the idols at these places, and washing in the rivers held sacred by the heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience, but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my shoulders burnt with the Chakrankita. For seven years I performed the worship of Seeva. The rest of the time I spent in the adoration of idols of my own making.

"About three years since I arrived at Bellary, and as I had often heard that if any one would take possession of a deserted temple, erect an

image therein, and pay to it their adorations, they would obtain great merit, and God would reveal himself to them; I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, and to these I paid daily homage. I, at the same time, worshipped the sun, and made many prayers, and paid every attention to the decoration of the images I had set up. I suffered, also, some very painful penances, often lying for a long time in the sand, sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt increase of sorrow and trouble of conscience, in consequence of finding that after all my pains I could not obtain peace of mind, and that God was not pleased to reveal himself to me. While I was in this troubled state of mind, Mr. Flavel came to me one day, and asked me why I was taking so much trouble in worshipping those lifeless images which I had made myself? On my telling him that I wanted to find God, and could not, he said to me, Come to my house tomorrow (appointing a time) and I will show you a sure way to find him. After speaking a little more he left me.

"I went the next day to his house, as I promised to do, when he spoke to me a long time about the vanity of idols, and showed to me the way of obtaining peace of conscience through the blood of Christ, the Savior of mankind. This was just what I had been seeking for, and I felt great joy; I felt at once the truth of his arguments against idols, for I had my own experience to teach me that they could do me no good. I was so fully persuaded that I had wasted my life and strength in vanity and lies, that I went at once, after my conversation with Mr. Flavel, and broke the idols to pieces, and threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informing them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanking him for his mercy, in sending his servant to show me the way in which to serve and please him.

"My relations were greatly provoked that I had determined to forsake the gods of our fathers, and deserted me, with the intention of having nothing more to do with me. They continued for some time to show their displeasure, till they found that it would not keep me from persevering in the course I had taken; they then returned, but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently, and they have in a great degree desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I am in the right path. Peace of conscience I have found from believing in Christ. I desire to serve the Savior who has bought me with his precious blood, and brought me out of darkness into his marvellous light. Since the time I renounced idolatry, I have found true pleasure in serving the Lord; I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God."

Human Sacrifices in Goomsur.

The district of Goomsur, forming the north-western extremity of the northern Circars, at some distance from the society's station of Vizagapatam, maintains in this respect a melancholy pre-eminence. The state of its native inhabitants indicates an urgent necessity for attempts to plant among them the gospel of the Redeemer; and, from a consideration of the most recent intelligence which has been received, representing scenes of torture and bloodshed in connection with the religious rites of the people which have never been exceeded in any quarter of the world, the Directors feel that as soon as circumstances will permit, missionary operations in that country should be commenced. The intelligence referred to was published in a Madras paper at the commencement of last year; and our brother, the Rev. W. H. Drew, by whom it has been transmitted to this country, considers the thrilling statements which it embraces fully entitled to belief. They are as follows:—

"Miria Pooja, or human sacrifice, takes place in Goomsur once a year, in one or other of the confederate mootas (districts) in succession. The victims are stolen from the low country, or brought from some other distant part, and sold to those mootas where the sacrifices are offered: if children, they are kept until they attain a proper age. The cruel ceremony is thus performed.

"When the appointed day arrives, the Khoonds (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"In Guddapore, another and equally cruel sacrifice frequently precedes the one already described. A trench seven feet long is dug, along which the human victim is suspended alive, the neck and heels being fastened with ropes to stakes firmly fixed at each end of the excavation, so that to prevent strangulation he is compelled to support himself by extending his hands over each side of his grave.

"The presiding priest, Jani, after performing some ceremonies in honor of the goddess Manekisiri, takes an axe and inflicts six cuts at equal distances from the back of the neck to the feet, repeating the numbers one, two, etc., as he proceeds. Rondi, Rendi, Moonji, Nalji, Chingi, Lajgi, and at the seventh, Argi, decapitates the victim—the body falls into the pit, and is covered with earth; after which the hellish orgies first described are enacted.

"Women are sacrificed as well as men; and since the arrival of the troops in the Khoond country, a female found her way into the collector's camp, at Patingia, with fetters on her legs. She had escaped during the confusion of an attack by our men on the Wulsa (hiding-place) of the people who had charge of her, and related that she had been sold by *her brother*! to a Mootikoo of one of the Patingia mootas, for the purpose of being sacrificed. I need not say that she was instantly released, and that she abjured all further connection with her people."

It cannot be supposed that any object is sought by the recital of such horrifying events as the foregoing, except more deeply to impress upon the minds of Christians the value of the privileges which they possess; the sorrows, the sufferings, and the cruelties connected with heathenism; the fact that there is no sure remedy for these great evils but the humanising and healing influences of the gospel of the Son of God; together with the powerful obligations under which all, who bear his name and enjoy his salvation, are placed, to communicate to the heathen, by all the means in their power, the blessings with which they are so richly favored.

Messrs. Gordon and Porter, under date of 4th of August last, thus write:—

"The late war in the Goomsur country (a district situated two hundred miles from hence) has opened a most important and interesting field of missionary labor, which we hope the society will take up. The Khoonds, a people inhabiting the hilly part of that country, appear quite distinct in manners and religion from the people inhabiting the plains. They have no caste among them, nor any of the peculiar manners of the Hindoos. They are barbarous and uncivilized, and their superstition is of a most sanguinary kind; they offer human sacrifices, and present the blood of the victims as a libation to their goddess, the Earth, or Ceres. These people have among them an order of priests, who are not so much venerated by them as the Brahmins are by the Hindoos. In reference to their sanguinary customs, the following is an extract of a letter which has appeared in one of the Madras papers:—

"The Khoonds are now discovered to be in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"At this season of the year, (January) just before the turmeric shrub is planted, the Khoonds make the sacrifice alluded to. They select, as their victims, male children who are devoted from infancy to this purpose, and are sold to the Mallees or Kunwars (chiefs) of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and, at the supposed auspicious moment, commence the dreadful carnage by hacking (with knives) the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khoonds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body

great care is taken not to touch a vital part; for should death occur before the blood is dropped on the field, the charm according to the notions of the people, would be lost.

"Some of the Khoonds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony. Yesterday," continues the writer, "twenty-five intended victims who had been rescued by the Madras officers, were brought into the camp, and a party was sent out last night to rescue several unfortunate creatures about to be thus immolated."

Messrs. Gordon and Potter further state, that "fourteen children, rescued by the officers of the Madras army, when bound for sacrifice, had been placed under the care of the collector at Ganjam. We regret to add, that the collector is now dead: the children will in consequence be located at Chicacole, under the care of a pious civilian in the Company's service residing there. As soon as a missionary comes to Chicacole, that gentleman will transfer the children to his care. Their instruction in the christian religion will aid in forming a ground-work for the introduction and establishment of the gospel in that idolatrous country, whose condition and whose claims are now beginning to be so fearfully disclosed.

"We hope," the brethren observe in conclusion, "it will not be long before the Directors determine upon a mission to the Khoonds, to declare amongst these blinded and debased people the unsearchable riches of Him who is Lord of the harvests, both of heaven and of earth, and on whom the children of men are alike dependent for the bread which perisheth, and that which endureth to everlasting life."

Mission at Rarotonga.

It is with great pleasure, dear Sir, and I trust with feelings of sincere gratitude to the God of all mercy, I am able to inform you that the good work is still going on here; and we hope we can say, the Lord is with us, strengthening us for our labors, and prospering us in our undertakings. Inquirers after truth are numerous; scarcely a day passes but we have applications for baptism and admission to the fellowship of the church. In this part of missionary work alone there is almost enough to occupy the time of one individual. I have had to call in the assistance of Tupe and Maretu to aid in this department of labor. A very great desire is manifested by many to unite with us in church fellowship; nearly all of these profess to be seriously impressed under the word preached, with a sense of their own guilt and danger, and to rely on Christ alone for pardon and eternal life. Some appear to have been roused to reflection and inquiry under discourses preached years ago, when we were mourning over the depravity and impenitency of the people, and lamenting that we were casting the seed of the kingdom into an apparently barren soil. What the real motives of these inquiries are, I cannot undertake to decide. While I rejoice at their surrendering themselves to the Lord, it is with "fear and trembling." Every precaution is, however, taken, before they are received even as candidates, by inquiring into their private conduct and character, both at home and abroad. After their admission as candidates I hold meetings with them both individually and collectively, as frequently as my

health and other engagements will allow, when I endeavor to elicit from them, by questions, their doctrinal and experimental knowledge of the truths of the gospel. Hitherto we have seen the advantages of this mode of proceeding in the consistent conduct, (as far as known to us,) unanimity and brotherly love subsisting among those members already received. Since the formation of the church, in May, 1833, I have not had occasion to reprove any of our number; for which mark of the Lord's kindness to us we desire to render him our most lively and ardent expressions of praise, and gratitude, and love.

Our present number of church members is forty-four candidates and seventy inquirers.

Prospects at our out-station are very pleasing, and I hope much good is doing amongst that once degraded and abandoned people. The chapel and schools are well attended, and the children are making good progress under the superintendence of Iro and his son-in-law Takaroka. I am quite astonished at the change which has taken place in these districts, especially the willingness of most of the people to labor. Formerly it was with great difficulty that their chiefs could prevail upon them to work on their kaigas, or farms, for a few days together; but since the introduction of the gospel in these districts and the formation of this little settlement, they have been all most actively employed, and show no disposition to neglect the cultivation of their land, and frequently their chiefs tell us that their kaigas were never before so well attended to. At present they are erecting a stone chapel sixty feet square. This will be the first building of the kind in Rarotonga, and I believe the second in the Polynesian Islands. The poor people have been greatly at a loss for want of tools, having used all their hatchets and axes in cutting the stone blocks. Captain Weeks, of an American whale ship, kindly obliged us by allowing his blacksmith to make us half a dozen picks, which have enabled us to proceed in our work. For such useful tools we are much distressed, as also for good steel; without which the building must necessarily proceed very slowly, notwithstanding the people work with much spirit and anticipate the pleasure of seeing it completed. May it be so, and O, may the glory of God be there manifested in the conversion of many souls.

I am also happy to state that my schools are exceedingly well attended. Here, we have eleven hundred children, at the out-station nearly five hundred. The two examinations held in May last were by far the best which ever occurred here. It was a sight which would have filled many British Christians with holy delight; nearly the whole body of our large chapel was thronged with children. The hymns were read by lads of the school, and sung by all the children. A lad about eleven years of age read the sixty-fifth chapter of Isaiah, which he had previously translated from the Tahitian. Classes of boys and girls were minutely examined in the Tahitian Scriptures which had been selected for them to translate into this dialect. My elder lads translated from the Tahitian, and read in this dialect a little tract entitled Miro and Purau, which much interested their parents. Others were examined from books in their own dialect. I then asked them promiscuous questions from their catechisms, and questioned them on their respective

answers, to which they replied with readiness and accuracy. After giving a short address I concluded this interesting service by commending our schools to the watchful care of the best of Teachers, praising him I hope with sincerity of heart for the great things he has done, and is doing, for this once ignorant people.

Missionary Ship.

The Rev. John Williams, a missionary of the London Missionary Society, and connected with their mission in the South Sea, being about to return to his field of labor, and to undertake an extensive exploratory voyage among the groups of islands lying between the Navigator's Group and New Guinea, it seemed to the Directors that the accomplishment of this object would be essentially promoted by the use of a ship exclusively devoted to this and other purposes of the mission; and an appeal was made to the friends of missions for aid towards the purchase of a suitable vessel.

This appeal was speedily responded to in a most generous manner. Mr. Williams visited several parts of the kingdom to afford to all interested in the undertaking an opportunity of contributing to its furtherance; and at every place where he invited attention to the subject the plan was cordially approved of, and liberally assisted. By his personal representations in the metropolis, Mr. Williams also received many large contributions, among which may be mentioned, as a circumstance equally auspicious and unprecedented in connection with the missionary cause, a donation of £500 from the Hon. the Court of Common Council of the City of London. To this distinguished corporate body, Mr. Williams made a personal and special application; and so convincing were his statements of the advantages of missionary labor to British commerce, (on which ground only the Common Council could in their corporate capacity entertain such an application,) that the grant was made with scarcely a dissentient voice.

Abundant resources were supplied, including contributions from quarters the most various, from the friends of commerce and of science, of religion and humanity; and of all ranks and classes, from some of the most illustrious peers of the realm to the humblest mechanic who labors for his daily bread; and out of the fund thus formed, the Directors purchased the *Camden*, a vessel of 200 tons burden.

The names and destinations of the brethren who have sailed in the *Camden*, are as follows:—

The Rev. John Williams and Mrs. Williams; the Rev. George Charter, with Mrs. Charter, appointed to Raiatea. The Rev. Charles Green Stevens, with Mrs. Stevens; Rev. Thomas Joseph, with Mrs. Joseph; and Mr. Joseph Johnston, Normal teacher, appointed to Tahiti. The Rev. William Gill and Mrs. Gill; Rev. Henry Royle and Mrs. Royle to Rarotonga. Rev. William Day and Mrs. Day; Mr. John Bettridge Stair, missionary printer, and Mrs. Stair, to the Navigators Islands; and Rev. Robert Thomson, to the Marquesas. Mr. John Williams, Jr., and Mrs. Williams, have also embarked in the *Camden*.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

Seventh Visit of Rev. Samuel Marsden to New Zealand.

Various circumstances induced this venerable servant of Christ, and experienced friend of the missionary cause, voluntarily to pay one more visit to New Zealand—a visit, at his advanced age, not likely ever to be again repeated. The affectionate cordiality with which his arrival was hailed by the missionaries, and the profound veneration with which the natives gazed on this, their aged and long-trying christian benefactor, are so well described in the various communications received from them, that no comment will be needed. We first give Mr. Marsden's account of his—

Arrival at the Western Coast of New Zealand—Affectionate Reception from Crowds of Natives—Journey Over-land, to the Bay of Islands.

On the 7th of February, I embarked on board the *Pyramus*, a very fine ship, which was going to the west side of New Zealand for spars. As I was very weak and feeble, I took with me one of my daughters to assist me. I purposed to cross, by land, from the west side of the island to the east.

On the 23d we crossed the bar of Hokianga river. The sea broke awfully upon the bar: we had no pilot, and were in great danger of being overwhelmed by the heavy violent waves constantly breaking about the vessel, and one rolled upon deck. Through the Divine protection, we escaped a watery grave. After we had crossed the bar; we came to anchor for the night. Next morning we proceeded up the river, and came to anchor again, near the Wesleyan missionary station, when I went on shore, and visited the Rev. N. Turner, whom I had formerly known. I remained here thirteen days, and saw many of the chiefs whom I had formerly known. I found that many were inquiring after the Savior, and that a large number attended public worship. I had much important conversation with them, on the subject of religion and civil government. They have no established laws among them, and they feel and lament the want of a government. When I left Hokianga, a number accompanied me, upward of seventy. Some met us from Waimate. We had to travel about forty miles, by land and water. The road lay through a very thick wood. The natives carried me on something like a hammock for twenty miles. We reached Waimate as the sun went down, where we were kindly received by the Rev. W. Williams and his colleagues. One principal chief, who has embraced the gospel, and has been baptized, accompanied us all the way. He told me he was so unhappy at Hokianga, that he could not get to converse with me, from the crowds that attended; and that he had come to Waimate to speak with me. I found him to be a very intelligent man, and anxious to know the way to heaven. I met with numbers wherever I went, who were anxious after the knowledge of God. I was much pleased to find, that wherever I went I found some who could read and write. The church service has been translated into the native language, with the catechism, hymns, and some other useful pieces. They are all fond of reading, and there are many who have never had an oppor-

tunity of attending the schools, who, nevertheless, can read. They teach one another in all parts of the country, from the north to the east cape. The prospect of success to the mission is very great. Since my arrival at the missionary station, I have not heard one oath spoken, either by European or native. The schools and church are well attended, and the greatest order is observed among all classes. On the opposite side of the harbor a number of Europeans have settled along with the natives. Several Europeans keep public houses, and encourage every kind of crime. Here drunkenness, adultery, murder, etc. are committed. There are no laws, judges, nor magistrates; so that Satan maintains his dominion without molestation. Some civilized government must take New Zealand under its protection, or the most dreadful evils will be committed by runaway convicts, sailors, and publicans. There are no laws here to punish crimes. When I return to New South Wales, I propose to lay the state of New Zealand before the colonial government, to see if any thing can be done to remedy these public evils.

Testimony to the Great Success of the Mission.

In the midst of all the miseries of war, God is prospering the mission. Since my arrival, I have visited many of the stations within the compass of a hundred miles, and have observed that a wonderful change has taken place within the last seven years. The portions of the sacred Scriptures which have been printed have had a most astonishing effect. They are read by the natives at every place where I have been. The natives teach one another, and find great pleasure in the word of God, and carry that sacred treasure with them wherever they go. Great numbers have been baptized, both chiefs and their people. I have met with some very pious chiefs, who have been invited by Pomare and Titore to join them in their present war; but they have refused. I met with one pious chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit, who informed me that Titore had sent for him, but that he would fight no more. I visited his station: he has built a neat clean place of public worship, which is visited by the missionaries: in this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels; but all is order and peace. The same effects I have observed to be produced by the Scriptures and labors of the missionaries in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become a civilized nation. I consider the missionaries, as a body, very pious, prudent, and laborious men; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labors. It was my intention, when I came, to have visited all the stations, from the north to the east cape; but from the state of the country at the present time, it is not considered pru-

dent for me to go to the south. I shall therefore return, God willing, to my duty in New South Wales. When this country is more settled in its political affairs, something may be done in the south. My eyes are dim with age, like Isaac's: it is with some difficulty that I can see to write.

Letter of a Chief to Mr. Marsden.

In reference to the grievous condition of crime and lawlessness then prevailing in New Zealand—a condition fearfully aggravated by the presence of flagitious Europeans among the natives—Mr. Marsden describes a scene, which took him by surprise; the result of which evinces that there is abundantly sufficient intelligence in the native mind, if properly directed and influenced by the gospel, to promote the establishment of good government among the inhabitants of New Zealand, by themselves. Mr. Marsden relates—

Among the letters which I received, I forward one from a chief addressed to me. It will shew the Committee how they are advancing in learning. I was sitting in my room when the chief came in with the letter in his hand, addressed to me. He had no pen nor ink, and had written it with a pencil. I gave him a sheet of paper, pen, and ink, and desired him to copy it; when he sat down, and immediately complied with my request. I was much astonished to see him so ready with his pen. When he had copied it, I got one of the missionaries to translate it for me: the translation I also enclose. The committee will judge from this letter of the advances which the natives are making toward civilization. This young man is a pious chief, and succeeds the late Hongi. The missionaries have great influence among the natives; and, according to my judgment, they are doing much good.

Waimate, May 14, 1837.

SIR,—Will you give us a law? This is the purport of my address to you.

1. If we say, let the cultivations be fenced, and a man, through laziness, does not fence, should pigs get into his plantations, is it right for him to kill them? Do you give us a law in this matter.

2. Again; should pigs get into fenced land, is it right to kill, or rather to tie them, till the damage they have done is paid for? Will you give us a law in this?

3. Again; should the husband of a woman die, and she afterward wishes to be married to another, should the natives of unchanged heart bring a fight against us, would it be right for us to stand up to resist them on account of their wrongful interference? Will you give us a law in this also?

4. Again; in our wickedness, one man has two wives; but after he has listened to Christ, he puts away one of them, and gives her to another man to wife. Now, should a fight be brought against us, are we in this case to stand up to fight? Give us a law in this.

5. Again; should two men strive one with the other, give us a law in this. My (ritenga) law is, to collect all the people together, and judge them for their unlawful fighting, and also for wrongfully killing pigs. Therefore I say, that a man who kills pigs for trespassing on his plantation, having neglected to fence, had better pay for the pigs so killed. Will you give us a law in this? Fenced cultivations, when tres-

passed on, should he paid for. These only are the things which cause us to err—women, pigs, and fighting one with another.

6. But here is another. Should a man who is in the church, come in a fight against us? Give us also a law in this.

Another thing, which we are afraid of, and which also degrades us, is this—slaves exalting themselves above their masters. Will you give us a law in this also?

This letter is from a New Zealand chief to Mr. Marsden.

Miscellanies.

SKETCHES OF RELIGIOUS SECTS.

[Continued from p. 349.]

PARSEES.

The Parsees, although now inconsiderable as to numbers and influence, are an interesting sect, (1.) on account of their peculiarly marked character, widely differing from that of Mohammedans and Hindoos, who surround and intermingle with them; (2.) from their being the principal existing representatives of an extensive class of ancient idolaters, to wit, the Sabians, or worshippers of the heavenly bodies; (3.) on account of their holding the tenets of the ancient Magians, who lived in the time of the Persian kings, are often mentioned by the classic writers, and stand in close connection with the Jewish nation and history; (4.) on account of their sacred books, to wit, the *Zend-Avesta*, of very great antiquity, and supposed to have been written by Zoroaster; and (5.) because their sacred books are written in a very ancient language, and in a peculiar character, both of which are objects of curious research to the learned.

1. *Name*.—Various appellations have been attached to this sect; as *Parsees*, the name given to them in India, to point out their origin from Persia; *Gaurs* or *Guebres*, (i. e. infidels,) the name given to them in Persia, to distinguish them from the other inhabitants, who are Mohammedans; *Followers of Zoroaster*, whom they regard as the founder of their sect; *Magians*, because they hold the religion of the Magi; *Alesh peristan*, (i. e. fire worshippers,) from the peculiarity of their worship; and *Behendin*, (i. e. orthodox,) the epithet which the Parsees apply to themselves.

2. *Historical Epochs*.—The epochs to be here noticed are—

(1.) The time before Zoroaster, or the period of Sabianism, in which the Persians were worshippers of the heavenly bodies. At this age of the world, Sabianism is thought to have extensively prevailed, although much uncertainty exists as to its original seat.

(2.) The time after Zoroaster, or the period of Magianism, in which the ancient Persian religion underwent a reformation from the labors of Zoroaster and his coadjutors.

(3.) The period of modern Parseeism, commencing with the middle of the seventh century, when Yezdegherd, the last Magian king of Persia, was defeated by the Mohammedans, and the adherents of the Magian religion were scattered in other countries.

3. *Sacred Books*.—(1.) The *Zend-Avesta*, (i. e. living word or doctrine,) of Zerdusht or Zoroaster, who is supposed to have lived under Cyaxares I. about seventy years before Cyrus.

This work is written in a peculiar dialect, called the *Zend*, which is supposed to be the language of ancient Media, and is found to have a very great resemblance to the Sanscrit. The character too is peculiar.

This work consists of five parts, viz. *Tze-schne*, *Vispered*, *Vendidad*, *Jeschts Sades*, and *Si-rouze*. Their contents are mostly liturgical. They also treat of Ormuzd and Ahriman, of angels, rewards and punishments.

Anquetil du Perron published a French translation of the *Zend-Avesta* in 1771. Kleuker, a German translation in 1776-7. A part of the *Zend-Avesta* is now publishing in the original *Zend*, by Burnouf, at Paris.

(2.) The *Desatir*, consisting of sixteen books, ascribed to Zoroaster and fifteen old Persian prophets. It is written in a language equally different from the *Zend*, the Pehlvi, and the modern Persian. The learned consider this work as spurious. Its contents, however, are important as exhibiting the old religious system of the East.

Molla Firuz, a Parsee, published an edition of the *Desatir* at Bombay in 1820, to which Erskine added an English translation.

4. *Religious Doctrines*.—The Sabian system of idolatry needs no remark.

The Magian system admitted the existence of two principles, a good and a bad, Ormuzd and Ahriman, which emanated from Zerwan or time without bounds, and created severally good and evil angels. But whether these principles were regarded as actual persons, or mere personifications, is difficult to determine in the present state of our knowledge of oriental philosophy.

The views of the modern Parsees are as follows.

They regard their sacred books as containing a revelation from Ormuzd.

They worship one supreme being, but regard light as the source of all good, and darkness as the source of all evil.

Notwithstanding their reverence for fire, which has given them the name of *fire-worshippers*, they deny the charge of idolatry, and say that they reverence fire only as the purest emblem of the divinity.

They hold to a future retribution in which the happiness of the righteous will be eternal, but that of the wicked will be limited.

5. *Religious Usages*.—They have pyrems or fire-temples, in which they watch the consecrated fire day and night. The representation of one of them may be found in Hyde's *Religio Veterum Persarum*, and in Picard's *Religious Ceremonies*.

They have *ghumbers* or festivals, also fasts and confessions of sin.

They practice their devotions before the fire, with their mouth covered, and towards the rising sun, which is their *kebla*.

In their religious worship they hold a bundle of rods in their hands. This is referred to in their sacred books, and also in the Old Testament, (Ezek. viii, 16, 17.)

They cantillate their liturgy in an ancient language, now nearly unintelligible to them.

They wear a tuft of hair under each ear. In other respects they dress as the Hindoos.

They do not marry out of their own sect. They do not practice circumcision. They drink wine, eat all kinds of meat. Divorce and polygamy are forbidden.

But their most peculiar custom is their treatment of the dead. These they do not bury, but expose on the tops of towers built for the purpose, to be devoured by birds.

6. *Moral Character*.—They are peaceable in India, patient in Persia, and every where mild and industrious. They have no mendicants.

7. *Statistics*.—The whole number of Parsees is estimated at 300,000; viz:

In Yezd, Kerman, Mekran, and other parts of Persia, 100,000; in and about Surat, 100,000; in Bombay, Moulton, and other parts of India, nearly 100,000. A few in Baku in Russia, and in Canton in China.

8. *Sources of Information*.—Lord's *Religion of the Persians*, in Churchill's Collection of Voyages and Travels, vol. vi.

Hyde's *Historia Religionis Veterum Persarum*.

Picart's *Dissertation on the Religion of the Persians*, in the Religious Ceremonies.

Anquetil du Perron's *Zend-Avesta*.

Malcolm's *History of Persia*, 2 vols. 8vo. Lond., 1829.

DRUSES.

The Druses, although inconsiderable as to number, are a remarkable sect, (1.) as an ex-crescence of Mohammedanism, having somewhat the same relation to Mohammedans that the Mohammedans have to Christians; (2.) as holding very peculiar doctrines, which have not yet been revealed, except partially; and (3.) as maintaining a free and independent spirit in the midst of despotism, owing perhaps to the mountainous nature of their country.

1. *Name*.—This sect are denominated in their own writings, *Muawhhdin*, i. e. *Unitarians*, as holding the strict unity of God, in opposition to Polytheists and Christians; but they are also called *Druses*, a name probably derived from *El Drusi*, who did much to establish this sect, although in their catechism the word is supposed to have an appellative signification, and to denote *students*, scil. of the writings of Hamza.

2. *Origin and subsequent History*.—There have been various opinions as to the origin of the Druses.

(1.) Some have derived them from the *Derusi*, a tribe of Persians mentioned by Herodotus, (i. 125.) But this is fanciful. They might as well be derived from the *Odryse* in ancient Thrace, or any other tribe whose name has an accidental resemblance.

(2.) Others have derived them from the *Jeturæ*, mentioned by Josephus, (Ant. Jud. xiii. 11, 3,) from the similarity of character. But such inferences are uncertain.

(3.) Others again have supposed them the descendants of Frank soldiers who retreated in a remarkable manner over the north of Palestine under *Count de Dreux* in 1187. But unfortunately for this supposition, mention is made of Druses in Benjamin of Tudela, a Jewish traveler, nearly fifty years before Count de Dreux.

(4.) But according to the opinion most generally received, this sect was founded by one Hakem.

There was one Hakem Ebn Haskem in the eighth century, (A. H. 162) who gave himself out for God, taught the doctrine of transmigration, and practised magic. He is probably the same as Sinan Alhakem, or Hakem ben Ata, or Ata Elmokanna. He destroyed himself by poison.

There was another Hakem Biamrillah, or Hakem Bamri, caliph of Egypt, in the eleventh century, whose proper name was Abu Ali Mansur Ebn Asir. He was a cruel and freakish prince. He commanded imprecations against the first caliphs to be posted up on the walls of the mosks. Afterwards he revoked this order, and commanded to scourge those who should utter such imprecations. At another time he commanded all the dogs to be slain. He persecuted Jews, Christians, and Mohammedans at his pleasure. He made himself a God, and commanded people to worship him. He was born A. H. 375, and died 411.

There is a remarkable agreement between these men. The most probable opinion makes the latter the founder of the sect of the Druses.

The Druses, however, derive their name from Mohammed Ebn Ismael, surnamed El Drusi, who came from a foreign country, became a follower of Hakem, and did much to support his authority.

But the person who did most to establish this religion—whether before or after the death of Hakem is uncertain—was Hamza Ebn Ali Ebn Ahmed, surnamed Alhadi. According to the sacred books of the Druses, he appeared seven times.

The most important epochs in the history of the Druses, are the following:

(1.) The death of Hakem in 1020 (A. H. 111.)

(2.) The rise of Baicar, a strenuous defender of this religion, in 1414. He died in 1420.

(3.) Ibrahim Pasha, the general of Amurath III. unites the Druses, who had been in a state of anarchy, under one chief in 1488, a measure which tends greatly to increase the power of the Druses.

(4.) Faker-eddin visits Florence, where he attracts much attention, on account of his supposed Frank origin. He was strangled at Constantinople in 1637.

(5.) The Emirs of the Druses become united under a Grand Emir about 1764.

(6.) The destruction of Shaikh Beshir in 1824, which brings the Druses entirely under the Turkish power.

3. *Sacred Books*.—They have a Testament, which they ascribe to Hakem.

4. *Religious Opinions*.—(1.) Views of revelation. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mahomed and Said.

(2.) Views of God. They believe in ten incarnations of God, the last and most important being that in the person of Hakem. They call

Hakem, the creator of heaven and earth, the only God worthy of reverence in heaven, and the only Lord on earth. He is one, the only one, who knows no consort and no number. He neither begets nor is begotten. He does what he will and as he will. He tears down and builds up. He lifts up and throws down. He says to all things, Be, and they are. He is the beginning and the end of all things. He is the beginning and the end, the powerful, the excellent, the victorious. I am, he says, the foundation of religion, the way, the lord of the resurrection and the new life, etc.

(3.) Views of providence and angels. They speak of good angels, as *Gabriel, Michael, Israphil, Israjil, Matturun*, also an evil angel by the name of *Eblis*.

(4.) Eschatology. Hakem will appear again in human form, at the judgment, to give to every man according to his desert. The time of his coming is pointed out to be when kings rule with unlimited power, and Christians get the superiority over the Moslems. At the judgment, the Unitarians shall be rewarded, and apostates, Jews, and Christians punished.

5. *Religious Usages*.—There are two classes of Druses, viz. the *Akkils*, i. e. the *learned* or *initiated*, and the *Johhils*, i. e. the *ignorant* or *uninitiated*.

The initiated, in which class are said to be some hermits, are very strict with regard to food, not eating with strangers; to intermarriage, not marrying out of their own order; to the use of oaths, using only the expression, *I have said it*; and to dress. They form a sort of sacred or aristocratic order, and perform the ceremonies of their religion in secret. From them is taken the *imam*, the spiritual or ecclesiastical head of the Druses.

The uninitiated, comprehending the greater part of the Druses, and even the emir himself, who is not permitted to interfere in matters of religion, are very indifferent as to religion and religious usages. They make no distinctions of

meats, drink wine, marry wives out of their own sect, and wear a variegated dress. They conform to the religion which happens to predominate. With the Mohammedans they are Mohammedans. With the Christians they are Christians. This conduct is said to be commanded them in their sacred books, in order to conceal the fact that they belong to a particular sect.

The Nazareans and Mutualis appear to be schismatic Druses, whom the rest of the sect regard as heretical.

6. *Moral State and Prospects*.—Although the Druses possess some interesting qualities, yet viewed in a christian light, they are far sunk in ignorance and vice. One of the most important stations of the American Board is located among them, which has already made a happy moral impression upon them.

7. *Statistics*.—The Druses are no longer found in Egypt, their original country. They are only found in the central part of Mount Lebanon, between Beyroot and Damascus, and in the Hauran, a district south of Damascus. Their numbers are estimated by Mr. Connor, a missionary, at 70,000, of whom 10,000 are Akkils.

8. *Sources of Information*.—Baron de Tott: *Memoirs of the Turks and Tartars*, translated from the French. 2 vols. 8vo. London, 1785.

J. G. Eichhorn: *Von der Religion des Druses*. (In Report XII.)

J. G. Chr. Adler: *Neue Beytrage Zur Geschichte der Drusen*. (In Report XV.)

P. J. Bruns: *Fieber die Nassairier und Drusen*. (In Report XVII.)

C. F. Volney: *Travels through Syria and Egypt*, in 1783, 1784, and 1785, translated from the French. 2 vols. 8vo. Dublin, 1788.

Sylv. de Sacy: *Chrestom. Arabo*. Paris 1806. 8vo.

S. Bogti: *Notizie sull origine della religione dei Drusi*. (In Fundgouber, vol. I. Vien. 1809. fol.)

American Board of Commissioners for Foreign Missions.

Donations,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch chh.

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	1,886 92
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<i>Grafton</i> , Ms. Sab. sch.	9 46
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<i>Philadelphia</i> , Pa. Central chh. mon. con. 140; A. Henry, 100; Miss T. Bayard, 10; 1st presb. chh. J. Van Harlingen, 50; I. S. Murray, 10;	310 00

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	\$8,718 15

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<i>Hartford</i> , Ct. Thomas Tileston, dec'd, by Seth Terry, Adm'r, (prev. rec'd, 120;)	2,000 00
<i>Newark</i> , N. J. Samuel Morris, by T. Frelinghuysen,	318 00
	\$2,318 00

Amount of donations and legacies acknowledged in the preceding lists, \$11,036 15.

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THE

MISSIONARY HERALD.

VOL. XXXIV.

NOVEMBER, 1838.

No. 11.

American Board of Commissioners for Foreign Missions.

Indlan Archipelago.

JOURNAL OF MR. ENNIS ON A TOUR IN
SUMATRA.

[Continued from p. 372.]

THAT part of the journal of Mr. Ennis given below, which embraces an account of his visit to Padang, extending from the 21st to the 30th of July, should properly have a place on page 366 of the number of this work for October; but as it was forwarded by a different conveyance, and not received till after those portions published last month went to press, it is inserted here.

Padang—Its European, Chinese, Hindoo, Nias, and Malay Population.

July 22, 1837. Our captain this morning very kindly introduced me to three of the principal merchants in the place. One of them had invited the lamented Lyman and Munson to reside with him during their short stay here. He related many things concerning them, all of which was very favorable to their characters. Of the Batta country he spoke in very disparaging terms. Another of these gentlemen gave me a very cordial invitation to live in his family while I remained at Padang, which I most thankfully accepted, the inn being not only expensive, but likewise public and noisy.

24. Yesterday was the Sabbath, and at eight o'clock in the morning I attended the Dutch church. Every thing in the building, its furniture and its exercises, reminded me of the old Dutch churches in America. It was the sacramental day, and I gladly embraced the occasion of sitting at the table of our Lord. How very often a missionary finds a table spread in the wilderness.

29. The principal population of Padang consists of Europeans, Malays, Nias, Chinese, and Hindoos; besides a few Javanese and others from the neighboring islands.

The European population consists of about sixty families. They are nearly all either merchants or officers of government. Both the Dutch and the English languages are spoken and taught in the schools, about twelve years only having elapsed since the colony passed from the English to the Dutch government. A large proportion—nearly half of what are styled the European population—are equally entitled to be called Asiatics, being descended from parents of both quarters of the globe, not only in this but for several generations past. Many of these occupy the highest standing in society, as they are in the possession of wealth and a good education which they have received in the missionary schools of Calcutta and Madras. Others of this class have been much neglected, and hence the Malay language is the only one they speak.

Padang is the most favorably situated place on the island for trade. It is already much the largest, and the seat of government for the whole interior, and the southwestern coast. The rapid extension of the government over nearly the whole island, and the system of agriculture which is about to be begun here as on Java, will annually tend to raise the capital in influence and population. Its public institutions, so far as they have come to my knowledge, are these:—

The Church.—This is built in the old Dutch style, and much too small for the amount of population. Worship is regularly held, and the congregation generally consists of about 150. The minister

here, as in all other Dutch churches in Netherlands India, is supported by the government.

The Public School.—This is partly on the monitorial system and contains more than a hundred pupils. Nearly all are boys. The girls are taught in private female schools.

The Chinese population here amounts to about 1,000. They are either mechanics or traders, their trade being carried on with natives of the place, or with native merchants and others of the interior, or by prows with the numerous ports along the coast. They seem less attached to their superstition and their other peculiarities here, than at Batavia. One day in passing the Dutch school as it was coming out, I was surprised to see between twelve and twenty Chinese boys mingling with the others. Afterwards I learned that their parents send them regularly to school, and pay the usual fee for their Dutch education. One missionary might find an advantageous station among these Chinese.

The Hindoos here also number about 1,000. They are from Bengal, Madras, and other places along that coast; and come as merchants, shopkeepers, mechanics, and laborers. Some are Mohammedans, and others are idolaters.

The Nias population is said to be as great as from 1,000 to 1,500. They are brought from the island of Nias as slaves, or rather as bondmen for a certain number of years, at the expiration of which they are freed. Their employments are either those of servants in families, or of common laborers. None rise to any importance in society, and none go to their own country after their freedom. They are backward in learning Malay, and fond of speaking their own language. They are fairer and better featured, and apparently healthier, than the Malays. Though they are not so intelligent, or so far advanced in civilization. But of the degree of their intellectual improvement we are not able to judge from the specimens brought from the island. Their island is said to be in most parts well cultivated in fields of waving corn and rice. Of the latter they bring large quantities to the coast of Sumatra for sale. In return they receive gold, of which they make much use for ornaments. Their vessels are substantially built and conveniently rigged and modeled. The number of the inhabitants is estimated at from one to two hundred thousand. In 1831 a Roman Catholic priest went thither; but at first he was not permitted to come on shore.

He landed, however, on a small adjacent island, and after representing his mission, they sent for him and built him a house and chapel. Soon after, however, he died. Another was immediately sent to succeed him, who also died soon. In 1834 the beloved Lyman and Munson went thither, and after deliberate investigation, both there and at Padang, they recommended that a mission be established among the Nias. To this recommendation I most cordially add my concurrence. The language should first be studied a while at Padang. The Malay should also in part be learned. The latter is understood by the traders, and perhaps also by many of the chiefs.

The number of the Malay population at Padang I found no means of ascertaining, or even of forming a satisfactory conjecture respecting it. Taking a station at the outer edge of the town and looking around every way a mile, probably the eye would meet three thousand, perhaps more. Viewing them in a missionary point of light, the important fact should not be forgotten, that from the populous interior, as well as from along the whole coast, very many families come and settle at Padang. This not only connects the place by ties of consanguinity to the neighboring districts, but also in another interesting way: for these individuals, according to the Malay law, are still amenable to their chiefs and belong to the tribes from whence they came. Hence a missionary influence at Padang, as a centre, would soon find its way abroad. The commercial intercourse with the Malays in the interior is also very great. Every year 100,000 picols of coffee are brought down to Padang, and each picol is carried by a man. Other produce and trade draw hither perhaps equally as many. With the whole line of coast also a constant intercourse is maintained.

Considering Padang, therefore, in its varied population of Malays, Nias, Hindoos, Chinese, and others, it presents an interesting field where three or four missionaries might be employed. The number of its inhabitants is increasing, and its importance rises still higher, when we remember that this is the seat of government for nearly the whole island. Here, to the highest power many eyes are turned, and from hence an influence is daily going forth for good or for evil. Respecting the disposition of the people to receive the gospel, I can only say that they do not seem so much attached to their superstitions as at Batavia: but naturally they are more inde-

pendent and more difficult to be led. But whatever their minds may be, a missionary may have free and perfect access to them all; and the Holy Spirit, freely promised, is able to turn them whithersoever he will.

The remaining extracts follow in due order that portion of the journal which was inserted on page 372 of the last number.

It will be remembered that Mr. Ennis made an attempt to penetrate the Batta country from Padang; but after nearly accomplishing the object, he was met by obstacles in that direction which induced him to return to that port again, as stated in the extracts published last month. He then took passage in a native vessel, and proceeded up the coast of the island northwesterly, to Natal, another port, from which it was understood that the desired point in the interior could be more easily reached. The voyage was pleasant and completed in two and a half days.

Natal—Intercourse with Battas—Their Religious Notions.

September 6. My coming on shore at Natal was with deep emotions. Highly favored by the Most High, I was in the land of the Battas. Immediately on the beach I saw twenty or thirty natives, Battas and Malays. A European, a clerk in the government service, conducted me to the house of the assistant resident, who gave me a very cordial reception. He happened to be in council with six native chiefs of the district. It was the day of their assembling, and all were seated together around a table. A letter was read from another chief, and after deciding on a few cases of business, their meeting closed. The assistant resident then informed them who I was, and why I had come, when they all shook hands with me and bade me welcome, but immediately attempted to dissuade me from going to the Tobah part of the country where the two brethren had been killed. One of them was altogether Batta, and spoke very little Malay, being from a distance inland. On his arms he wore two ivory rings—one at the wrists, and one above the elbows. All the borders of his clothes were ornamented with white and red beads and little tassels. The next day, before his departure, he went to solicit a flask of gin which he obtained. On a previous occasion he was asked how he came to love it. He answered that at first he would not touch it; but the officer in the interior took hold of him, put it to his mouth,

and made him drink;—now he had become very fond of it.

Natal contains a population of about two or three thousand natives. They are a mixture of Malays and Battas, though principally of the latter. The Dutch forces are the assistant resident, two clerks, a physician, a captain, a Madurese lieutenant, twenty European and a larger number of native soldiers. The prospect of soon having a turnpike road to the rich and populous district of Mandeling, in the interior, adds much to the importance of the place. Its native trade is now considerable, and conducted with the coasting vessels of the Nias and also the Bugis from Celebes. Communication with the interior is also large and daily. Here then is another quiet central spot where a minister of the gospel might find much to do for the honor of our blessed Lord and the salvation of thousands.

The officers of government were very attentive and did all in their power to make me comfortable.

Mr. Ennis remained a week at Natal, having constant intercourse with the Battas there, and gaining an acquaintance with their character and manners. Of a conversation with two of them, a father and son, who undertook to teach him their language, he gives the following account.

In explaining my errand, they said they were glad I had come to teach the Batta people, because they were very ignorant and "their talk was not long,"—that is, they knew but little, and hence their discourse on any subject was brief. By inquiries concerning their religion it appeared that they did not use images in their worship. The Supreme Being they called *Debata hasi asi*. He created all things, can do all things, and sees all things, even the hearts of men.

And what, I inquired, does he do?

"Nothing but sleep," was the reply: "though once in a year he eats. Then his head is anointed with perfume, music plays, his attendants are all around him, and the feast is continued seven days. He has three sons, who govern the world. But the government they mostly commit to other inferior spirits called *Debatas* and *Begus*, and hence these latter are chiefly worshipped. The *Debatas* are denominated or divided into three classes. First, the *Debatas* above. These rule above, or in heaven, which they represent as a very delightful place, filled with fine houses and fields and trees. This is the abode of the souls of

the good. Second, the Debatas in the middle. These have the government of the earth. Third, the Debatas below, who rule in a region below the earth, which is a wretched, unhappy place, where evil spirits and the souls of bad men dwell.

"Among their chief deities one is called *Batara guru*, whom they represent as the god of justice; another *Sori-pada*, whom they regard as the god of mercy; and another *Mangana-mulan*, whom they believe to be the author of evil. This latter, they suppose, has the principal share in the management of human affairs, and to be able at any time to thwart the good intentions of his brethren; consequently in whatever circumstances the Battas may be placed, they are most anxious to secure his favor. It matters little how they may be regarded by the other two so long as they secure the good will of *Mangana-bulan*. *Batara-guru*, as his name denotes, is the chief instructor of men; and when he is supposed by *Sori-pada* to be dealing too harshly with them he is opposed by the latter. Besides these they number among their deities the fabled serpent *Naga-padoka*, which they represent with horns like a cow, supporting the earth.*

The Begus are inferior to the Debatas. "The Batta people," said my junior teacher, "have a great dread of the Begus."

Where, I inquired, do you think they live?

"Chiefly," he replied, "on the tops of high mountains, and in swampy places where men never go, and under the ground: also when we see a dark heavy cloud, many Begus are hovering close under the cloud."

And what do the Batta people think they do there?

"Nothing: they stay there simply. They are very fine beings: they have no bodies."

Spirits only? I inquired.

"Yes, spirits only; sometimes we think when people die their souls become Begus."

How many kinds of Begus do you think there are?

"Two kinds; the good and the bad. They are very many."

The minds of the Battas are constantly disturbed by these different orders of spirits. They suppose they live in great numbers both in the earth and the air.

Every village, every house, every individual has a guardian spirit, besides myriads of others who wander about to do mischief to men. All of these they worship, especially those who do evil. Often they think these spirits appear to persons alone. This is regarded as a great calamity. Mr. Ward informed me that when he and Mr. Burton were going in the interior they met some travelers, who, among the first questions, asked whether they had seen any Begus on the road? they wishing to know whether the way was clear. At other times they are supposed to make known their will to men by various signs and tokens. To become skilled in interpreting these signs is regarded as a very great attainment—an attainment which above all others fits a man to become a priest.

In answer to several inquiries concerning their priesthood, my junior teacher said that in every campong or village there are perhaps two or three men called *sibasa*. One of these would sometimes sit down on a seat made ready, put his hands in a particular position, with his head and his face anointed with oil, and his hair flowing down over his shoulders. Many men would then beat the drums and make other music. After a while he begins to tremble, and reel about and act strangely like a man who is intoxicated. Then the Begu enters him and he speaks, but the words which he speaks are the words of the Begu. The Begu tells the men what to do.

At what time do the Batta people do this?

"When many men in the campong are sick, and when they are about to make war."

What else do they do at this time?

"Many people assemble together and offer many good things to the Begu. After all is done, the people take these good things and make a feast."

Face of the Country—Intercourse with the People.

On the 18th of September Mr. Ennis left Natal on foot, to pass through the marshes and over the mountains that lay in the route which he proposed to pursue towards Tapanooly. Of the country and roads he remarks—

Along the whole southwestern coast of Sumatra are seen two or three ranges of mountains, running parallel with the coast, sometimes at a distance of forty or fifty miles; and sometimes, as at Padang, sending out branches quite down

*From the journal of Messrs. Burton and Ward, who traveled in the Batta country from Tapanooly to Silendang in 1824.

to the sea. Many peaks are from ten to fourteen thousand feet high. Between the shore and these mountains the population is generally small and scattered. The forests and wild beasts, such as the elephant, the tiger, the deer, and the wild hog, are numerous. The land very generally rises on approaching the interior, but the heavy tropical vegetation renders it wet and swampy. From the mountains many small rivers run down to the ocean, forming ports and harbors for the native trade. Beyond the first ranges of the mountains inland lie the cultivated Malayan countries, which I had lately visited. On a line with the same, farther to the northwest, lie also the populous Batta countries of Mandeling, Ankola, and Tobah; and a little farther over the island, Tombusi, Padang, Lawi and others.

For the first day's journey there was something like a European road, but owing to the previous rains, it was very muddy and slippery. After walking four hours and becoming heated, on came a heavy shower of rain in which I was completely drenched. This, however, was but a specimen of what I was afterwards to experience. At one o'clock I was thankful to put up with a chief at a small village.

On the second day the road disappeared, and I began to see the nature of the way. A narrow foot-path, through coarse tall grass, came first; then a stream, and afterwards high hills and deep valleys. Occasionally the native foot-path disappears, and in its stead the traveler is compelled to wade a long distance up a stream.

The streams were very numerous, owing to the mountainous nature of the country. Over two of them, large rattans are hung forming a kind of bridge. The floor of the bridge is composed of only two or three rattans, so that one foot cannot be placed by the side of the other. A rattan is also suspended on each side for the traveler to steady himself with his hands. In passing over he feels the bridge swinging under him, and below he sees the torrent 130 feet wide, dark and raging. Still, for a bridge, even such as this, he feels thankful; for often after a comfortable night's rest, he is obliged early the next morning to wade up to his waist in water, which is generally chilly and cold. On this account, also, on rising in the morning, he is compelled to put on wet clothes, as others would remain dry and clean a short distance only.

At the end of the third day I found myself far in the interior of the Batta country; even the chiefs understood Malay but imperfectly, or not at all. The chief with whom I put up was a young man and seemed much astonished to see me. "You," said he, "not a soldier, not a governor, not a merchant, but a religious teacher!" I informed him I had good news to tell him, as I had come to bring the Batta people a revelation from God. I then spoke of the creation, the fall, the Savior, the resurrection day, and the end of the world. He was very anxious and asked many questions. The idea of a resurrection of the dead appeared to him very striking. "Ah," said he, "we Batta people know nothing."

I inquired what they think becomes of people when they die?

"They die simply," he replied.

The same as the beasts?

"Yes: just the same."

I then explained the state of future retribution, and he seemed impressed with the goodness of God in desiring all mankind to be happy hereafter.

"But," said he, "if men do not pray for pardon and a new heart, you say they will not be happy?"

No; not happy.

I was surprised that he understood so well, and was so much interested with divine things, while his father, a man fifty-five years old seemed to understand but little, and laughed and expressed by a vacant countenance, "This is very odd and very droll." He appeared to be dissipated, and they both asked me for a dram. This is the instruction they have received from the men of the world, still from men of christian nations. Again at the end of the fourth day, and many times afterwards, until I got beyond where Europeans had ever been, I was asked whether I had no spirits.

Approach to Mandeling—Mohammedan Conquests—Saninggo.

At the end of the fifth day I came to a small Dutch fortification with twenty men. The next morning I began to ascend the last high mountain. It requires two days to cross it, and then, I was told, begins the Mandeling country to which I was going. The ascent is often steep and very difficult, the roots of trees alone enabling me to hold on, and climb up. Here I remained during the night, though with the cold and wet it was very uncomfortable. There being no food provided for me to remain a whole

day, the next morning, although it was the Sabbath, and very much against my feelings, I was obliged to go onward. The path was still on the top of a mountain which seemed to branch off toward the interior. For a few miles it was on the very crest which was only from twelve to twenty feet wide, and on each side could be seen another similar range near, with a deep gulf between, from which arose the sound of a bounding torrent. On this high crest, at one spot was the grave of a European officer, who had been sick and died while being carried over. At another was a grave at which the Battas always stop to worship. They say a long time ago a very good man was buried here. Still further on are the graves of two robbers, who had lately been killed. After walking two hours the descent begins, which is quite as difficult as the ascent, the roots of trees furnishing often the best facilities for going down.

After descending three fourths of the way down, on a point projecting out where the trees were cleared away, I was blessed with the first sight of Mandeling. My emotions were such as I cannot describe. The prospect consisted of wide plains, studded with villages and cultivated fields. The whole bore evident marks of fertility, plenty and a large population, among whom the praises of our Redeemer must one day be sung. Still it must be remembered that the greater part of Sumatra is yet a forest.

Immediately at the foot of the mountain is a village where I spent the remainder of the Sabbath. A principal chief happened to be there, superintending the making of a turnpike road, which is to be continued and scientifically laid out through the country down to Natal. If this be done, the high mountains I think may be avoided, and the distance not only made easy, but much shorter. The chief gave me a very cordial welcome, treated me with much regard, and spoke highly of the object of my coming. But the wonderful works of God seemed nothing to him. I tried again and again to interest him with the Savior, but he was anxious only to inquire about the countries of the white man, how they built such large ships, and such great houses, and made such heavy cannon. Probably, however, this was because the Savior's love did not glow more lively in my own heart.

The coming morning I set out with a light step towards a place called Saninggo, where lives the assistant resident, the

chief civil officer in this part of the island. But now I walked on a regular turnpike road, which had lately been constructed; and although the distance is reckoned nine hours by the government servants, I went over it in six.

By the assistant resident I was cordially received, and invited to make a long stay with him. In view, therefore, of the long distance still before me, I very gladly consented to remain until after the next Sabbath, and made arrangements to spend the intervening time in gaining a knowledge of the country and its language.

Mandeling was overrun twenty years ago by their Malay Mohammedan neighbors of Rau. About ten years since it was completely subdued. The pretext for their aggressions was the same which led Mohammed and his legions from Arabia. They were resolved on making proselytes of the Battas. A strong resistance ensued, but it ended in the burning of their villages, the driving away of the cattle, and the slaughter of very many of the inhabitants. To effect their purpose more completely upon the survivors, they killed their pigs, circumcised their men, and taught the young chiefs to read the Koran. After long endurance I was told that three years ago the Battas invited the Dutch to come to their assistance. This was done; and lately the people of Ankola have sought the same assistance. Tobah has likewise peacefully submitted to the Dutch.

Tombusi, which lies across the island from Mandeling, was also conquered by the Malays; and now many Malays having gone thither as rulers, they are continually making predatory excursions in the neighboring Batta countries. The Dutch, with a view to protecting their possessions, are making arrangements to subdue it. In all probability they will succeed, and soon rule the whole country from sea to sea.

The present assistant resident came here when the Dutch first took possession of these districts. "These people," said he, "are the most docile and easy to be led of any in the world. You see the roads they have been making through the country. If at one of our monthly meetings of the chiefs I were to tell them to plant those hills with coffee, they would immediately be covered. None that I have ever seen are so likely to adopt the christian religion with a little labor." This gentleman is a Roman Catholic. A Roman Catholic priest has lately gone to Sumatra, though I do not know to what part he is destined.

After enumerating various important vegetable productions and domestic animals found in Mandeling, Mr. Ennis proceeds—

I mention these things to show that the land of the Battas is not a savage wilderness, and that it is easily susceptible of almost any degree of improvement. The climate of Saninggo, while I was there appeared mild, temperate, and light—better than any I have yet found in the East.

During the week I had constant opportunities to look around, to mingle with the people, to learn something new, and to recommend the gospel to the few chiefs and servants of government who understood Malay. The latter, however, is hard with a cold heart, an imperfect use of the language, in a strange land, and where so many objects distract the attention. Satan also is ever busy to have us wait for a more convenient season. Of all lessons I have learned since coming to the East, none have impressed me more deeply than the duty of a missionary to be completely filled with the spirit of his Savior. How unspeakably do we need the prayers of the churches on our behalf. Unless the Holy Ghost rest upon us in a greater degree than it now does, we have much reason to fear our labor will be in vain.

At one time I ascended a high hill to survey the country in the direction of Rau, which is only thirty miles distant toward the southeast. It consisted of hills and valleys, apparently under good cultivation, and containing many villages. Immediately around Saninggo the villages were very numerous. At one quite near lived sultan Peruman, an influential chief in this quarter. He was sent for by the assistant resident, and I delivered to him a Batta letter of introduction, which had been given me by the chief at Natal. He was highly gratified, invited me to come to his village or campong, and expressed a hope that I would be able to do the Batta people much good. Two days after I went, accompanied by the native clerk. We found he was out working in his field, as all the chiefs here think it no disgrace to labor.

During the week a lieutenant paid a visit to Saninggo from Fort Elhout, which is situated among the principal villages of Mandeling, nine hours walk toward the northwest. I notice it simply to add his testimony to that of all other Europeans acquainted with the Battas, that they present a most encouraging field for missionary effort, being

mild in their dispositions, friendly, docile, and although enslaved, still very little attached to their terrible superstitions.

Saninggo itself presents many inducements as a missionary station. The climate is healthy and the people are numerous. Three or four missionaries could labor here. The best access at present would be from Padang, through the Manunkabau country, as a good road has been constructed all the way.

Villages of Mandeling—Conversation with the Chiefs relative to a Mission.

Oct. 3, 1837. Set out for the principal villages of Mandeling, they being on my road to the district of Ankola. The whole of these two districts lie between two high mountains, which run lengthwise with the island. The ridge to the left I had lately crossed. The one on my right separates these districts from that of Tombusi, which is reported as being a fertile, populous country. I inquired of the natives how far it was across Tombusi down to the eastern shore of the island. They seemed to know but little of the way, and said it would require twelve days, but this probably was making it much too long.

The country through which I passed to-day was generally in a good state of cultivation. At first, near Saninggo, it was hilly but soon it spread out in a large level plain, filled with villages and fields of rice and corn. The breadth of the plain is about ten miles, and in length it may be twenty-five. Around it in every direction, the mountains seem to rise to the height of 3,000 feet. These give it the appearance of a vast amphitheatre. In the centre of this plain there are four large campongs or villages, situated about half a mile from each other, in such a manner that each one forms the angle of a square, in the centre of which is the market and the Dutch fort. I entered but one of the larger villages which was reported to contain five hundred houses. This number I supposed to be correct. The others are said to be of the same size. In the four villages, therefore, there may be about 10,000 inhabitants. And if there be, as I was informed, forty smaller villages on the plain, with each seventy houses, they may contain 14,000 more; making in all 24,000 inhabitants within a narrow compass. The population of the whole Batta country is estimated generally at one million and a half, though as yet we are left very much to loose conjectures. It

may be that their number is twice as great.

4. Early this morning one of the great chiefs came to see me. I told him why I had come, and conversed with him a while on our Savior and his gospel. He was of a quiet turn of mind, and seemed to understand very readily. He said he would be pleased himself, and he thought all the Batta people would be pleased, if I would come and live in Mandeling to instruct them. Our conversation continued near two hours, he making many inquiries concerning our religion and our country, and I giving him such information as I thought he most needed.

In the afternoon the chief officer of the fort sent to the other high chiefs, saying that a religious teacher of the white men had come, and wished to hold a conference with them. Soon after the messengers were sent, three of the chiefs arrived. The other was confined to his house by illness. This happened to be the one to whom I had a letter of introduction from the chief at Natal. The letter was immediately sent, and I began by saying that we had received a revelation from God, and that he had commanded us to go into all the world and teach all nations. Very soon a crowd from the passar collected around, anxiously looking to see what was going on between the chiefs and myself. Our conference was held in Malay, and lasted about an hour and a half, during which I spoke of sin, of righteousness, and of judgment to come. Questions were frequently put, and they often stopped to exchange a few words with one another in Batta. These were understood among the listening multitude, and created whispers and anxious looks; but all was still and in perfect order. The idea which seemed to strike their minds most forcibly was that of a future resurrection. I told them that if they wished in another season, I or some of my brethren would come and settle in their country to tell them of the Savior and all that he has done. They all said they would be delighted to have us come, and proposed that I should wait a few days and they would call an assembly of all the chief and people of Mandeling. Then I could tell them all I had now said, and they were sure every one would be glad to have us come. This large assembly I declined, thinking it unwise to make so great an agitation, especially as it is uncertain whether any missionaries from America will come to their help. Had I wished, I might have had a congregation of several thousands,

and a regular Macedonian call made out on the ministers of the gospel in America. But that call silently and piteously already exists, and the command of the Savior is added, saying, "Go."

When our interview ended, I bade them farewell. They separated and went to their homes; the multitude dispersed, and after a season of retirement, I walked out to enjoy the cool of the evening. The moon shone sweetly through the clouds; the refreshing breeze swept along; and from all sides the evening sounds of the Batta villages came over the plain.

5. This morning early, the chief who was detained by illness from seeing me yesterday, sent one of his officers with his compliments, and a fine large fowl for my food on my journey. This was considered as a token of his regard, At seven o'clock we set out for Ankola.

Mahrattas.

LETTER FROM MR. BOGGS, DATED AT AHMEDNUGGUR, FEB. 22, 1838.

Character and Importance of the Schools —Unhappy Influence of Caste.

GIVING an account of the operations of the branch of the mission at Ahmednuggur, and alluding to the meeting held at that station the preceding October, Mr. Boggs writes—

We had at that time, besides the seminary and two small boarding schools for girls, seventeen common or free schools for boys; four of these schools were in the town, the other thirteen in villages around—some near, others more remote. The most distant were twenty-four miles. The schools in the villages were commenced with the consent and generally at the earnest request of the *parteel* and *koolkuruny*, the two principal officers of the village. This request was sent to us in writing. These schools were nearly all in a flourishing condition; and, as they were conducted as far as possible on christian principles, were calculated to exert a salutary influence. The books, except the geography and arithmetic, were all of a decidedly christian or moral character. The examination of the schools is taken every month and the teacher is paid according to the progress of the scholars. We have found very little difficulty in introducing our christian books into the schools. Our teachers are generally of respectable qualifications, except that they are heathen. Last year we had a school for about

three months, under the care of Mr. Ballantine, for the purpose of qualifying the teachers that we sent out into the villages. This school was beneficial in several respects. It made the teachers better acquainted with our system of instruction, and gave them greater confidence in us, as well as increased their qualifications to teach.

You will perceive that a great change has taken place in respect to schools since Mr. Read left this place. At that time it was almost or quite impossible to obtain a respectable teacher to engage to teach for us. Not long after Mr. Abbott came, a brahmin of respectable qualifications, who had been educated in one of the government schools, offered to teach a school according to our regulations. He succeeded in getting a very good school; and from that time we have had very little difficulty in getting as many schools as we wanted in the town. The government schools, from which we formerly experienced the greatest opposition, became auxiliaries, by furnishing us with a number of our best qualified teachers. The qualifications to which I allude are of course only of a literary character, for they are all heathens. Still they are compelled to teach our christian books, by which a great deal of christian knowledge is imparted to the children. These schools, of course, would be of much greater value if we could have christian teachers for them; but so long as these are not to be obtained, it is much better to have the children instructed by such as we can get, than not to have them instructed at all.

The schools are useful not only on account of the christian knowledge which they impart to the rising generation, but because that, otherwise, most of the children who are instructed in them would grow up without being able to read, and of course could receive no benefit from the distribution of Scriptures and tracts. In general, where our schools are located, there is no other school in the village but ours, and should ours be broken up, no other will be established. The poverty and avarice of the natives are so great as to exclude every ray of hope on this subject, except in some of the larger villages, and even in these, I have no hope that a school will be carried on with any degree of efficiency. In January and February of last year Mr. Ballantine and I visited nearly every important village within twenty-five miles of Ahmednuggur—particularly with the view of making examination and inquiry

respecting schools. We found only one village that had a school in any thing like an efficient state.

If our seminary should continue to have the smiles of heaven upon it, we hope that ere long we shall have more efficient teachers to aid us in the work of instruction. At the time of our last annual meeting it contained sixty scholars, and the number might easily have been increased had we had the means, and thought it expedient to increase it.

After mentioning that most of the boys in the seminary are of the Murathee, one of the higher castes, and remarking that if the mission would train up natives to exert an influence among their countrymen, it is important that they should be selected from the more respectable castes, Mr. Boggs adds—

It may be worthy of remark, that such is the state of feeling in this country, that persons of low caste can exert almost no influence, however deserving they may be, except among the people of their own caste. They are generally also inferior in intelligence and shrewdness to the higher castes. This is no doubt owing to circumstances. They are universally so regarded, and treated accordingly. They are compelled to live without the walls of the village, being considered too impure to reside within among the people. They are miserably poor, and are compelled to live upon the meanest food, including the animals, even the cattle, that die of themselves. With all other Hindoos the cow is sacred, and is never eaten. These low-caste people would not dare to take her life. This would be a sin not to be pardoned. But when she dies of herself, they hesitate not to eat her flesh. The murathees and perdashees will kill and eat sheep and goats, and some of them will even eat the flesh of the wild hog, taken in hunting; but the flesh of the cow is not permitted to enter their mouths. But enough of this digression.

This will be sufficient to show you why I think it inexpedient to lay out much money at present in educating people of low caste; for while their influence must, for a great while to come, be confined to themselves, the influence of the higher castes extends to all below them. Yet there are some reasons why we should direct our attention more to the murathee and kindred castes, than to the brahmin caste. The brahmins are more remarkable for their pride, and their disposition to look with contempt upon those that they consider below

them. They are the hereditary priests, and wish to domineer over all the other castes. They are proud to be considered the most intelligent and the most learned of the people. They are less accessible, too, to the missionary; more crafty, subtle, and designing. The koonbees, or farmers are much more frank, open, and accessible. It may be remarked, too, that the brahmins do not refuse to send their sons to murathee teachers, especially when there are no other schools in the village.

Mr. Boggs states that in the early stages of the mission scarcely a girl of respectable caste could be induced to enter one of the mission families as a boarder; but that since the power of caste had been somewhat weakened by the influence of the seminary for boys, applications were made in behalf of more girls than the mission could receive.

Generous Contributions of the British Residents for sustaining the Schools.

Of the effects of the reduction of the pecuniary allowances to the mission and the very generous and timely aid, which was received from the British residents in that part of India, Mr. Boggs thus writes—

After the annual meeting we reduced the seminary from sixty to fifty scholars, six of our village schools have been stopped; the girls were put into one school, the number was reduced to fifteen, and it was agreed that it should be allowed to sink to ten, without any accession being received. We must have continued to diminish our operations greatly, had not the Europeans of the station generously stepped forward to our assistance. The ladies at the station agreed to sustain the female boarding school at twenty scholars. The monthly subscription amounted to forty-eight rupees per month, besides 244 rupees in donations. The gentlemen subscribed in donations about 1,000 rupees towards the seminary and other operations. The paper was sent to Nassik, and the subscriptions were increased there to 1,130 rupees. Besides this more than 1,300 rupees have been subscribed in Bombay, for sustaining the operations of the mission. In accordance with the advice of our friends, we are intending to make an appeal to the charitable in this country. We shall wait to know the effect of this appeal before we cut down any more of our operations. In the mean time it is important for us to know what the Board

will be able and willing to do towards sustaining our operations next year.

The ladies expect to support the female school this year, until your means shall become sufficient. They will, I think, continue to give cheerfully until I hear from you. We have now twenty girls. But there are some reasons for having thirty rather than twenty, if you should conclude to allow us to establish the school.

Mr. Boggs states that himself and wife had been very deeply afflicted by the death of their second son on the 15th of December last, at the age of one year, and of their daughter on the 17th of the same month, aged four years. Thus God in his holy providence had left them childless.

EXTRACTS FROM THE JOURNAL OF MR. STONE AT ALIBAG.

MR. Stone removed from Bombay to Alibag, on the continent, about twenty-five miles distant, in January 1837; where he remained, superintending the mission schools in that vicinity and performing other kinds of missionary labor till near the close of that year, when he removed to Jalna, a large city 120 miles northeast of Ahmednuggur, containing a population of 75,000.

Hindoo Ablutions—Review of a Month—Shinaga Festival.

February 5, 1837. Sabbath. When we opened our doors at early dawn and looked towards the sea, we saw a multitude of natives, men and women, performing their ablutions in its surf, and going to and from bathing. The dewem passed by our tent in a splendid palan-keen, and with his escort of one hundred men, at eight o'clock, on his way to a more sacred part of the sea to perform his ablutions. Methought what a glorious day it will be, when the king and nobles of this little kingdom, and the thousands in this capital of it, shall be seen flocking to the house of God on each Lord's day morning to worship him, as numerously as they have flocked to the sea shore this morning to perform ablution and homage to imaginary gods. Oh how my eyes would rejoice to see the dawning of such a day. It seems, if I could only get the ears of the dewem, who governs all the officers of state at his will, to listen to the gospel of salvation, he would be persuaded of its truth, and so renounce Hindooism and believe on the Lord Jesus Christ.

Of his labors during the month of February, and the prospects of the station at that time; Mr. Stone writes—

28. How swiftly has this short month rolled away! How little comparatively have I done for the enlightening and salvation of this benighted people; and yet I have endeavored to do what I could. At the commencement of the month, I had just moved into my tent and had not got things arranged. I had no school-room and preaching place erected, no teacher, no school in connection with my tent. Now I have a convenient chapel and school-room, a teacher, and high school into which twenty-two native youth have entered; viz. eight brahmins, eight Israelites, and six other castes, all of whom are readers and writers of *Balbud* and *Modh*. They are now studying arithmetic, astronomy, and geography; and are reading Genesis and Luke's Gospel. Mrs. Stone has a girl's school of fifteen scholars. Have visited the schools at Thull, Nagaum, and other places, and established two flourishing schools at Axis and Nagaum. Have conversed with and preached the gospel to some hundreds who have called on me, and who assembled at the school-rooms. In company with Mrs. Stone have visited several families and given instruction to all their inmates. Have had no anxious inquirers. It is a day of small things. But I would hope that it may be the beginning of great things which the Lord is about to do among this people. The Lord is my helper. From him only is my expectation. Oh for more of a spirit of humble, fervent, wrestling, believing prayer for the descent of the Holy Spirit.

March 12. Sabbath. Had my usual public services. In addition to my usual hearers, eight respectable brahmins, and several of other castes attended; about ninety in all. Sixteen native adults, sixteen youths, and four girls attend my Bible class at three o'clock, P. M. All the charity boys attended prayers in the evening, notwithstanding the strong attractions of the Hoola festival to draw them away.

20. This day the great Shinaga festival commences. It is one of the most licentious and shameless of the Hindoo festivals. My pundit, writer, teacher of high school, and all the charity boys have importuned very urgently for permission to attend the festival. I said that unless they could give me some good reason to believe that it would contribute to their usefulness, their happiness, or respecta-

bility to attend, I, as their friend and seeker of their best good, could not grant them permission to be absent from school and their daily services. "It is our custom," was their plea: "and if we do not attend the festival, we shall be ridiculed, persecuted, and treated as outcasts." Whether they will come to me during this festival I know not; but deem it my duty to give them no leave of absence.

23. Contrary to my fears, and much to my joy, my pundit, etc., with all the charity boys in the high school, came daily through the festival. There have been great doings in the village, and in the harbor all the raja's boats have been at anchor, with ever so many flags streaming in the breeze.

Of the examination of one of his schools he gives the following account, which may give the reader some idea of the measures pursued to instil christian knowledge into the minds of the children, and the success which attend them.

April 8. Pane. We left Jambulpada at day break, and arrived here eighteen miles, eight of which were over stony Ghauts, at half past nine o'clock. At two o'clock, P. M., Mr. H. and I commenced the examination of the school, which continued till sunset. It was highly satisfactory. One hundred boys and one girl in school, more than half of whom are brahmins. A brahmin teacher, assisted by his son, a youth of sixteen years, manages the school well. There are thirty boys in the highest class. Propose to examine the school in the christian lessons further tomorrow.

9. Sabbath. The Lord be praised for the opportunity I have had this day for giving christian instruction to many. At seven o'clock this morning, all the government native servants employed in the cutchery assembled as on other days to transact revenue business. I went into their hall, and inquired if government required them to labor on the Lord's day, as on others? They replied, we must labor on this as on other days, as we have very much business to do. I said the government does not require it, but disapproves of it. They replied, we have received no orders to stop our business on the Lord's day, but we shall be very glad to receive such orders. I addressed them on the importance of ceasing from worldly affairs one day in seven, to attend to the concerns of their souls, and gave each a book to read. There are about thirty. At nine o'clock went to the school-house. About one hundred

boys and several adults were assembled. I spent three hours in hearing the two upper classes read in the Scriptures, questioning them, and giving them instruction. Then had a recess during the heat of the day. At three o'clock, P. M. went again to the school-house, examined the scholars in the religious lessons they have committed to memory, preached the gospel to them and to several adults, and distributed a number of books. This school is a good one. The scholars have learned their christian lessons well. I closed the services with prayer, the first time, I presume, they ever heard a christian prayer in school. Returned to my lodgings at dusk, quite exhausted. May the seed of life sown to-day, yield a plentiful harvest in due time.

Siam.

REPORT OF THE MISSION FOR THE YEAR 1837.

MR. Johnson has devoted his time principally to the acquisition of the Chinese language, and giving instruction to those who speak it; while Mr. Robinson and Doct. Bradley have aimed to prepare themselves for labors among the Siamese population. This division of the labor of the mission should be kept in mind by the reader.

Health—Difficulty of acquiring the Chinese and Siamese Languages.

In rendering to the Committee our annual report, we feel constrained to speak first of God's abounding mercy towards us and our families during the period that has elapsed since our last joint letter in November 1836. Although among the most unworthy of all his servants, our Heavenly Father has not suffered death to come within our families, nor a tropical sun nor a peculiarly hostile season to alarm our fears, or exert its baleful influence upon our constitutions.

The acquisition of the Chinese and Siamese languages, so as to speak or write either with purity or freedom, is a herculean work, and demands constant, long, and patient application to accomplish it. If we are not much mistaken, the christian public have yet very incorrect impressions respecting this part of missionary work. So many reports have been made of missionaries, but six months or one year or two years in the field, being able to preach the blessed

gospel and translate the Bible in the language of the heathen about them, that it has become a general impression that the barriers erected by the confusion of languages are nearly demolished, and that a newly arrived missionary has little else to do but to go forth and talk and preach to the people with animating hopes that he will be understood and believed. Such an impression is exceedingly wide from the truth. It is indeed true that a missionary of but ordinary talents can speak many words of a foreign tongue after a few months residence among the people, and he can use them fluently after one year. But it is by no means true that he can speak their language tolerably with one or even two years unwearied application. After all this expense of time and effort, the missionary will find, unless he be a prodigy of a linguist, that he is but very imperfectly understood, especially when he speaks of spiritual things. He may, indeed, in one year or less, qualify himself to communicate gospel truths intelligibly to his teacher, because from long experience he becomes acquainted with the words which his pupil mispronounces, and with his imperfect and peculiar idiom. If, therefore, the teacher be a man of quick apprehension and an independent writer, the pupil may be able to compose tracts in a perspicuous style, and thus publish the gospel, long before he can preach it extemporaneously.

The difficulties that we have to encounter in the acquisition of the Siamese and Chinese languages are in several respects peculiar to us. Among all the languages spoken on the earth, it is not probable that any can be found so difficult of acquisition as the Chinese. In the study of the Siamese language we have had but few, and those very slender helps. Books with the name of dictionary, vocabulary, and grammar we have, it is true; but these books were merely undigested, unarranged notes of the first impressions of individuals who preceded us.

Notwithstanding these peculiar difficulties, we are able, by the blessing of God, to report some progress in the acquisition of these strange tongues. We have now the most satisfactory evidence that, so far as language is concerned, we can make the poor heathen about us understand the fundamental doctrines of Christianity by extemporaneous instruction; and that we can now write tracts which can be understood by the common people.

Preaching, Printing, and Schools for the Siamese.

At the time of writing our last annual letter our instructions to the Siamese were limited chiefly to a short lecture at the dispensary every Sabbath, a weekly meeting of the female patients, a daily exhortation to all the patients, though very imperfectly performed, and the sparing distribution of a tract of eight octavo pages imperfectly written by Mr. Robinson. Since that time the Lord has enabled us to continue the Sabbath and daily exercises at the dispensary, with constantly increasing power of the language, and with increasing interest on the part of the hearers.

Referring to Mr. Robinson's visit to Singapore, where he last year spent some months for the health of his family, the missionaries add—

During his absence he translated the gospel by Mark and the three epistles of John, and in various ways, we trust, promoted the cause of missions. But it should be stated that these translations are but the first essays Mr. Robinson has made in this department of labor, and cannot by any means be expected to be ready for the people. To make a literal and intelligible translation of Scripture in a heathen tongue, is, if we are not much mistaken, more difficult than any other service devolved upon the missionary, and therefore requires more time and care than any other work. Indeed, such is the nature of the Siamese language, that we almost doubt whether it is possible to make a strictly literal translation of the Bible in that tongue, that will be intelligible to the people.

The Siamese printing at the mission press during the year, consisting of Scripture extracts, other small religious books and tracts, and elementary school books, amounted to 13,300 copies of different works, and 840,360 pages.

The small school noticed last year as under the care of Mrs. Bradley she has kept in operation with occasional interruptions from ill health until now. It consists at present of three very promising Siamo-Chinese girls, aged about twelve years, a little boy aged thirteen years, whom she has redeemed and supports by the donations of Clinton Sabbath school, two lads which have been redeemed from perpetual bondage to be educated and trained up for usefulness, and two other lads. These children, to-

gether with some four or five others, have also constituted a Sabbath school which Mrs. Bradley has had in operation many months.

The urgent request of a number of individuals to be taught English has induced Doct. and Mrs. Bradley to undertake the teaching of two classes in the evening. Doct. Bradley has under his particular care two young noblemen, three Indo-Portuguese of a little more than ordinary rank, and one young man now employed by Mr. Robinson for a teacher, a person of fine native education. Mrs. Bradley has under her care six promising lads. All these individuals are making very satisfactory advances in their studies.

Tract Distribution—Proportion of Readers.

Of Siamese tracts the whole number of octavo pages, distributed since last December is 293,615. The Siamese have from the first manifested a great eagerness to get our books. It continues to be so great that it is wholly impracticable to go forth on land and distribute tracts in the dense parts of Bankok. The crowd that instantly gathers is overpowering. But in a boat one may go into most parts of the city, distributing tracts with comparatively little embarrassment from the crowds of book beggars, while he will have as many applications as he can well attend to. When the people congregate in great numbers on the shore to which the missionary approaches, to beg for books, he has the advantage of being able to push off at any moment when the crowd becomes too tumultuous. Formerly we gave books to all who earnestly begged for them; but of late we have judged it wiser to give them, with few exceptions, to those only who can read. Had we continued to give to all who begged, our books would now well nigh have been spent, and there would be much reason to fear that the large majority of them must have fallen into the hands of the priesthood and by them been piled up where never a man out of the priesthood, and but few in it, would learn their contents. Not that the priests are jealous of us and wish to defeat our purposes; but they have an unaccountable and insatiable desire to get large stores of our tracts. They often seem not to care if they are all of a kind, provided they are large. Therefore we rather discourage the hosts of begging priests, and seek to put our tracts into the hands of intelligent laymen, in va-

rious parts of the city and country, urging them to read what they receive carefully, and expound and lend them to their neighbors. Experience has taught us that the eagerness of the people to receive our books is by no means a certain evidence that they are desirous to learn their contents. A view of this fact has induced us to take a different course and instead of throwing our books broad cast to the people, we distribute them with great care and discrimination. We wish to make the people feel that our books are precious in our estimation, and cannot be given away at random. While it is too true that there is a vast amount of base unprofitable curiosity on the part of the Siamese, which now excites them to obtain our tracts; it is also true that there are those who manifest an earnest desire to know what they contain. Did our limits allow, we might relate many facts touching this point. Many persons come from a great distance for the express object, they say, of obtaining our books. Some request that they may have the beginning, that is, the foundation tract, for the purpose of learning the history from the bottom. Having taken a tract of the kind they wish, and having returned home, they come again after a few days, and relate much of what they had read, and beg that we would give them the next tract in order. Sometimes they come and ask questions upon what they have read with an apparent desire to know the truth. Not unfrequently they come with a cavilling spirit, and wish to entangle us in something we have written or said. One person having received and read the life of Christ, presented a written letter stating that the Lord Jesus had commanded his disciples to give to all that ask; and if a man should ask one thing of a kind, the disciple must give two of the same kind. Now, said he, I come and ask four ticals. If you are true disciples of Jesus, you will give me eight ticals. He was answered and sent away empty of course. Soon he renewed his request, and made other quotations from the Life of Christ, which he also perverted, (evidently intentionally) to see what he could do. This letter concluded by saying that if the request was not granted, he should know for a certainty that the disciples of Jesus did not obey the doctrines of their own religion, and that Jesus and his religion were all a farce.

It is cheering to hear many individuals asking questions concerning the acts of Christ, which clearly proves that they have read the Life of Christ through, and

that they understand much of its contents. One individual said the Life of Christ was probably true, because it was written soon after Jesus ascended to heaven, by four of his disciples, who lived in different places, and had no agreement together, and did not write at the same time; and yet the several accounts all agree; and that their four histories were distributed among the people of the same age and country in which Jesus lived and performed his wonderful works. Therefore, in his opinion, it was almost certain that our religion was the true one. Very many have given a correct account of the creation of the world, the fall of Adam, and the flood, which they had learned from the Scripture facts. We have very pleasing evidence that little children, as well as the more learned, understand the tracts which we have printed, and manifest a lively interest in the facts they relate. We are in the habit of catechizing the children of the Sabbath school and the native members of our families upon what they had heard us read at the opening of the school or on the day before. We have often found them as prompt and as correct in their answers as children thus exercised in America. Such are a few of a multitude of facts which we might relate, affording us pleasing evidence that there is little danger of a failure in our tracts from the want of good idiom or a perspicuous style. Indeed the plan by which we have prepared them is such, that it is scarcely possible that they should be other than good Siamese.

We have bestowed some pains to ascertain the proportion of readers among the Siamese. One thing is very true, they are far more of a reading people than the Chinese who live among them, and probably far more so than the most favored communities of China. The Siamese written character is very simple, and the combination of letters is of very easy acquisition for the natives. Children from ten to fourteen years old can be taught to read Siamese books tolerably well, in a period ranging from three months to one year. This is a common progress. Many can learn to read in two or three months. Hence there is scarcely a family where some one or more of its members is not taught to read. A large portion of the male children are sent to the wats, or temples, for their education. Some of them are taught at home by their parents. A few of the females are taught in this way, and others learn to read by dint of

their own effort, after having arrived at womanhood. We should judge that at least one in six, of all the Siamese males above fifteen years of age, can read intelligently, and probably one in forty of the females. If such be the fact, Siam opens a wide and inviting field for the press, and its mighty power is now urgently demanded.

From a persuasion that the medical and surgical treatment of the sick among the heathen, however much interest it may excite, and however much good it may seem to accomplish, is not to be compared with the humble and noiseless work of enlightening souls, Doct. Bradley has been induced to give a less portion of his time to this department of labor this year, than he did the year preceding. It became necessary that some limits should be fixed upon, as to the amount of time which he should devote daily to the treatment of the diseased. If he were to treat all who apply, he would have scarcely a minute left for the discharge of other and more important duties; and his influence as a missionary, in spite of the vast amount of disease he might cure, and the fame he might acquire, would be comparatively small. Divine providence seemed clearly to indicate that, in the great dearth of christian instruction among the Siamese, it was his duty to spend a large portion of his time in writing and publishing tracts. Let it not be understood that we would relinquish our dispensary. Far from it. We would sustain it by every judicious means. To the poor that congregate at the dispensary the gospel must be preached. But we would not have other more important departments of our labor suffer for the sake of sustaining this. The teaching at the dispensary has been confined chiefly to the miracles and instructions of Jesus. All new applicants have been presented with a tract. Those that could read have had one of the largest tracts, while those that could not read have had one of the smaller ones. Many persons have lingered about the dispensary and many others have been constant applicants.

In consequence of having paid less attention to the treatment of the sick the past year than the year previous, and to the fact that the people are beginning to learn that the American doctor cannot heal every thing, our annual number of patients is less than last year by more than one third. The whole number registered during 1837 is 1839. The number recorded within the two years is 5,489. Doct. Bradley has this year had

a greater proportion of interesting cases than he had in 1836. He has performed many important surgical operations, and a large proportion of these have been followed with complete success. The blessing of God has also attended the medical practice of the dispensary. We believe a large amount of disease has been radically cured, and nearly all the patients more or less benefitted.

Schools, Tract Distribution, and Proportion of Readers among the Chinese.

Our Chinese school commenced in the month of August, 1836. It opened with apparently favorable prospects, soon numbering twelve or fourteen scholars. The novelty of a fine school-house added probably to its temporary popularity. At the close of the year the regular daily attendance was not above eleven scholars. From the commencement of the year 1837 the school gradually diminished in numbers to its close in October following, notwithstanding very frequent visitations of the school, examination of the scholars weekly three or four times, and special efforts to advance them in their studies. The parents were likewise repeatedly visited and urged by the most stirring motives we could present to their minds, regularly to send their children to the school. They usually made very fair but never fulfilled promises. The following are among the more prominent obstacles to day schools among the Chinese, namely.

1. The frequent seizure of the scholars by the nobility for play actors. In consequence of this oppressive and tyrannical custom parents are much afraid to send their children to school.

2. The prejudices of the Chinese against christian books and christian instruction.

3. The apathy of most parents with respect to their children receiving a Chinese education.

4. Their partial interest in sending their children punctually to a free school, because it costs them nothing, consequently they retain them at home on the most trifling pretences, or suffer them to run at large when they should be at school.

5. The extreme poverty of most parents. They say they cannot spare their children from home.

6. The utter impossibility of procuring faithful and well qualified teachers. The children of the late school made rapid improvement compared with Chinese schools in general; but the pupils

being young, few of them have advanced very far in their knowledge of the Chinese character. We have, however, indubitable evidence that through the reading of christian books and verbal instruction, during the week and on the Sabbath, they have been taught the folly of idolatry and made acquainted with some of the cardinal doctrines of the precious gospel.

The distribution of tracts among the Chinese during the past year has been limited, compared with that of former years, from the fact of their having formerly been more freely distributed than was perhaps judicious. More protracted and particular inquiry has convinced us that mistaken views have been entertained in respect to the number of readers among the Chinese. They have often been represented as peculiarly a reading people. But we are constrained by stubborn unwelcome facts to believe they are not. Doubtless among the hundreds of millions of China there are many Chinese learned in the literature of their own country. But considering the extreme poverty of most of the Chinese, the time and money requisite to acquire a tolerable knowledge of the Chinese character, and the very limited patronage of government in the matter of general education, can it be supposed that a large proportion of the people can be intelligent readers. Few Chinese can read well under ten or twelve years of hard study, and if previous to that period their course of study is broken off, the time, labor, and money expended in school are well nigh lost. Of Chinese females, in all probability, not one in a thousand can read; and intelligent Chinese teachers agree in asserting that of the adult male population in China itself, not above three or four in a hundred are general readers. As, however, the emigrants to foreign countries are generally among the poorest of the people, the proportion of readers among them must be still smaller.

Openings and urgent Call for more Missionaries.

The earnest appeal for a large reinforcement of the mission, made by these brethren a year ago, and printed at page 287 of the last volume of this work, will be remembered by the reader; and while he sees in what language of increased earnestness the call is now repeated, and how much more widely divine providence has opened the door of entrance, he will be pained to know that six or seven missionaries already ap-

pointed and designated to this mission are detained from their work because the funds of the Board are not adequate to send them forth.

The experience we have gained by another year of labor since we sent the Committee our joint appeal for help last year, has not convinced us that we then plead for one more laborer than was and is absolutely needed. We only wish that it were now in our power to plead in eloquence that ever burns for the same number; and if it did not seem utterly hopeless, we would pray send us double that number, nay send us one hundred missionaries, with all possible despatch. The Lord has opened a wide door in Siam for the promulgation of the precious gospel. Indeed it would seem that the whole country is open for missionaries. Of Bangkok itself, and the country to a great extent about it, there is no doubt. Of Chantaboon with its villages, Bangplasoe with all its villages, and Uthia with all its villages—there remains scarcely a doubt that all are accessible to the servants of Christ.

GENERAL LETTER FROM THE MISSIONARIES, DATED FEB. 1, 1838.

Further Request for a Reinforcement of the Mission.

In addition to what they had written in the report of the mission, the brethren some months later send the following urgent appeal for aid to strengthen and extend their operations.

We address you at this time to lay more definitely before the Committee our urgent need of more help. Mr. Johnson and wife have now left us for Singapore, on account of Mrs. Johnson's ill health. Thus the last missionary to the Chinese in Siam has been, temporarily at least, removed.

A few month's since Mr. Reed, of the Baptist mission, was removed by death, and soon after Mr. Dean, of the same mission, left on account of ill health; and now not one is left to preach the gospel to the multitudes of Chinese in this kingdom. Our hearts are pained at the thought that a great part of the labor of these dear brethren must be lost, because there is no one to enter into their labors. Had others been sent before their removal, an immense advantage would have been gained. The ground obtained could at least be held. But now the field is left to the enemy. A missionary who has been in the field for

some time, can impart to another recently arrived, more important assistance in relation to the people, their habits, language, and modes of living, etc., in a few months, than can be obtained alone in years. But these advantages are lost in respect to the Chinese mission in Siam.

Our strong reason now for more help is, we are so few, that one more removal, or at most two, will put a stop to the Siamese mission; and a number of the best years of our lives would be almost thrown away, to say nothing of the money expended.

We speak thus freely, because we have confidence in the Board, that they will do all in their power to sustain us, and free us from the discouraging prospect of having the mission end with our ability to labor.

Whatever doubts may have formerly existed respecting a number of missionaries being allowed to enter Siam; there can now be no doubt, that as many as the Board can send, can be located here.

So important is this field that the brethren at Singapore, a short time since, concluded it was best for Mr. Dickinson to leave and come here. But while the matter was agitated, news of the embarrassed state of the Board reached them, when it was concluded best to wait till they should have time to hear from the United States.

We still hope that ere this reaches you, missionaries will be on their way to Siam. Should this be the case, we are all of the opinion that it would be best to proceed to Siam as soon as possible, and not tarry at Singapore in order to acquire the language.

Our prayer is that the Lord of the harvest will speedily send forth more laborers into the harvest already ripe; and direct all your efforts, and crown them with his richest blessing.

JOURNAL OF DOCT. BRADLEY ON A TOUR IN THE COUNTRY NEAR BANGKOK.

DOCT. BRADLEY in making this excursion proceeded up the Bangkoknoi river, a stream which unites with the Meinam at Bangkok, till he reached the Bang Yong canal, through which he passed into Tah Cheen river; then descended that river about seventy miles, and passed through the Mhahtai and Bang Luong canals to the Meinam river at Bangkok, making a circuit of about 160 miles. Doct. B. took with him a quantity of books and tracts for distribution.

Desire for Books—Lakonchasee—Manufacture of Sugar.

Of one village near which he stopped, Doct. B. writes—

Jan. 11, 1838. From the appearance of the place I thought that nobody could be found to whom I could publish the gospel, and therefore I was quite discontented. A little settlement was in sight behind the bushes, on the opposite side of the canal, but I could not think of wading through the canal and the swamp to it. But the Lord was better than my fears. While eating my breakfast a man from the hamlet just named came and made several interesting inquiries about the religion of Jesus. I talked and read to him until I became hoarse, and then gave him the Life of Christ and a copy of the Ten Commandments, and told him to return home and inform his neighbors what he had heard and seen. He went, and quickly brought with him some eight or ten of his neighbors, whom I also instructed and furnished with tracts according to their reading capacities. It is a most encouraging fact that a large proportion of the Siamese can read intelligently. It is next to impossible to find a company of adults, from five to ten in number, destitute of readers. This cannot be said of any other heathen people with which I am acquainted. The inhabitants of the little settlement I have mentioned make it their sole business to aid travelers in drawing their boats along the Yong canal across an immense plain.

As I passed along the canal, being drawn by three of my company, I came to a little hamlet, from which issued out, I should judge, nearly all the males, and begged for books. It appeared that one of my auditors in the morning had come hither and forewarned the people of my coming, and therefore they were on the look out for me. I gave books to such as could read. May the Lord shew his salvation to these infants in knowledge and cause his praise to be perfected in their renewed lives. I am allowed the comforting hope that God will bless such instrumentality. While passing through that canal I gave tracts to several intelligent persons, who live far up the Tah cheen river, where probably very few, if any, christian books have ever gone.

The sugar plantations and mills mentioned below as abounding on the Tah Cheen river will aid the reader in forming some idea of the re-

sources of the country, and the progress made in the manufacture of this article.

I passed down the river about two miles, and came to the capital of the province of Lakonchasee, called by this name. It was just at sunset, and I felt in haste to reach the sugar factory of a particular friend before dark, and therefore did not stop to explore the town. From the view I had of the place from the river I should judge that it contains not less than 8,000 souls. I am informed that they are chiefly Siamese. The houses are built of bamboo, much as the bamboo houses of Bankok. I saw not one brick house, and I believe not one board. Still, there was a tidiness in the aspect of the place which I have seldom seen among the Siamese. The country is all open about it, with scarcely any thing that can be denominated a forest tree, within the whole circumference of vision. There are a few beautiful clumps of bamboo adorning the river's banks. Plantations of the sugar-cane and plantains are abundant. The river pursues a very meandering course, the banks of which being but three or four feet above the water and chiefly cleared, its elegant flexions are therefore displayed to the best advantage. I passed several sugar establishments, whose groanings I heard at a great distance. I stopped at two of them only, to inquire after the place of my destination. I was uniformly told that the place was probably below, as the great body of the sugar works were there. At length I concluded to put up in the boat for the night, and pursue the search on the morrow.

12. Arose early and passed down the Tah Cheen river with a favoring tide. Saw fifteen or more immense sugar factories, all situated near the river. Found my Chinese friend about mid-day, who welcomed me with all his heart. He is the master of a large sugar factory. He was formerly my patient, whom I treated for the habit of opium smoking. He expressed unbounded gratitude for what I had done for him, and thought that he was nearly cured. Taking me by the hand he led me to see all his works, and made himself very interesting by his explanations.

The Tah Cheen river is much more pleasant than the Meinam below Bankok. The banks are generally cleared, with occasionally a beautiful clump of bamboo. Here you will see a cane plantation, tall and thrifty, waving before the wind. There a garden of plantains. There an orchard of cocoa-nuts and bee-

tle-nuts, and then occasionally a paddy field, from which the paddy has been recently ingathered, will appear to make up a variety. As you approach the sea, the shores are lined with swamps of the atap. I found the water of the river fresh, until within twenty miles of its mouth.

Arrived at nine, P. M., at Tah Cheen village, having passed an hour before, on my right hand, a large settlement of Peguans called Bang plee. The population of this place is probably not less than 6,000; and that of Tah Cheen about 5,000 Siamese.

Doct. Bradley reached home on the 13th. The following are his concluding remarks—

On reviewing the excursion from which the Lord has mercifully returned me, I feel constrained first, to bless God that he has permitted me to perform it. I trust that some good will result from the excursion; at least, that it will encourage the hope that christian missionaries may, without any hindrances from government, establish themselves at several posts on Tah Cheen river. It appears that there are two or three villages sufficiently large to justify the expense of establishing a mission at each. These villages are situated on a noble stream, connecting no doubt many other towns at the north of no less consequence. It would seem that one missionary ought to be sent to the five or six thousand Tah Cheen Chinese, who are employed in the sugar works in the province of Lakonchasee; one or two to the Siamese at the town of Lakonchasee; and one or two to the Peguans at Bang plee. It appears to me that idolatry has not so strong a hold upon the hearts of the people in that country, as upon those in Bankok; and that there would be more hope of establishing the gospel among the former, than among the latter.

Secondly, It would seem that the population of Siam is not so great as one is inclined to judge by traveling merely in the vicinity of Bankok. The portion of territory which I have encompassed is no doubt among the best in Siam in point of soil, and certainly it is as favorably located as any other part, and yet it appears to be but sparsely inhabited.

It seems to be highly desirable that the missionaries destined to this field, but now detained at home, should with little delay be in the important places mentioned above, diffusing christian knowledge among the dying population.

Singapore.

REPORT OF THE MISSION FOR THE
YEAR 1837.*Studies of the Missionaries—School—
Blocks for Chinese Printing.*

The main object of the respective members of the mission during the year has been the acquisition of the language, in which all hope they have made some progress. Mr. Dickinson was very considerably interrupted in this respect by his voyage. Mr. Tracy has found much more time to study than in any previous year, except the first after his arrival in China. Those engaged in the study of Malay have found it much more difficult than they anticipated. Great mistake prevails on this point: for while it is, doubtless one of the most simple languages of the East, it is still true that it will require years of study, to be able to read, speak, and write the language with ease and accuracy. Those who have asserted the contrary would probably find it exceedingly difficult to read a single page in any native manuscript. There is a sort of jargon in use among those Malays who have mingled much with Europeans, comprising most of the ordinary words used in commercial transactions and domestic affairs, with little or no reference to native idiom, and this may be acquired, to a certain extent, in a short time; but, so far as our purposes are concerned, such a statement conveys an idea altogether erroneous.

During the year twenty-one boys were received into the school, three of these were for various reasons dismissed, or rather, after trial, rejected as unsuitable; so that the number remaining at the end of the school year (say last February) was eighteen. Of these, three will not probably return. It may not be uninteresting to state that the average of the ages of these fifteen who may be regarded as belonging to the school, is eleven and a half years.

The progress the majority of the boys have made is to us a matter of grateful acknowledgement to God. An expression of our feelings on this point would convey to those in America an improper impression of the real situation of things and we therefore refrain. For while we may say that our highest expectations have been exceeded, the experience of the year has deepened our impressions of the arduousness and extent of the labor before us in this department.

The attachment of the boys to us and their confidence in us, have, as far as we are able to judge, steadily gained strength, in proportion to the time they have been with us. The anxiety to gain knowledge, manifested by some of them, has been truly gratifying. And when we recollect that they are mere children, and heathen children too, our hearts have been encouraged to go forward cheerfully, hoping through God for the happiest results in time to come.

In reference to the school we have only to say further, that after the most mature deliberation, we are constrained to believe that it is decidedly the most important department of labor connected with this mission, and the progress of the Redeemer's kingdom in this part of the world. We have asked ourselves the question, What would be duty in reference to disbanding our little company of scholars and closing the school? While, of course, we recognize the authority of the Committee in the matter, we can only say we know of nothing we should do with so much reluctance.

Blocks have been prepared for the Life of Christ, of Moses, Joseph, Daniel, John, and Paul, and two or three other tracts by Mr. Gutzlaff; for a revised edition of Milne's Village Sermons, Medhurst's Harmony of the Gospels, the Gospels and Epistles of John in Japanese; for more than half the New Testament in a small character—a pocket edition; for the monthly numbers of the Chinese Magazine, and a few other small tracts.

Leang Afa has prepared the copy sent us from Canton for the workmen, and read the proof sheets most of the year. The superintendence of this department has, therefore, cost comparatively little of our time.

*Preaching by Afa—Siamese Printing—
Book Distribution.*

Leang Afa has held a religious service with the printers and others regularly on Sabbath morning. The attendance has been small, and we fear no good has been done, unless it be in the instruction of the three or four who profess to believe in Christ. It has doubtless been useful to them; and others have learned what may hereafter do them good, though they slight it at present.

Afa has also preached at a house hired for him in town, during several months of the past year. We were anxious to make the most of his services, and to try

the experiment of having preaching in the midst of the Chinese. We hoped Afa would be able to collect a considerable audience; but our hopes have been disappointed. Few attended besides our printers and others connected with us; and Afa gave up the service a few weeks ago, in despair of doing much good by it. It may be that a preacher of more animation, and one who would take more pains to prepare for preaching, might be more successful in efforts of this kind than Afa has been.

Three individuals have expressed a wish to profess Christianity the last year; but we have little if any hope that more than one of them knows what Christianity is. That one is a young man who came from China with Afa, and has been constantly under his instruction. As none of us can speak his dialect, our best evidence of his piety, is the good opinion Afa has of him.

An edition of one thousand copies of the Gospel of John in Malay has been printed with a part of the Acts. Also two tracts in Malay—one of eighteen pages, three thousand copies. The other of sixteen pages, two thousand copies.

In Siamese part of a fount of types has been cast, for present use, by request of the Siamese mission, from the old matrices, and will probably be finished. Mr. North has been busily engaged the latter part of the year, with Mr. Robinson, in commencing the cutting of another fount, on a new and simple plan. If this attempt succeeds, we shall have a fount far superior in convenience, beauty, and accuracy, to any other.

Compared with former years scarcely any thing has been done in this department, directly, by the members of the mission. Their time has been occupied by the study of the language and the various duties alluded to in the former part of the report.

A considerable number of Chinese tracts and portions of the Scriptures were distributed on board the Chinese junks last spring, and others have been sent to Batavia, Siam, Burmah, and Rhio; besides those to Macao and Canton for the voyage up the coast of China. In Malay little has been done. Perhaps we ought to say that we are thoroughly satisfied that book distribution has been carried on too extensively in previous years, and that the ability of the Chinese and Malays, and other natives of the Archipelago to read, has been greatly overrated. From all we have been able to learn on the subject, we are of opinion that only a very small proportion of the

Chinese out of China can read intelligently. In regard to the natives of the Archipelago it is much, very much worse.

Syria and the Holy Land.

REPORT OF THE STATION AT JERUSALEM FOR THE YEAR ENDING MARCH, 1838.

Native Assistants—Cholera—Arabic Service on the Sabbath.

In June last our native assistant, Tannoos Kerem, whose services were engaged some months before, arrived with his family at Jerusalem. He was employed as teacher of Arabic to some of our number, and also as scribe and assistant translator. This man is nominally a member of the Latin church; with which, however, he has now no fellowship. He has long been in the practice of reading the Scriptures and other books circulated by our missionaries, and is much enlightened. He is a man of good sense, of much seriousness of character, and takes a lively interest in the work of the gospel in this country. During the ten months of his residence in Jerusalem, he has made many acquaintances; he seems to be respected, and to be exerting a good influence in the community.

During the latter part of June and the early part of July, our city was visited by the cholera, which, in the space of three or four weeks, carried off about four hundred of its inhabitants. The people were thrown into great consternation. Active business was nearly suspended; the shops were shut; and the streets deserted. Our little missionary circle were mercifully preserved; and we were enabled to do something for the relief of the sufferers around us. For several weeks we all, including Mr. Homes, laid aside our ordinary studies and labors, and devoted our whole time to the sick and afflicted. A large number, nearly all, indeed, to whom we gave medicine, recovered; and multitudes more were relieved of fear and anxiety, and perhaps preserved from the disease, by means of the seasonable advice or the friendly sympathy which they received. While thus engaged in doing good to their bodies, a wide door was opened for giving instruction suited to benefit their souls. In almost every instance, the sick and dying, with their friends and neighbors, listened with re-

spectful attention to the spiritual instruction that was given, and appeared thankful for it. How much of what they heard is remembered we cannot say. But during the season of sickness our acquaintance was considerably extended, and we have reason to think that a favorable impression was made upon the community generally. Some, who before were cold and distant, now treat us as their best friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many strange and wonderful. They are not accustomed to receive, and do not expect, even from the ministers of religion, those visits of kindness and sympathy which in our country are always justly expected in seasons of affliction.

During the prevalence of the cholera, finding that the people were more than usually inclined to be sociable, and their minds made somewhat solemn, we made a new attempt to induce a few of our acquaintances to meet with us on the Sabbath for social religious worship; and we succeeded beyond our expectations. Eight of the natives attended on the first Sabbath, twelve or fifteen on the second, and twenty on the third. Several of these were persons who had been our patients, and recovered from an attack of the cholera. For several subsequent Sabbaths the attendance varied from ten to twenty-five. The exercises were reading the Scriptures, with brief expository and practical remarks, and prayer. It was thought that a meeting of this character might be rather more attractive, and less likely to excite opposition, than one for formal preaching. Still further to avoid the appearance of opposition, the meeting was held at noon, an hour when there is no religious service in any of the churches in the city.

About the middle of September, at the close of one of our services, notice was given to the congregation, that on the ensuing Sabbath, after the usual exercises of reading and prayer, they might expect preaching. The experiment was regarded as a somewhat doubtful one; but the people appeared pleased with the arrangement. On the Sabbath following, the number present was twenty, and the word preached was listened to with very gratifying attention. For five or six Sabbaths the attendance varied from twelve to twenty-five. Then, for a few weeks, there was a falling off; after which, however, the number again increased, and during the last two or three months there has been an average attendance of about twenty. Frequently

as many as twenty-five, and occasionally more than thirty have attended. The Rev. Mr. Nicolayson has, since his return in October last, kindly assisted in conducting this service; uniformly attending the meetings, and taking his turn in preaching. While it has not been our object to give prominence to those points which would most quickly disturb the prejudices of the people, and excite unprofitable controversy, we have endeavored continually to exhibit the vital truths of the gospel, and to expose and rebuke prevailing sins and errors, with the utmost plainness and fidelity of which we are capable.

As to any striking visible results from these our humble labors, this commencement of Arabic preaching in Jerusalem, we have little to say. We trust they are not altogether in vain. We trust that some, at least, are increasing in the knowledge of divine truth. Many have learned as much as this, that the object of the meeting is not to proselyte men to a sect, but to reconcile them to God. Still we have to deplore, with humiliation and sorrow, the absence of that special divine influence which alone can render the word effectual to the conversion of sinners. At the same time it should be acknowledged, with special gratitude to God, that our little meeting has been suffered to exist so long, without the slightest opposition, so far as we know, from any quarter. This truly is more than we expected. Among our hearers are frequently persons from Bethlehem, Beit Jalah, and Ramallah; and some of the priests from the two last mentioned villages have occasionally attended and expressed their gratification with the service.

Boys' School—Girls' School—Sabbath School.

Boys' School. A school for boys was opened in August last in Jerusalem, taught by a native Christian of the Greek church. He began with seven or eight scholars, but the number soon increased. Although not a well educated man, he was, all things considered, the most suitable person we then knew to take charge of the school. He appeared interested in the work of teaching, and to devote himself to it with commendable zeal and fidelity. The proficiency of most of the boys was very gratifying. The books chiefly used are the psalter, the New Testament, and a small catechism. In the course of a few months the number increased to twenty-four, which it was

thought was as many as the teacher could do justice to; and it was as many as our school-room could accommodate. Many who had long sent their children to a school taught in the Greek convent, applied to our teacher to take them. But these applications were for the most part refused; for the double purpose of avoiding the appearance of hostility to that school, and of making ours *bona fide* a charity school. Accordingly it has been filled up chiefly with poor scholars, who were not receiving instruction any where. The numerous applications which continue to be made, but which we are obliged to refuse, show that the school is popular; of which, moreover, we have other and gratifying evidence. We might easily and soon collect another school as large as this, if we had but the means of supporting it. The parochial clergy of the Greek church favor the school, and one of them takes a special interest in it. He visits the family of the teacher, and encourages him in his labors. No opposition has been made, so far as we know, except by the teacher of the convent school; and his selfish attempts to frighten our teacher and break up the school were defeated through the prompt interference of the friendly priest already mentioned.

This little school is useful in various respects. Besides the direct benefit which the scholars derive from it, it has made a favorable impression upon the community. By it our acquaintance has been extended; a number of the parents of the children have become regular attendants at our Arabic service; and the way has been opened for us to visit them at their houses, which we find it interesting to do, especially on their principal feast days. It has, moreover, brought the teacher and his family, with some of their connections, under our special influence and instruction. In the teacher himself there has been, within the last eight months, a very perceptible change for the better. He had before been notoriously profane, intemperate, and by his own confession, an adept in the arts of wickedness. Through the influence of our friend Tannoos, his attention was directed to the things of religion, and his mind somewhat enlightened respecting the errors of his church. He became a regular attendant at our service, procured and read the Scriptures, signed the temperance pledge, and showed a seriousness of mind and a desire for instruction, that for him was very uncommon. Many speak of his reformation with wonder. He seems to be exerting

a good influence in various ways; and should it please God to bestow upon him his renewing grace, there is reason to think he would be made a blessing to many souls.

Female School. This school, taught by Miss Tilden, has been continued through nearly the whole year. The number of scholars, especially during the first half of the year, was very fluctuating. Sometimes there were as many as fourteen or sixteen, but the average number was not more than ten. During the winter there was an increasing number of applicants; but it was not thought expedient to admit more than ten or twelve.

This school has been, from its commencement in 1835, as is well known, comprised almost exclusively of Mohammedan girls; the Christians being, for some reason, unwilling to place their daughters in it. Probably one reason is the unwillingness of Christians and Moslems to have their children associated together in the same school. But within the last few months, a number of christian girls have applied to be received. Such is the present state of feeling towards the mission, that there is no doubt a school of christian girls could now be collected without difficulty: so that we might have too good female schools in Jerusalem, one for Mohammedan and one for christian girls, if we had teachers for them.

Sabbath School. This is composed of the girls attending the day school, and is taught by Mrs. Whiting. The scholars have continued to show the same interest in this school as was described in our last year's report. They rarely fail to come on the Sabbath, to the number of ten or twelve, before the hour appointed; notwithstanding that the ill health of the teacher, as often as every other Sabbath, and sometimes several Sabbaths in succession, compels her to send them away without hearing their lessons. They usually repeat some verses of the sermon on the mount, or of the psalms, or answer questions from a small Scripture catechism, or the ten commandments; in connection with which appropriate explanations are given, scripture stories narrated to them, and practical lessons inculcated, as the teacher's strength will permit. The school is always opened with prayer.

The two Armenian children, Salome, daughter of bishop Dionysius Karabet, and Hannah, daughter of the late Gregory Wortabet, in the family and under the instruction of Mrs. Whiting, have,

during the past year, made gratifying progress in their studies.

Special attention has been devoted to their scripture studies; and their proficiency in these has been specially gratifying. They daily commit to memory three verses of Scripture, and on the Sabbath review what they have committed during the week, receiving suitable explanations. One object kept constantly in view in the education of these children, is to train them to habits of industry, in such employments as are suited to fit them for usefulness in domestic life.

Efforts in the Cause of Temperance— Distribution of Books.

The subject of temperance, in its various important bearings, has been presented to the attention of the people, as opportunities have occurred, and the doctrine of total abstinence urged in public and in private, not without success. Eight men and three women have solemnly embraced this doctrine and signed the pledge. Four of these were previously hard drinkers, and ready for every evil work. Since signing the pledge, which it is believed they religiously adhere to, they declare themselves incomparably happier, and better in every respect than they were before. They and their friends warmly express their gratitude for their deliverance from the cruel bondage of *arrak*, and load with blessings those who have, with the favor of God, led them into the paths of temperance and peace. All these members of the temperance society are among our regular hearers of the gospel. Others are favorably considering the subject, who we hope will, ere long, sign the pledge.

The demand for Arabic books, both in Jerusalem and in the surrounding villages, is slowly but steadily increasing. Applications for books are frequently made also by persons from more distant places; and we have had the happiness of sending copies of the word of God, together with our Beyroot and Malta publications, to Jaffa, Gazza, Ramlah and Lydd; to Kerek, Saalt, and Hebron; to Nablous, Jeneen, Nazareth, and to a number of villages in the mountainous regions to the west and north of Nazareth. In several instances the priests of those villages, having come to Jerusalem on business, or to receive ordination, were the persons who applied for and received these books. It is peculiarly interesting to receive such visits from per-

sons just inducted into the sacred office, and to furnish them, at their own earnest solicitation, with copies of the Holy Scriptures. A very inviting field of missionary labor is open to us in those christian villages in the mountains of Nablous and the mountains of Nazareth; which, however, we have not yet been able to cultivate as we desire and purpose to do. It is much to be desired that we had a missionary stationed at Nazareth, to whose special care that part of the country now referred to should be assigned.

The demand for books among the pilgrims, has during the past year been very small: nor have we been able, for a variety of reasons, to hold as much intercourse with them as usual. The number of pilgrims, moreover, has not been as great as in previous years.

English preaching on the Sabbath morning at the mission house has been continued as usual. Our little congregation was doubled in October last, by the addition to it of Mr. Nicolayson's family. A considerable number of English and American travelers have at different times united with us in this service.

Southern Africa.

LETTERS FROM MESSRS. LINDLEY AND CHAMPION.

Contest between the Boers and the Zulus.

It will be remembered that the territory of Moselekatsi and Dingaen, from the former of which the missionaries were compelled to flee in January 1837, and from the latter about a year later, are beyond the limits of the British colony at the Cape of Good Hope, and of course not under the control of any European government. The parties of Boers or farmers, originally from the colony, which have come into contact with these native princes, and are likely utterly to destroy their power, are really amenable to no human government. Alluding to this fact, Mr. Lindley, writing from Port Natal, 1st December, 1837, remarks—

But suppose the British government shall say that the boundaries of its colonies shall not be enlarged from now forward to the end of time, what will follow such a decree? I answer, just what went before it, except that emigrants will go forth without the sanction and protection of government. All England's power on land and water will not prevent the emigration of her subjects from her territo-

ries. What can prevent the emigration of Americans to the west? A strong barrier raised sky-high, would be pulled down so low that every little child that should come to it, would step over and not stumble. The boundaries of the Cape colony may remain as they are now fixed—what will the English subjects care? These boundaries are not impassable, and it is not in the power of government to make them so. What has been said about the danger of natives destroying the colony, is not worthy of much regard. It is just as probable that the abused western and southern Indians will destroy the United States. I now beg that you will not for a moment suppose that I defend any system of encroachments made by civilized on savage nations. I only think they cannot be stopped, while others seem to think they may. Savages must be christianized. There is no other hope for them. In the work of making the natives around us Christians, we must expect much hindrance from nominal disciples of our Lord. This need not discourage, but should lead to the use of more abundant means and efforts; and that immediately. The natives of this region are sinking for the last time. A speedy destruction awaits them, unless the means employed for their salvation shall be soon tenfold multiplied.

Relative to Moselekatsi, in whose country Mr. Lindley formerly labored, he adds—

Poor Moselekatsi has become a vagabond. Lately I received a letter from Mr. Edwards of Kuruman, in which I am informed that this chief has been attacked and plundered four different times; once by the Boers, once by Dingaan, once by the Corannas under John Bloom, and once by the Griquas of Philipolis. His power is now so broken that one commando after another will follow him as long as he has fifty head of cattle remaining. Many of his people have been destroyed, and a great part of his cattle taken from him. He now experiences what he has done to many others. Surely the wicked shall not go unpunished. The distress of his people must be very great, driven from their cornfields, and robbed of their cows, many of the women and children must perish with hunger.

When I look at the condition of Africa, I cannot but think that the christian church is behind in the work it must perform, not much less than eighteen hundred years. While at home I thought

the church was doing something creditable; but now all that is doing appears too little to be deemed acceptable to him, who was made a sacrifice for a world of sinners. Some individual Christians may be living as they should; but think of the church, its numbers, its wealth, its means of doing good. In what service are these numbers engaged? How is it their wealth is employed? How are these means for doing good regarded? I have been tempted not to tell the heathen how long since Jesus Christ was crucified. They ask, if this be true, why is it that neither we nor our fathers have heard of it before? My face has burned with shame while I have answered them, the church has not cared for your souls. This embarrassing inquiry of the heathen would well nigh close my mouth, were I not able to vindicate the love of the Savior, who long ago said, "Go ye into all the world and preach the gospel to every creature." Instead of taking heathen home to see Christians, the better plan, perhaps, would be, to bring all Christians out to see heathen.

On the 9th of April, 1838, Mr. Champion writes from Port Elizabeth, a station of the London Missionary Society, giving some account of the prospects of Dingaan's people, and his own views of the missionary work in that quarter.

I look upon the state of the Zooloo country as for a long time unsettled. The Boers have not the flat country of Moselekatsi, not his small number of people to contend with; and as long as Dingaan can command a hundred men, he will send them against the farmers. Now when the farmers settle in the Natal country, wo to the natives under their control. The history of the Hottentots will be but their history, only there at Natal, will be no protection from government. That the people will be scattered by the guns of the farmers, there is no doubt; and there may be, after the rage for plunder is over, tribes or parts of tribes accessible among the mountains interior and towards Delagoa bay. Now should this be the case, I am willing to spend my brief day of life in seeking them out and endeavoring to lay the foundation for others to build on. I love Africa and her sons; and until I see the work absolutely done, I am willing to labor. There is no hope of good under such despotisms as Dingaan's. They must be broken up first, and the course of events has shown this opinion to be

not without foundation. That there is no way to benefit these poor people, and that they must perish, without ever hearing the gospel, I will never believe. I feel at times like engaging in an exploring tour, either along the whole eastern coast, touching at the various ports and ascertaining their moral condition and reporting; or traveling in the interior among the people west and northwest of the Zulu country, and east of Mr. Archbell's at the Thaba Unchu. But divine providence hinders me at present from laying any definite plans.

As to the Boers, I am not yet prepared to say what I think about them as a field of labor. God is making use of them as scourges of the natives; and perhaps when they shall have accomplished this, they will be mutual scourges of each other. Their ignorance, their parties, their ungodliness, make it improbable that they can unite in any good form of government. Far less are they prepared for independence, than the worst of the South-American States.

Constantinople.

LETTER FROM MR. DWIGHT, DATED
JUNE 12, 1838.

Scripture Knowledge among Armenians at Nicomedia.

NICOMEDIA is situated at the eastern extremity of the Sea of Marmora, fifty or sixty miles southeast from Constantinople. The statements which follow afford further indications how extensively and powerfully the Spirit of the Lord is operating on the Armenian community.

I have recently made a short tour to Broosa, Nice, and Nicomedia, of which I have given you an account in a report which is too long to send by this conveyance. I will therefore say, that I found in Nicomedia a truly wonderful work of the Lord going on among the Armenians, and carried on wholly by native instruments. I saw five individuals who are thoroughly enlightened, and who seem really to possess the Spirit of the gospel. Others there are, in the same church, of the same mind, whom I did not see. They told me that at present there are sixteen of them, who form a little fraternity of enlightened Christians, meeting together daily for studying the Scriptures, and planning for the good of their countrymen. They received me in the most cordial manner, and indeed seemed determined to keep me among them.

I had some most deeply interesting conversations with them, and I could not but wonder and stand amazed at what the grace of God has done for them. They had many very practical questions to ask, and they hung upon my lips in such a manner as to make me feel, more than I ever felt before, the deep solemnity of the situation of a christian minister, whose words all lay hold on eternity.

I bade those dear brethren adieu, with the hope of being permitted to see them again, and their farewell to me was accompanied by the earnest entreaty that I would not forget them in my prayers. And I can never forget them, although my prayers, I fear, are of little worth. How truly wonderful are the dealings of God with this ancient church! It does seem as though the set time to favor her had come. Who, indeed, but an infidel, can doubt it? and who can doubt but that, through the Armenian church, reformed, the Lord intends to bless all the different classes of the mingled population of this country?

And now let me tell you how this good work of the Lord begun in Nicomedia. They do not themselves know that it has any connection with missionary effort; at least most of them do not; and yet we can trace it directly for its beginning, to the instrumentality of one of your missionaries. About six or seven years ago Mr. Goodell went to Broosa, passing through Nicomedia. While there, he visited the Armenian church, had some conversation with one of the priests, and left some books; and then passed on his way. Another priest, who did not see Mr. Goodell, afterward came into possession of one of the tracts, viz. *The Dairyman's Daughter*, in the Armeno-Turkish language, printed at our press in Malta; and the reading of that was the means, undoubtedly, of first opening his mind and leading him to search for the truth, which he appears now truly to have found. So far as we know, this was the beginning of the good work in Nicomedia. That priest and another one, who is also enlightened and appears truly devout, have since removed to Constantinople and are now associated as the only priests in one of the Armenian churches here!

A more extended account of Mr. Dwight's visit to Nicomedia and the inquiry and reform which are in progress there among the Armenians, will be given in the next number.

TWENTY-NINTH ANNUAL MEETING OF THE BOARD.

MINUTES OF THE PROCEEDINGS.

THE Twenty-Ninth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the meeting-house of the Third Congregational Society in the City of Portland, Maine, beginning on Wednesday, the 12th day of September, 1838, at ten o'clock, A. M.; and continued by adjournment till one o'clock of the 14th. The following members were present—

Corporate Members.

CALVIN CHAPIN, D. D.
 Gen. HENRY SEWALL,
 Hon. CHARLES MARSH,
 LEONARD WOODS, D. D.
 JOHN H. CHURCH, D. D.
 WILLIAM ALLEN, D. D.
 WARREN FAY, D. D.
 S. V. S. WILDER, Esq.
 HEMAN HUMPHREY, D. D.
 DAVID PORTER, D. D.
 THOMAS BRADFORD, Jr. Esq.
 JOHN CODMAN, D. D.
 NATHAN S. S. BEMAN, D. D.
 JUSTIN EDWARDS, D. D.
 JOHN TAPPAN, Esq.
 HENRY HILL, Esq.
 Hon. SAMUEL T. ARMSTRONG,
 ORRIN DAY, Esq.
 Hon. PETER D. VROOM,
 RUFUS ANDERSON, D. D.
 Rev. DAVID GREENE,
 CHARLES STODDARD, Esq.
 Rev. SYLVESTER HOLMES,
 DANIEL NOYES, Esq.
 Rev. WILLIAM J. ARMSTRONG,
 Hon. LEVI CUTTER,
 Rev. NEHEMIAH ADAMS,

Honorary Members Present.

Maine:—

Rev. William T. Dwight,
 Rev. John W. Chickering,
 Rev. Jonathan B. Condit, and
 Rev. Asa Cummings, Portland;
 Rev. Samuel Hopkins, Saco;
 Rev. Edward F. Cutter, Warren;
 Rev. John W. Ellingwood, and
 Rev. Ray Palmer, Bath;
 Rev. David Shepley, and
 Rev. Caleb Hobart, North Yarmouth;
 Rev. Charles Freeman, Limerick;

Rev. Eben. G. Parsons, Freeport;
 Rev. Stephen Merrill, Biddeford;
 Rev. John A. Douglass, Waterford;
 Rev. Weston B. Adams, Danville;
 Rev. Charles Soule, Norway;
 Rev. Israel Hills, Lovell;
 Rev. Isaac Weston, Cumberland;
 Rev. A. L. Whitman, East Brewer;
 Rev. Carlton Hurd,
 John S. Barrows, Esq. and
 Henry C. Buswell, Fryburg;
 Rev. John Boynton, Phippsburg;
 Rev. Daniel Kendrick, Bristol;
 Rev. Josiah Tucker, Madison;
 Rev. David M. Mitchell, Waldoborough;
 Rev. Ivory Kimball, Limington;
 E. Gillet, D. D.
 Rufus K. Page, Esq., and
 Rev. E. Thurston, Hallowell;
 Rev. Josiah Peet, Norridgewock;
 Rev. Josiah T. Hawes, Edgecomb;
 Rev. David P. Smith, Newfield;
 Rev. Jotham Sewall, Jr., Newcastle;
 Rev. Enos Merrill, Alna;
 Rev. Charles Frost, Bethel;
 Rev. Caleb Bradley, Westbrook;
 Benjamin Tappan, D. D., Augusta;
 Rev. S. L. Pomroy, Bangor;
 David Dunlap, Esq.
 Rev. George E. Adams,
 Prof. Alpheus S. Packard, and
 Rev. John W. Allen, Brunswick;
 Rev. Robert Page, Levant;
 Rev. Caleb F. Page, Bridgeton;
 Rev. S. Sweetser, Gardiner;
 Rev. Jonas Colburn, Wells;
 Rev. John W. Shepard, Windham;
 Rufus P. King, Esq., and
 Rev. Silas McKeen, Belfast;
 Rev. Benjamin Rice, Buxton.

New Hampshire:—

Rev. R. C. Hand, Concord;
 Rev. Aaron Warner, Gilmanton;
 Rev. Edwin Holt, Portsmouth;
 Rev. Benjamin P. Stone, Cointon;
 Rev. Henry S. G. French, Boscawen;
 Rev. David Root, Dover.

Vermont:—

Rev. Josiah Morse, St. Johnsbury.

Massachusetts:—

Rev. Seth Bliss, and
 Thomas Thwing, Boston;

Rev. Calvin Durfee, Dedham;
 Rev. Daniel Crosby, Charlestown;
 Rev. S. S. Smith, and
 Rev. Christopher Marsh, Roxbury;
 Rev. M. A. H. Niles, Marblehead;
 Rev. Daniel Fitz, Ipswich;
 Rev. Jonathan F. Stearns, Newburyport;
 Rev. Samuel M. Worcester, Salem;
 Rev. A. W. McClure, Malden;
 Rev. John S. Davenport, Bolton.

Connecticut:—

Rev. Joel W. Newton, Norwich.

Rhode Island:—

Mark Tucker, D. D., Providence.

New York:—

Rev. David Abeel, New York;
 Rev. Chauncey Eddy, and
 Rev. D. O. Griswold, Saratoga Springs;
 Rev. James Demarest, Williamsburg, Long
 Island;
 Rev. Daniel H. Johnson, Brendham;
 Rev. Sylvester Eaton, Poughkeepsie.

New Jersey:—

Rev. David Magie, Elizabethtown;
 Lyndon M. Smith, M. D., Newark.

South Carolina:—

Rev. Elipha White, John's Island.

The whole number of the corporate members attending the meeting was *twenty-seven*, and that of honorary members, *eighty-three*.

Organization.

The President and Vice President not being present, the meeting was called to order by the Rev. Dr. Chapin, the oldest corporate member in attendance, and the exercises were opened with prayer by Rev. Dr. Beman. Letters were then read from the Hon. John Cotton Smith, the President, and the Hon. Stephen Van Rensselaer, the Vice President, stating their undiminished interest in the objects of the Board, and their regret that bodily infirmity would prevent their being present at this anniversary. The Hon. Peter D. Vroom was then appointed President *pro tempore*.

The Recording Secretary then read the minutes of the last annual meeting.

Hon. Levi Cutter, and Rev. Messrs. Dwight, Chickering, Condit, and W. J. Armstrong, were appointed a committee of arrangements.

Treasurer's Report.

The Treasurer read his report as examined and approved by the auditors, which was re-

ferred to a committee, consisting of S. V. S. Wilder, Orrin Day, and David Dunlap, Esq's, who subsequently reported in favor of its being approved and adopted by the Board; which was done.

Report of the Prudential Committee.

An Abstract of the Annual Report of the Prudential Committee was then read by the secretaries for correspondence, and the several portions of the Report were referred to committees for examination, as follows:—

That on the Home Department, Summary and Conclusion, to the Rev. Dr. Porter, Rev. Messrs. Seth Bliss, and W. B. Adams;—

That portion relating to the missions in Africa and Europe, to Rev. Messrs. D. Magie, D. M. Mitchell, and S. Hopkins;—

That portion relating to the missions in Western Asia, to Rev. Messrs. S. Holmes, L. Woods, Jr., and I. Weston;—

That portion relating to Southern Asia, to Rev. Dr. Gillet, Rev. Messrs. W. T. Dwight, and E. White;—

That portion relating to Eastern Asia and Oceanica, to Thomas Bradford, Jr. Esq., Rev. Messrs. D. Abeel, and C. Hurd;—

That portion relating to the Southwestern Indians, to Rev. Dr. Codman, Rev. Messrs. S. M. Worcester, and G. E. Adams;—and

That portion relating to the Northwestern Indians, to Rev. Dr. Beman, Rev. Messrs. E. Holt, and D. Shepley.

These committees severally reported, at subsequent periods of the meeting, in favor of the adoption of the parts of the Annual Report respectively referred to them, with some alterations, and they were adopted by the Board.

The Organization of the Missions of the Board.

The following statement respecting the existing organization of the missions, was laid before the Board by Dr. Anderson.

The object of the brief statement about to be made, is to call the attention of the Board to the organization which has been given to the missions under its care, that the subject may be placed in the hands of a committee, to consider and report whether any modifications are desirable, and to make any suggestions they may think proper, either in respect to the system, or its administration.

The missions of the Board, except when composed of only one or two members, are organized and governed as communities. As soon as a mission has three male members, it is expected to come under the following law of the Board:

"A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision be-

ing subject to the revision of the Prudential Committee. At such meetings, every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to vote."

The mission chooses a secretary, and keeps records of its proceedings. Usually, it has stated meetings at least once a year. The smaller and more compact missions meet often. Where the stations are far apart, and general meetings would be rendered expensive and inconvenient, these meetings are merely annual, and the several stations manage their local affairs, in the interim, within such limits, as to power and privilege, as the exigency requires. In two or three of the missions which are most extended geographically, the annual meeting is composed of representatives from the several stations, or clusters of stations. In one instance, three distinct missions (which, however, are all to a people speaking the same language,) meet by their delegates in an annual meeting; but this meeting will probably have only *advisory* power.

The Prudential Committee regard the missions, as such, as being responsible for the proceedings of their several stations and members. The missions, of course, have no power to set aside, or modify the instructions they receive from the Prudential Committee; but then, these instructions must not be at variance with the laws and regulations adopted by the Board, at its annual meeting, which are the supreme law in our system of operation; and the doings of the Committee are subject to the revision of the Board.

This system is obviously more in accordance, than any other, with the genius of our republican institutions, and with our habits as American citizens. The alternative is, either to suffer each individual missionary to act according to his own pleasure, or to make some member of each mission the chief and head of the mission, through whom the others shall communicate with the directing body at home.

So far as it is known, the Board is the only missionary society that has adopted in full the system of *communities*. There is no trace of it in the published documents of the London Missionary Society, to which we have access. Dr. Philip, who resides at Cape Town, is the head of all that society's missions in South Africa. The stations are said to be independent of each other, and each to be under the immediate superintendence of some one of the missionaries resident at the station, who is, under Dr. Philip, the responsible person; so that there is no organization whatever among those stations as communities, in our sense of the term. We presume that the stations in the other missions of that society, which is, notwithstanding, very efficient, are managed without the help of that associating bond, by which the stations in our own missions are united in organized and responsible bodies.

The Church Missionary Society of England adopted, at first, for one of its missions, a system analogous to that of the Board. The missionaries of Sierra Leone were instructed in the year 1816, to hold two general meetings in a year for business, and the majority were to govern. This meeting, however, was for the *clerical* members of the mission. "Should it appear desirable, on any occasion, to *all* the missionaries," say the society in their instructions, "to call in any of the schoolmasters, let it

be done, and let them give their opinion and vote." Two years later the society addressed a layman, going to the same mission, as follows: "You are to consider your office as subordinate to that of the missionary. If placed in any town where there is a missionary, you will have to act under his direction. If placed alone, you will gladly consult your brethren. You will consider the half yearly meeting of the missionaries as having the authority of the committee.

About the same time, the Church missionaries sent to Ceylon were required to be governed by the resolutions of the whole body.

Whether the society found that its missions did not succeed well in exercising the power of self-government at such a distance from the directing committee, or whatever the cause may be, its remote missions are now nearly all placed under the direction of corresponding committees, composed of episcopal clergymen and laymen residing at or near the spot. Mr. Jowett, now foreign secretary of the society, had, while residing at Malta, the immediate superintendence of the society's missions in and around the Mediterranean. And Mr. Bickersteth, a secretary of the society, after visiting the Sierra Leone mission, in 1816, recommended that "a wise, experienced, and aged superintendent" should, if possible, be found for that mission.

In 1812, the General Conference of the English Wesleyan Methodists, resolved to place their West Indian missions under a general superintendent. With the system adopted for the government of their missionaries abroad generally, we are not well acquainted. It is probably analogous to that under which their preachers at home are placed, and, at any rate, is not like our own.

The American Baptist Board of Foreign Missions has magaged its missions hitherto without adopting the system of communities; but it is understood to have lately resolved upon adopting that system, and to be preparing laws and regulations accordingly.

It is the system of communities, adopted for the organization and government of our missions, which creates a necessity for laws. Our missions, to a great extent, are self-governing bodies, on general principles, laws, and regulations, furnished by the body, through whose agency they were instituted and are sustained. It is impossible to see how a community can be responsible to a higher body at a great distance, and have any considerable amount of discretionary power in the administration of its affairs, and be united and happy in its proceedings, without being furnished with a certain number of general principles and rules. Moreover, it is obviously most important that the general principles should be sound, clearly stated, well understood, and firmly sustained by the directing body, and carefully observed by all concerned.

The foregoing document having been read, was referred to a committee, consisting of Rev. Drs. Edwards and Tappan, and Rev. Messrs. N. Adams, and S. L. Pomeroy, and J. S. Barrows, Esq.; who subsequently made the following report, which was approved and adopted by the Board:—

The object of the missions of this Board, and of all its missionaries, is the spread of the gospel

among the benighted nations of the earth. To this object all their efforts, as an organized institution, in their associate capacity, should be directed. And in its prosecution, the plan adopted by the Board, of each mission being governed as a community, the rule that a majority of the missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions which may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee, is judicious, and ought to be adhered to.

Return of Missionaries.

Dr. Anderson laid before the Board a Statement from the Prudential Committee, relative to the return of missionaries from their fields of labor to the United States; which is as follows:—

Soon after the last meeting of the Board, the mission at the Sandwich Islands was informed that some new modification would be proposed, of the law, adopted at the last annual meeting of the Board, on the subject of the return of missionaries. The necessity of some modification became apparent from the fact, not known to the Board at the time the law was passed, that opportunities to proceed from the islands to the South American coast, or to Canton, seldom occur. The effect, therefore, of the law would be severe upon the sick brethren of that mission. It should be modified also, it would seem, in respect to the West African mission, and perhaps a few other missions.

An abstract of the returns and deaths of missionaries in the service of the Board, will throw light upon the question, whether, and how far, the law needs to be modified in its bearing upon the missions.

Since the Board commenced its missions, there have been forty-five deaths abroad of missionaries, male and female.

Of the deaths:—

Thirteen have been of consumption; of these, ten would have rather lost than gained, by coming home, and the rest could not have come.

Twenty-nine have been of fever, cholera, dysentery, and other unexpected and rapid diseases, which made a return impossible.

Of the three remaining cases, one was paralysis, one an organic affection, which change of climate could not have affected, and the other the liver complaint. This last was at Bombay, and might, perhaps, have been mitigated by a seasonable return.

No one appears, therefore, to have died for want of opportunity to return; for the case of liver complaint was in a mission where, since 1821, the members have taken the liberty to return with medical advice and the mere consent of the mission.

There have been 53 returns:—

Twenty-five from the Sandwich Islands,

Fourteen from the Mahratta mission,

Six from the Mediterranean mission,

Five from missions in the Indian Archipelago,

Two from Ceylon, and

One from South Africa.

Of these, eleven returned after receiving permission from the Committee, thirty-three with

merely the consent of their missions, and nine without either. No one of the nine came on account of health. Thirty-one of the fifty-three came either on account of their own health, or that of their companions; and nineteen of these took a dismission, and did not go back again. Only five of the remaining twelve have actually gone back. Three-fourths of those who have returned, may be regarded as returned finally, and not again to resume their missionary labors.

In none of the cases, except at the Sandwich Islands and Bombay, would it have been seriously inconvenient to have waited to hear from the Prudential Committee. In only one of the cases, (except in those missions,) and that a recent one, was a speedy resort to a cool climate necessary; and in that case, the individual had, on other accounts, requested permission to return, and would have received it in two or three months. With a single exception, therefore, the only cases in which it seems to have been desirable that the sick missionary should have been at liberty to return with the consent of his mission merely, and without waiting for permission from the Committee, have been in the *Sandwich Islands* and *Mahratta* missions. The rule, construed in its most rigid sense, would have occasioned no serious inconvenience in any of the other missions. And the *Mahratta* missionaries, in point of fact, would have found it easy to obtain voyages to Singapore, or Cape Town. At Cape Town, if it proved to be expedient to return to the mission, they might have written, by way of England, to the Committee, and received a speedy answer. South Africa has one of the best climates in the world.

The General Conference of the Wesleyan Methodists of Great Britain, after having been many years engaged in foreign missions, adopted, in the year 1825, the following resolution:—

"It is resolved, That every missionary who shall, in future, return home, without the consent of the missionary committee, except in cases of extreme danger, through sickness, shall be considered as having thereby excluded himself from our connection." This rule appears to be still in force.

The Church Missionary Society of Great Britain, which has conducted its affairs with great wisdom, revised its laws at its twelfth annual meeting, which was in the year 1812. The following regulation then appears for the first time, and is believed never to have been repealed, viz.:—

"The missionaries, who go out under the direction of the society, shall be allowed to visit home, permission having been previously obtained from the general committee."

The last report of the society to which we have access, is for the year 1831. The regulation is found in that, and had then been in operation nineteen years, among missionaries in the remotest situations, and in every variety of climate and condition.

It would be well, perhaps, for the Board to pass a resolution, authorizing the Prudential Committee to modify the action of the law, in respect to missionaries who are out of health, when such missionaries are connected with missions so situated, geographically, that they cannot have the benefit of a change of climate without coming to the United States.

This document, after reading, was referred to Dr. Allen, Hon. S. T. Armstrong, and Rev.

Messrs. J. W. Ellingwood, C. Marsh, and D. O. Griswold; who subsequently made a report, which was laid on the table till the next day; and when taken up, was, after some discussion, recommitted to the same committee. The report, as modified, was afterwards submitted to the Board and adopted, and is as follows; the lines included in brackets being the by-law of the Board adopted last year, to which the proposed addition is made:—

The committee, to whom was re-committed the subject of the return of missionaries, report the following addition to the rule of last year on this subject: ["It shall not be deemed proper for any missionary or assistant missionary to visit the United States, except by invitation or permission first received from the Prudential Committee,] and except when missionaries have lost their health, and are connected with missions so situated geographically, that they cannot have the benefit of a change of climate without coming to the United States; and also, except they have the consent of the mission with which they are connected."

Resolutions of Certain Missionaries.

Dr. Anderson also submitted to the Board a statement from the Prudential Committee relative to resolutions adopted by certain missionaries, which was read and referred to a committee consisting of Rev. Drs. Woods, Humphrey, and Tucker, and Rev. Messrs. E. Merrill and J. W. Chickering. The document is subjoined.

At the commencement of the year 1837, the increasing expenses of the missions, and the threatening state of the finances of the country, compelled the Committee to put a limit upon the expenses of each mission, making use of such facts as they had in deciding what it should be. They had, early in the year, foreseen the necessity of doing something of this kind, and in May had adopted resolutions requesting the missions to forward estimates of their necessary annual expenses, for this purpose. The exigency, however, was such as forbade delay; and the missions were instructed by a circular letter, not to exceed a specified sum in their expenditures. This circular was not the one requiring reductions, though it had the effect to reduce the expenditures in many of the missions; that circular was dated in June 1837, six months later.

The missions, to a very gratifying extent, appreciated the motives which governed the Committee in this proceeding, and conformed their plans and expenses to their instructions with the most commendable readiness and cheerfulness, however much they, in common with the Committee, regretted the necessity.

In one mission, however, a portion of the missionaries agreed upon the following resolutions, as containing their views in relation to the power which the Prudential Committee and the Board possess over the expenses of the missions.

"1. That we consider the late letter of the Board in no other light than as a strong ex-

pression of the wishes of the Prudential Committee in relation to our expenditures, inasmuch as to regard it in the light of a positive law, would be to concede to the Board the right to change the whole manner of our support, and limit us in our family and personal expenses without any consultation with us.

"2. That as we cannot, for the reason above named, regard the letter of the Board as possessing the authority of law, but merely as advice strongly expressed, we do not therefore, consider that we are absolutely required by that letter to restrict our annual expenditures to—, but we feel ourselves called upon to limit our expenditures as near to that sum as we can, without very serious embarrassment to ourselves and our operations.

"3. That, in our opinion, it is the bounden duty of the Board fully to sustain these schools, and an abandonment of them would be a dereliction of christian and missionary duty, and fatal to the best interests of the people.

"4. That as the Board in their late letter seem to withhold from the schools that aid which we had reason from their own instructions to expect, therefore, we cannot but feel deeply grieved at such a procedure without a full knowledge of our circumstances, and the difficulties in which such a measure might involve us."

It should be stated in justice to the missionaries who passed these resolutions and transmitted them to the Committee, that they were adopted under some misapprehension of the facts in the case;—which would have prevented any reference of the resolutions to the Board, were it not that they involve what the Committee have ever regarded as a *vital principle* in the prosecution of missions; so that were the missionaries generally to take the same view which these brethren do of the power of the Committee and the Board in respect to the expenses of the missions, control in this respect must be greatly impaired, if not destroyed, and the Board would be involved in total uncertainty as to what would be the amount of its expenses in any time to come. The principle needs to be settled, before going farther; and for this purpose the subject is referred to the Board. Should it be placed in the hands of a committee, the necessary explanations can better be made to render the case fully understood, and prepared for the deliberation and action of the Board.

On the foregoing document the committee to whom it was referred reported the following resolutions:—

1. That our missionaries in passing the resolutions mentioned in the foregoing communication, evidently acted under a misapprehension as to the facts in the case; and that we have good reason to believe that had they possessed more definite information on the subject, they would not have adopted the resolutions above mentioned.

2. That it is and always will be the duty of the Prudential Committee, under the superintendence of the Board, faithfully to employ all the means furnished by the charities of the community in providing for the comfortable support of the missionaries, and for the enlargement and success of their operations.

3. That both as a right and a duty, it unquestionably belongs to the Prudential Com-

mittee, under the supervision of the Board, to regulate the expenses of every mission and of every missionary; that this principle is clearly implied in the standing rules of the Board, and that the uniform practice has been in accordance with it, ever since the commencement of our foreign missions; that the Board deem this principle of vital importance in the prosecution of missions, and that it cannot be overlooked or neglected, without opening the door for great irregularities and embarrassments in their pecuniary concerns, and thus forfeiting the confidence of the public.

4. That it is the indispensable duty of all the missionaries of the Board, to govern themselves, in regard to their expenditures, and all their proceedings as missionaries, according to the directions of the Prudential Committee.

5. That, although in ordinary cases, it is altogether proper and a matter of course, that the Prudential Committee should have free consultation with the missionaries in every station before making important changes in relation to expenditures, or other subjects pertaining to the conduct of missions; yet they have a perfect right, and are bound in duty to make any changes at once, without such consultation, whenever the circumstances of the case render it necessary.

Interference of different Missionary Societies with each others Proceedings.

A paper on this subject from the Prudential Committee was laid before the Board by Dr. Anderson, which was read, and is as follows:—

On the 8th of May, the Prudential Committee voted to refer that part of a letter from the London Missionary Society, dated February 7th, which relates to the interference of missionary societies with each other's operations, to the Board at its next meeting.

The portion of the letter referred to is as follows:

"The principle set forth in the extract from your report is one which must commend itself to all acquainted with the practical working of the apparatus of christian missions. It is one on which, in harmony with kindred societies in this country, we have long acted; and under its influence, as well as from considerations of a higher order, we rejoiced in the arrival of your brethren at Canton, a station which we consider as important, chiefly on account of its being, at present, the only allowed point of contact with China. Under these impressions, also, we rejoice in the commencement of your labors at Madras; and shall be glad to see them extended to the other presidencies of India. There is, in each of these, and other stations of a similar character, ample scope for the operations of all; and, on this ground, no inconvenience can be apprehended in carrying forward the several operations of a regular mission.

"We have already adverted to our having acted on the principle of regarding certain stations as common ground; and, in relation to other British societies, we have added another principle, which we should be happy to extend to our co-operation with yourselves; under the assurance that, if practicable, it cannot but prove agreeable and beneficial; viz. when any section of the missionary field is occupied by one society, it is deemed highly advantageous

and suitable, that another society, contemplating operations in the same section, should, in the first instance, communicate with the society already in the field. The extension of the operations of all our missionary institutions, has, of late, required the frequent application of this principle; and the results have been so eminently satisfactory, that we are now engaged in revising regulations for its application to be sent to the brethren abroad, connected with the several societies, among whom we hope the benefits resulting will be equal to those which we have experienced at home."

The subject requires but little consideration to see that it is one of much practical importance.

1. As many as six considerable christian denominations are now prosecuting missions among the heathen; viz., the Congregational, Presbyterian, Lutheran, Methodist, Episcopalian, and Moravian. Under some of these general classes are several denominational distinctions and divisions, which are carried into the missions.

2. Not less than eighteen missionary societies are actually in the field, and the number is increasing. Eight of these are British, five American, one French, and four are German. But all, in whatever part of Christendom, have about equal facilities of access to every part of the great missionary field. Africa, Western Asia, India, China, and the islands of Oceania, are about equally accessible to the societies in America, Great Britain and continental Europe. Hence there is little in the relative positions of different parts of the heathen world to draw one society this way, and another that, and keep their operations distinct and apart.

3. In point of fact, many important fields are already each occupied by missionaries from different denominations and missionary societies. We will instance several missions of the Board, and will mention the societies in the order of time in which they commenced their missions at the places named.

Cape Palmas in West Africa,—occupied by the American Board, the Methodist Society, and the American Episcopal Board.

The Zulus of South Africa,—by the American Board and the Church of England Missionary Society.

The Peloponnesus in Greece,—by the American Board and the American Baptist Board.

Attica,—by the American Board and the American Episcopal Board.

Constantinople,—by the American Board and the London Jews Society.

Bombay,—by the American Board, the Church of England Missionary Society, and the Church of Scotland Missionary Society.

Jaffna, in Ceylon,—by the American Board, the Church of England Missionary Society, and the Wesleyan Society.

Bankok, in Siam,—by the American Board and the American Baptist Board.

We do not mention Smyrna, Madras, Singapore and Canton, because such places, owing to their situations and relations, must necessarily be common ground.

There are some remarkable cases of non-interference. Interesting as the Burman field has long been, no society has interfered with our Baptist brethren there. None, except the Papal church, has interfered with the mission of the American Board at the Sandwich Islands. The same is true of Syria—for the mission of

the London Jews Society is not an interference, we having no mission to the Jews of Syria. It is true also of our mission to the Armenians of Turkey, and of that to the Nestorians, and of that of the Church of England Missionary Society's missions in Egypt and Abyssinia.

Another exception we quote from the London Missionary Register of the present year. Says the editor of that work, who was for many years secretary of the Church Missionary Society,—“We have not received any recent account of the proceedings of the Rev. C. T. E. Rhenius and his associates, except that they have offered themselves under the London Missionary Society, the directors of which, in the spirit of equity and peace, have declined the offer, unless the missionaries will remove to a distance from Tinnevely.” These missionaries were formerly connected with the Church Missionary Society, but were dismissed in consequence of some irregular proceedings, and refused to yield the ground to the other missionaries of that society. The London Society did not think it proper to employ them, unless they removed to another district than the one they had occupied as agents of the Church Missionary Society. Our Board did, inadvertently, interfere with the London Missionary Society, some years since, when it sent a mission to the Washington Islands; but on learning the fact, and that it was so regarded by the London Society, instructions were sent to the missionaries to withdraw.

The London Society has informed us, in the letter just now quoted, that our plans and operations at Singapore have put them to some inconvenience; but only because they had not known our plans in season to modify their own to meet them. That society preceded us at Singapore; and our going there at all is justified only in view of its being one of the great marts of commerce, which, for the present, must be common ground. It now appears that it would have been well if there had been a previous correspondence between the societies on the subject.

Excepting these two cases, we are not aware that the Board has ever commenced a mission, which was regarded, or could justly be regarded, as an interference with the operations or published intentions of any missionary society, whether in this country or Europe.

Finally. There is no necessity for such an interference. It may be avoided.

1. By each missionary society claiming no more territory, than it has a reasonable prospect of occupying without a long delay; and undertaking no more work, than, with the ordinary blessing of Heaven, it can do thoroughly.

2. By having certain of the great centres of human society and marts of commerce regarded as common ground, where it is understood that missionaries of all societies may reside and labor, set up printing presses, etc., etc., without any one feeling that there is an improper encroachment upon the plans and labors of others. The London Missionary Society suggests, however, that in these places, with a view to the comfort and harmony of the brethren, a geographical division be attempted by the laborers under the different societies, “that we may, if possible, avoid the inconveniences and evils insuperable from [the different] parties seeking their scholars, congregations, etc., from the same families, and furnishing, as the natives in India express it, two bazaars,

by which they [i. e. the natives,] are constantly tempted to offer their attention first to one, and then to the other, causing much dissatisfaction and perplexity to the missionaries, without any substantial benefit to themselves.”

Having made the remarks just quoted, the London Society adds;—“the advantages of some sectional division will, we are persuaded, be so evident to yourselves, as to secure your hearty co-operation in effecting it, and with this view you will probably consider it desirable that the buildings of the missions of each society should be in that division in which their agents may respectively labor. These and other minor arrangements will, however, be best adjusted by the brethren on the spot.”

3. The great marts of commerce being, for obvious reasons, conceded as common ground, no other ground need be thus conceded, unless under very special circumstances indeed. It is much to be desired that the different missionary societies would resolutely decide to respect the territorial limits of each other's operations in heathen lands. The temptation is strong, after a particular district has attracted notoriety from the efforts of some one society, and is found, through the blessing of God, to yield an early harvest, to rush into it from every quarter. The different religious denominations do not appear to be by any means aware, that incomparably greater evils result from several of them operating, under the influence of their denominational feelings, maxims and habits, in precisely the same territory and on the same persons in heathen lands, than here at home; or else each is urged recklessly onward by the belief, that the gospel which is to be preached to every creature, is intrusted exclusively to itself. It will no doubt require strong principle to resist the temptation just mentioned; but it will be a great point gained in the work of missions, when the territorial limits of the districts occupied by each evangelical missionary society, are respected by the missionaries and members of all other missionary societies. And surely, among missionary societies this may be done without a controversy, and even without a congress.

4. The only other thing needful, is that suggested by the London Missionary Society, viz., “When any [large] section of the missionary field is occupied by one society, it shall be deemed suitable that another society, contemplating operations in the same section, should, in the first instance, communicate with the society already in the field.”

The foregoing document having been referred to a committee consisting of Rev. Dr. Codman, John Tappan, Esq., and Rev. Messrs. C. Eddy, D. Crosby, and D. Abbel, a report was afterwards made by them, recommending the adoption of the following resolutions; which were adopted by the Board.

Resolved, That in the opinion of this Board the subject of non-interference in the plans and operations of different missionary societies among the heathen, demands a serious consideration by such societies, with a view if possible, to a mutual and satisfactory understanding; and that this Board instruct its Prudential Committee to direct special attention to the subject, and to correspond with such other so-

cieties as they may think proper, for the purpose of securing so desirable an object.

Resolved, That this Board regard the principal centres of business and marts of commerce, in the immediate neighborhood of great fields, which are receiving or demanding missionary labor, as common ground for the missionaries of different societies; and would suggest the importance of mutual agreement, so far as it shall be possible among missionaries residing in such places, with regard to the territorial bounds of their labors.

Resolved, That this Board respectfully suggest and recommend, whenever a society has a mission already in a district of country where another society contemplates operations, that it be deemed suitable that the societies, whose missionaries are already in the field, be apprized of the fact, and consulted, before such operations are commenced.

Missionary House.

Mr. Armstrong presented the following document from the Prudential Committee relating to the Missionary House now erecting in the city of Boston, for the accommodation of the business of the Board; which was read and committed to Hon. Messrs. Marsh and Cutter, Orrin Day, Esq., Rev. S. Holmes, and Henry Hill, Esq.

It has been stated in the Report that the Committee have purchased a site, and commenced the erection of a building for the permanent accommodation of the business of the Board in the city of Boston.

This lot is at the corner of Pemberton Place, fronting on Pemberton Square. The house is thirty-one feet by fifty, and three stories in height, exclusive of the basement and attic. It is of plain and durable materials, put together in the best manner, on a plan to give the greatest facility and convenience to the various business of the Board, and is to be finished in a neat and economical style. For many years the erection of such a building has been contemplated. Much inconvenience and loss have been heretofore experienced from repeated removals of the Missionary Rooms. These will increase as the amount of property at the rooms becomes greater from year to year, in the event of future removals, which seem unavoidable, while the Board has no house of its own.

The importance of convenient arrangements for transacting the business of the Board, and the safe keeping of its documents, and the difficulty of obtaining such accommodations in any building not planned expressly for that purpose, are constantly increasing. This consideration has been one of very serious import for some years.

It is thought to be desirable, on many accounts, to give to the Board more the appearance of stability and permanence at the centre of its widely extended operations, than it now has.

Such reasons have long since led The American Bible Society, The American Tract Society, and The American Sunday School Union, to erect buildings for their accommodation in the cities where their business is transacted. Two, at least, of the principal British

missionary societies have, in like manner, put up buildings in London.

The season now closing has been peculiarly favorable for the erection of such a building at a comparatively moderate expense. Owing to the general depression of business, an eligible site has been purchased, and contracts for the building have been made, for a less sum, by several thousand dollars, than would have been requisite two years ago; and below what it probably would be, if it were deferred two years longer.

The whole expense of the building will be defrayed out of the permanent fund of the Board. Not a dollar of the money could be lawfully applied to sustain any of the missions, or to send out missionaries, or to liquidate the debt of the Board. It was all given on the express condition that only the annual income from it should be expended. That income will be at least as large and secure upon the portion of the fund thus invested in a missionary house, as if it had remained in the banks, where it has been heretofore.

The committee subsequently reported,—

That they had had the subject under very serious consideration, and state as the result of their inquiries, that the purchase of a building lot and the erection of a building, so far as it has proceeded, have been done with prudence and economy.

That the investment of a portion of the permanent fund of the Board in said lot and building will render the same amply secure; and considering what must be paid for rent, and the difficulty of procuring suitable rooms for the accommodation of the officers and business of the Board, will be eventually a measure of great convenience and economy.

That it is of importance to the usefulness and credit of the Board, that its seat of operations should be permanent, and that this object will be attained by carrying this measure into effect.

That it will render the executive officers of the Board independent in their location, and very much facilitate their operations in their various departments.

This committee would express their entire confidence in the wisdom, prudence and economy of the Prudential Committee in this measure.

In view of this very important measure as well as of the many previous proofs of the wisdom and devotedness of the gentlemen to whom the management of the operations of the American Board has been confided, your committee cannot but express, in behalf of the good people of our country, our continued, and if possible, augmented confidence in the plans and proceedings of the Prudential Committee.

This committee recommend to the Board the adoption of the following resolutions, viz.—

Resolved, That this Board approve the proceedings of the Prudential Committee in relation to the purchase of a building lot and the erection of a Missionary House thereon in the city of Boston, and in investing such portion of the permanent funds of the Board in such lot and building as may be necessary for that purpose.

Resolved, That this Board pledge the said lot and building thereon, and such insurances as may be obtained on them, for the faithful ap-

plication of the interest annually arising on such portion of said fund as may be so invested, to the objects contemplated by the donors of the said fund and of again putting such sums at interest for the same purpose in case the said lot and building be sold or otherwise disposed of.

This report was accepted and adopted by the Board.

Qualifications of Missionary Candidates.

Mr. Armstrong read a document from the Prudential Committee, respecting the qualifications of candidates for missionary employment, which was committed to Rev. Drs. Church and Woods, and Rev. Messrs. A. Cummings, D. Magie, and S. Bliss, and is as follows:—

The present seems to be a fit occasion for a distinct and solemn expression of opinion by the Board, as to the character and qualifications of its missionaries. To this subject, the Prudential Committee invite their attention.

In the early history of the missionary enterprise, when few candidates for the gospel ministry thought of consecration to the work as a question of personal duty, the number who offered themselves for the service of Christ among the heathen was so small, that there was little opportunity of selection in making appointments. Then, too, the work was so novel, the principles, indicating a call to it, were so little discussed or understood, so little was known of its practical details, it was supposed to involve so much of personal sacrifice, privation, exposure and suffering, that, where its stern realities were not concealed by the romantic hues of an excited imagination, an intelligent determination to engage in it implied, in most cases, an intellectual vigor, a moral courage and firmness, and a christian self-denial and self-devotion rarely found, except in combination with all the important elements of missionary character.

But within a few years, missionary information has been very widely diffused, and a corresponding interest in the work happily awakened. The missionary character of the evangelical ministry, and the duty of all aspirants to it to examine the claims of the foreign field to their personal services, are commonly acknowledged. The rapid increase of means and facilities of intercommunication of different and distant parts of the world, have brought unevangelized nations to our doors. The number of missionaries who have gone out, their correspondence with many in every part of our country, their frequent visits to their native land, and the regular and systematic plans of missionary operation, extending even to its minute details, have stripped the whole subject of that air of imposing greatness and difficulty, and that obscure awe which hung over it. To multitudes it now seems a familiar and every day business. One effect of this change, has been to let down, in the minds of many, the standard of qualification, and to lead some to offer themselves to the work, and others to encourage such offers, and to give testimonials of fitness and recommendations to missionary societies, with far less prayerful solicitude, cautious inquiry, and deep sense of responsibility,

than were common at an earlier period. Friends of the cause have formed and patronized plans for bringing young men into the work, by a shorter course and a less thorough preparation than was once deemed indispensable. In some places, it has been a common sentiment, that good men, whose talents and attainments are such as to promise a very moderate amount of usefulness at home, may do very well to go to the heathen. Those to whom young men look for counsel as to their future labors, seem sometimes to have felt as if they ought not to use any other language than that of encouragement to any who were desirous of entering the foreign field, unless God had endowed them with such gifts and graces that they were likely to be eminently acceptable and useful, if they remained in their native land. It has been thought strange that the Prudential Committee, and the officers of the Board should hesitate about the propriety of sending abroad those whom want of health, or of mental discipline or vigor, or eccentricities of character rendered quite unfit to fill important stations at home.

Until recently, the number of candidates for missionary service rapidly increased, but it is believed the average standard of qualification gradually declined. While funds were abundant in proportion to laborers, the inducements to dispense with a severe scrutiny of the fitness of applicants for appointment were stronger than they now are. But in our present circumstances, it seems very evident that great care should be exercised in making appointments; and not less care on the part of the pastors, teachers, and friends of young men, in encouraging them to offer themselves, and in giving them testimonials and recommendations. Experience has shown, that the difficulties to be overcome, and the energies required in the successful promulgation of the gospel among the heathen, though different in some respects, are not less than they were supposed to be, when the first missionaries gave themselves to the work. The Board have deliberately adopted the principle, that it should be the great object of their missions to prepare in every land natives, who, by the blessing of God, may become teachers and preachers of the gospel to their countrymen. Our brethren, while they strive according to the grace bestowed on them, to save adult heathen, by preaching to them the glad tidings, are to labor specially among the young, and by preparing religious tracts and translations of the word of God, and forming and conducting schools and seminaries of a high order, to aim at laying deep and broad the foundations of a christian literature, a christian ministry, and christian institutions of every kind, that shall bless, in all coming generations, the people for whom they toil. The bare statement of this plan shows the importance of eminent gifts and graces in the men who are to execute it. The best mental discipline, the richest stores of knowledge, the soundest judgment, the most steady, systematic, and persevering diligence, and the highest attainments in faith, hope, and love, may find ample scope in such a work. It is a mistake to suppose that the best Sabbath school teachers, office bearers, and preachers of the gospel in the churches, are too good for our foreign missions.

Brethren must there labor in close and constant union. And to their harmonious co-ope-

ration with each other, great humility, meekness, gentleness, frankness, and mutual forbearance are indispensable. They must patiently pursue their work amidst great discouragement, and often with little apparent success, and they need great firmness, constancy, and cheerful confidence in God. Many a good man, who might be useful at home, is quite unfit to meet the trials and grapple with the difficulties of such a work. If sent abroad, there is danger lest he sink into despondency, or give way to impatience, or become suspicious of his brethren, and thus worse than useless. Experience has shown that firm health and a good constitution can hardly be overrated as qualifications for missionary life. This is a matter of special importance in female assistants. Yet it seems often to be almost overlooked by those most nearly concerned. Our missions have suffered more from the failure of health among the laborers, than from any other cause; and such failures, in many cases, have been owing to some early defect of constitution, or to seeds of disease sown in their native land. The whole history of our missions demonstrates that their ultimate success depends far more, humanly speaking, on the qualifications of those who form them, than on the number of laborers. A few men, eminently holy, and devoted to their work, with vigorous minds, well disciplined and richly stored with useful knowledge, discreet and judicious in their plans and measures, full of esteem and affection for each other, and of compassionate kindness for the perishing heathen, accustomed to steady, patient toil, and with physical constitutions capable of sustaining it, will, by the blessing of God, accomplish far more in training up native laborers, and guiding them in their work, exerting an extensive and commanding influence over the people among whom they dwell, and preparing the way for great and blessed changes in the manners, habits, and institutions of unevangelized men, than a multitude who do not rise above mediocrity in these respects, or of whom some are very deficient in any of them.

As a means of diffusing correct information on this and other points, among missionary candidates and their friends, the Committee caused a manual for candidates to be prepared and published in 1837. Copies of this document are sent to all who offer their services to the Board. If the judgment of the Board, in regard to the qualifications of missionaries, coincides with the views now expressed, it would strengthen the hands of the Committee, and exert, it is believed, a beneficial influence on the christian community, if they would adopt a resolution, or a series of resolutions to that effect. The Committee have sometimes been constrained to decline appointing those who were strongly recommended by men in whose judgment they and the community are wont to confide. Cases have occurred in which, after making appointments upon the faith of ample testimonials, they have found themselves, at a late hour, under the painful necessity of sending out those whose usefulness seemed doubtful, or of disappointing cherished and authorized expectations, and grieving excellent friends of the cause. An expression of opinion on this subject by the Board may aid in securing the full and cheerful confidence of the churches in the experience and wisdom of the Committee, as to the whole matter of appointing missionaries.

The following resolutions were reported by the Committee named above, and adopted by the Board:—

The committee highly approve of the communication of the Prudential Committee on this subject.

The qualifications of missionaries is a matter of vital consequence to the cause in which they are engaged. Their success or failure greatly depends on their fitness or unfitness for the work; and therefore none should undertake it without due preparation and ability, by the grace of God, to perform it faithfully. They should, in no ordinary degree, be men of faith and prayer, of love and zeal, of humility and self-denial. As their great work is to preach the gospel, and turn men from darkness to light, through sanctification of the Spirit and belief of the truth, they must be well prepared to preach the word after the inspired pattern of the apostles; keeping back no part of the counsel of God, but declaring the whole as the Holy Ghost has revealed it. For this purpose, they should correctly understand and steadfastly maintain the truth as it is in Jesus. Nor should they doubt or waver in mind respecting any important truth or christian institution. They should be free from any defect or eccentricity of character, which would prevent their receiving counsel or harmonizing with their fellow laborers, or proceeding in such a uniform and consistent course of conduct, as should commend them to the consciences of all men. They should be blameless in all manner of conversation.

Such men, as far as possible, and such only, must be employed by the Board, in order that they may have the undiminished confidence of the churches, and receive their increasing support. There is a wakeful solicitude on this subject. Numbers will be induced to withhold their aid, should one be sent forth of doubtful character, as to his piety and soundness in the faith, or want of prudence, discretion, or good practical judgment. Such a laborer would open the mouths of gainsayers and cause no small trouble to all connected with him in the missionary enterprise.

For these and other considerations that might be named, the committee recommend the adoption of the following resolutions:

Resolved, As the settled conviction of this Board, that no one should be sent forth as a laborer under their direction, who is deficient in his qualifications as expressed in the communication of the Prudential Committee.

Resolved, That it is the solemn duty of the Prudential Committee to exercise the utmost caution not to accept any one as a missionary, who does not, in their best judgment, after careful inquiry and close examination, possess the requisite qualifications.

Resolved, That pastors and others, who give testimonials in favor of those who offer themselves as candidates to the Board, be desired to be very deliberate and impartial, discriminating and particular, in furnishing such testimonials, as deeply sensible that on them is resting a very peculiar responsibility.

Resolved, That those who contemplate the work of missions as their employment, be reminded and advised not to decide hastily on such a momentous concern to themselves, and to vast numbers of the present and future genera-

tions. Let them feel the danger of being influenced by wrong motives, and of engaging in a work for which they are not fitted and prepared, and let them be well satisfied that they are called and accepted of the Lord Jesus Christ to preach the gospel among the heathen, or to be helpers in the great and good work.

Monthly Concert for Prayer.

By direction of the Prudential Committee, the following paper, relative to changing the time of holding the monthly concert for prayer, was presented to the Board by Mr. Armstrong, and after it had been read was committed to Rev. Drs. Codman and Tappan, and Rev. Messrs. J. W. Ellingwood, D. Magie, N. Adams, D. Fitz, C. Durfee, E. White, and C. Eddy, and is as follows:—

It is known to the Board, that for some years a change in the time of holding the monthly concert of prayer for missions, has been gradually taking place. Pastors and churches, in different parts of the country, finding it impossible, with the present amount of missionary feeling, or, from their circumstances, highly inconvenient, to assemble the friends of the cause for prayer on the evening of the first Monday of each month, have been led to meet for that purpose on the previous Sabbath evening. This change began, and has continued almost to the present time, without any extensive concert among those who have adopted it. It has been gradually extending, until now it prevails in a large number of churches in some of our towns, and in every part of the country. Within the last twelve months, it has been formally recommended by several bodies, both missionary and ecclesiastical, of different denominations, and in different parts of the country. Many of the friends and patrons of the Board have desired to have an expression of its judgment in respect to the change. Such an expression, if favorable to the change, might lead to its adoption by the great body of churches which co-operate with the Board. If unfavorable, it might check the growing tendency to change. In either case it would, it is thought, promote a uniformity of practice. This is certainly desirable in a meeting for such a purpose.

The advantages proposed in the change are, a fuller attendance, and a more devotional frame of mind on the part of those who love the cause of missions. To pastors, it is thought to give a better opportunity to make careful preparation for it, and stronger motives to render it interesting and useful, by bringing it into the routine of their Sabbath day ministrations, and by making a larger number of their people partakers of its benefits. If these points are gained, the result will doubtless be more knowledge of missions in the christian community, a wider and deeper interest in the cause, more prayer for the spread of the gospel, and larger pecuniary contributions. That such have been its effects, to some extent at least, and temporarily, may, perhaps, be inferred from the fact, that few or none who have made trial of the change, have returned to their former practice.

On the other hand, there is danger lest the meeting, when it has been taken into the regular services of the Sabbath, may gradually lose

its distinct missionary character. Its great catholic object and spirit may give place more frequently to local and temporary interests, and to the lively emotions awakened by them. And at the close of the Sabbath, after the exhausting labors of the pulpit, the bible class, and the Sabbath school, pastors and the most active and zealous members of their churches may often be so much fatigued, as to render the meeting less lively and interesting, than if it were held on Monday evening. The subject is submitted to the Board as one entitled, by its importance, and the position in which it now stands, to their serious consideration.

The report of the committee on this subject is given below.

Although, in the opinion of your committee, it is exceedingly desirable that meetings for prayer for the conversion of the world should, as far as possible, be held simultaneously, yet, as there is at present such a difference of opinion existing, not only in the minds of your committee, but it is believed in those of the Board, and of the religious community with which the Board is connected, as to the time of holding the monthly concert, whether on the first Monday in the month, or the Sabbath evening preceding; and as public opinion appears to be directed to the subject, which will, probably, before long settle the question, without any direct agency or interference of the Board, your committee recommend that the Board at present take no action on the subject, but leave it to the consideration of the churches, and of such ecclesiastical bodies as may think proper to give it their attention.

The report was adopted.

Detained Missionaries.

Mr. Armstrong also presented a paper from the Prudential Committee relative to missionaries already appointed to the foreign service, but detained in this country on account of the deficiency of the funds. The following is the document.

The attention of the Board is solicited to the situation of the appointed missionaries, and the influence of their prolonged detention on the cause of missions at home and abroad.

The only missionaries who have gone out during the last year, have been sent under peculiar circumstances, which seemed to make the duty of the Committee very plain. The condition and prospects of the Indians west of the Rocky Mountains, to whom a small company was sent in March, indicated very clearly a crisis in their history, calling for immediate action in their behalf. If the gospel was ever to reach those tribes, it must be promptly sent. The expense of sending missionaries to them, across the continent is not great. The opportunity occurs but once a year. There was reason to fear that a delay of twelve months would be the occasion of irreparable injury to our destitute fellow men, who, with tears of earnestness, were imploring our kind interposition.

The company which sailed in May last to Singapore is the same which was on the point of embarking twelve months before. With a single exception, their outfit had been obtain-

ed, and their preparations completed then. Two of them had families dependent on them, and had given up stations of usefulness, which yielded them a comfortable support, to await the orders of the Committee. To send them out seemed but simple justice to them, and required but a small additional expense.

To all others, and to numerous applicants for appointment during the year, the Committee have been compelled to say, when they have made the inquiry, "How soon may we expect to be sent out?" we cannot inform you. We need not say how disheartening this has been to those who proposed to offer themselves for the work, and how trying and painful to those already appointed. The loss of ten missionaries and one physician, who have asked permission to retire from a work to which they had looked forward through years of preparatory toil, is but a part of the injury the cause of missions has sustained in this most important and difficult department. The whole number of appointments during the year is twenty-eight, of whom thirteen are ordained missionaries. The whole number withdrawn from the work, in various ways, is twenty-seven, of whom twelve are ordained missionaries, and one is a physician. The whole number now under appointment is thirty-nine, of whom twenty-nine are missionaries. The whole number reported at the last annual meeting was forty-four, of whom thirty-four were missionaries, and one a physician. Some, who have not yet asked for a dismission, are known to be wavering in their purpose, and waiting with much anxiety the action of the Board at its present meeting. If they are to be held in suspense, and tried by delay another year, many of them, it is feared, will feel constrained to give up what has long been the cherished desire of their hearts.

In that case, there is little prospect that others will speedily come forward to fill their places. The causes which discourage and turn aside young men, who have completed their preparation for foreign missionary labors, bear with augmented force upon those who are pursuing their studies with that object in view. They can hardly fail to insure an unfavorable decision in such as have not yet settled the question of personal consecration to the missionary work. The fact, that approved men, ready to depart, are not permitted to go, takes off the edge of all appeals to candidates for the ministry. And the officers and agents of the Board are compelled, in the present state of the treasury, to give to its pecuniary wants the time and effort which are needed to look up and bring forward laborers.

Even if the Committee could now say, as they have formerly said, we are ready to send all suitable men who are willing to go to the heathen, years might elapse ere the missionary spirit in our colleges and theological seminaries would recover from the check it has received. Prolonged delay in our work will be still more fatal to our hopes.

Nor are the discouraging influences of delay confined to those already appointed, or to whom we look as future candidates. Each of these is the centre of a circle of friends. All are connected with churches. In many ways they give tone to missionary feeling in the community. When they are disheartened and retire, others sympathize with them. Springs which would have flowed out to swell the tide of benevolence, if they had persevered, are

never opened. The hands of those who love the cause hang down, and their knees wax feeble. Thus the evil spreads and multiplies, and perpetuates itself. It is true of every department of the missionary work, that it cannot stand still. It must move onward from strength to strength, or its course will be retrograde. If there are exceptions to this rule they are temporary, and take place only in special emergencies. The pecuniary distress which came upon our country eighteen months ago, may have formed such an emergency, rendering a temporary pause in our work safe and necessary. But prolonged delay is not the less to be dreaded, because it may have been wise for a season.

Of the missionaries who have been appointed, or who are known to be ready to offer, if there is a prospect of their going out, some are urgently needed as physicians or printers, for the health and efficiency of our brethren already in the work. Some to supply the places of those who have been removed by death, or have retired through failure of health. Some to hold up the hands and share the burdens of such as are ready to sink under their labors. Some to form new stations by which the influence of old ones will be much enlarged, and their usefulness increased. The mission to the Mahrattas, and that to Siam has each long been earnest in its applications for a strong reinforcement. It has been promised to each. A part of the men who are to form these reinforcements have been under appointment nearly two years.—How much longer shall they be detained?

In considering this subject, it should be remembered that, until the restrictions which have so crippled the missions of the Board in their means of doing good to the perishing heathen are removed, it will be worse than useless to send additional laborers to most of the missions. Ardently as our brethren have longed to welcome new helpers, their arrival now would give them pain. It would compel them to subdivide the scanty supplies they have reserved for their personal wants, or to see what is left of the fruits of past years of toil perish for want of support. The question of sending out the detained missionaries must be considered in connection with the previous question of restoring to the suffering missions the means of prosecuting their plans of operation long since approved by the Board, and also of providing means for the speedy extinguishment of the debt which has already existed more than two years.

For these three objects—to liquidate the debt, to relieve the missions, and send out those who cannot be longer detained without signal injury to the cause, not less than \$300,000 are needed for the current year. Are the friends of the cause prepared to contribute that amount? Will the Board instruct the committee to go forward?

Having been read, this statement was committed to the Rev. Dr. Beman, and Rev. Messrs. J. Tucker and C. Hobart, and D. Noyes, and R. K. Page, Esq'rs., who subsequently presented the subjoined report, which was adopted by the Board, after having called forth animated addresses from a number of gentlemen, and is as follows:—

In relation to the missionaries who were sent out under peculiar circumstances, during the last year the Prudential Committee have, no doubt, acted wisely, but the question in relation to those who are ready to enter the field is one of great interest, and remains to be decided by this Board. It appears from the document put into the hands of your committee, that the sum of \$300,000, will be necessary for the current year, in order to send out the detained missionaries, to restore, "*to the suffering missions the means of prosecuting their plans, long since approved by the Board,*" and to provide for the extinguishment of the existing debt.

In view of the facts stated in this interesting paper, your committee recommend to the Board the adoption of the following resolutions.

Resolved, That the Prudential Committee be instructed to lay this whole subject extensively before the churches, to direct their agents to do the same, and to invite the ministers of the gospel to co-operate in this work.

Resolved, That this Board, relying upon the blessing of God and the prompt and timely aid of the friends of missions, instruct the Prudential Committee, to inform the detained missionaries that they may expect to be introduced as laborers into their respective fields at no distant day.

Curtailment of the Pecuniary Allowances of the Missions.

A statement relating to the effects of the recent curtailment of the pecuniary allowances to the missions, was, by direction of the Prudential Committee, laid before the Board by Mr. Greene; which, having been read, was referred to Rev. Dr. Fay, Gen. H. Sewall, and the Rev. Messrs. J. B. Condit, R. C. Hand, and R. Palmer, and is as follows:—

In the survey of the operations of the several missions under the patronage of the Board, presented in the Annual Report, the consequences of the curtailment of the pecuniary allowances have been frequently adverted to; but the Prudential Committee deem it advisable to lay this subject separately before the Board, in some of its various aspects and bearings, for their distinct consideration.

That all the consequences which are, in future years, to flow from this curtailment should now be predicted, is, of course, impossible. They relate to minds and hearts, to communities, and to endless duration; in respect to which, influences cannot be easily measured. They may be more or less extensive, and more or less disastrous, than is now anticipated. At present, only the beginnings of them can be seen by the Committee, or even by the missionary; and these but imperfectly. Years hence, as they shall, in the course of divine providence, be more fully developed, they may be more justly appreciated. Still, sufficient can now be seen to make us certain that their bearings on the missions, on the missionaries, on heathen tribes, and on the christian community at home, will not be unimportant.

Before adverting to the effects of the curtailment, it may be well to notice briefly the circumstances under which it was enjoined on the missions.

At the annual meeting of the Board in September, 1836, there was a balance against the treasury of about \$39,000. Within a few months from that time, the Committee, on the recommendation of the Board, sent forth sixty missionaries and assistants, who, aside from the expense of their outfit and passage, must necessarily much augment the expenditures of the missions which they should severally join. Previously to the embarkation of these families, the Committee, apprehensive that special economy in disbursing the funds of the Board would be required, in order that they might cover these augmented expenditures, in the then existing state of the financial affairs of the country, took into consideration the state of the several missions, and fixed a limit to the amount for which each might draw on the treasury. Notwithstanding sixty persons had been added to the number of missionary laborers in the field, yet the aggregate of the allowances prescribed by the Committee for the several missions was less, by more than \$5,000, than what had been expended by them the preceding year; while the increased number of laborers would seem to have rendered it desirable to increase the aggregate allowances at least \$15,000; and the various plans formed, and, in some instances, put into operation by the several missions, for extending their system of free schools and their printing establishment, founding and enlarging seminaries for educating native preachers and teachers, etc., seemed to require at least \$25,000 more. An increase, then, of the annual allowances, amounting in the aggregate to at least \$40,000, the missions were undoubtedly expecting for the year ending at the present time.

Nor would this advance in their allowances have been more than the missions had reason to expect, considering how they had, in previous years, been encouraged and sustained in enlarging their operations and expenditures, by the instructions of the Committee, and the annually increasing contributions to the treasury.

But during the first half of the year 1837, the Committee perceived that, at the rate at which contributions were then made to the treasury, the allowances to the missions could not be continued even on the scale to which they were then limited, without increasing the debt of the Board. In June, therefore, of that year, they felt compelled again to review the system of allowances; and as they had, by the limitation of the previous autumn, fixed them as low as it was supposed the several departments of labor at the missions could, with the most rigid economy, be carried forward, they were aware that all further retrenchment must be at the expense of arresting labors already in successful progress, if not actually undoing what years of toil had before accomplished. Still there seemed to be no alternative. They, therefore, proceeded to reduce the allowances to the missions by the gross sum of \$40,000. And by the circular, issued on the 23d of that month, instead of finding their allowances increased by \$40,000, which they had the year before anticipated, the missionaries found themselves, with sixty additional laborers to be supported and furnished with the facilities for useful employment, yet with their pecuniary means reduced \$45,000 below what it had been in 1836; thus making a difference of about \$85,000 between the means anticipated and calculated upon, and those actually at their disposal.

It cannot be wondered at, then, that a shock should be felt at every station, filling the missionaries with embarrassment and grief, and striking, as with a paralysis, every branch of missionary labor. Owing to their respective circumstances, the shock was felt with much less violence at some of the missions than at others, and the consequences were far less disastrous. After graduating all their unavoidable expenditures according to the most rigid economy, the missionaries met, with heavy hearts, to decide what parts of their operations, in fields where the amplest means seemed almost insignificant to counteract abounding wickedness and error, could bear retrenchment or suspension with the least ultimate detriment to the cause.

The effects of the curtailment were first felt in the free schools and seminaries connected with the missions; and they were disastrous and painful nearly in proportion to the extent and success with which these had before been conducted. In Ceylon, 5,000 pupils were dismissed from the free schools at once, leaving only sixteen schools remaining. "The breaking up of our schools," say the missionaries, "has been a most grievous blow. It was with aching hearts that we turned 5,000 children out into the wilderness of heathenism, to be exposed to the roaring lion, even for a few months. It was painful to miss them at the house of God on the Sabbath, and on Tuesdays, when they were accustomed to come together to study and hear the word of God. Now we are compelled to relinquish our schools, and leave the children *wholly and permanently* under the control of heathenism. By breaking up the schools, the Sabbath congregation is almost broken up at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of the schools, one of the rods of our power is broken." "After my usual lessons," says one of the older missionaries, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them, as they went out, my heart failed me. Oh what an offering to Swamy!—*five thousand children!*"

But the bearing of this curtailment on the system of education in this mission, did not end with the free schools. Eight girls were cut off from the female boarding-school—a school which the mission regard as vitally connected with female education and female piety in the land. The seminary for educating native preachers, and other helpers could not escape. No new class could be taken at the usual time for admitting one, in the autumn of 1837. Still less could the missionaries open the door for one the present autumn. Thus the hopes of about one hundred candidates were disappointed, and their progress in obtaining an education which should bring them under christian influences, and ultimately qualify them for usefulness to their countrymen and the church, probably ar-

rested forever. There was a more painful step still, which the mission could not be spared. Forty-four must be cut off from those already in the seminary, who had enjoyed their instructions, and on whom their hopes were set as future coadjutors in their work. "Among these," say they, "were some lads of fine promise as to scholarship, from some of the most influential families in the land. If they had continued with us, doubtless many of them would, by the grace of God, have been truly converted, and thus prepared to build up the Redeemer's kingdom in the land. But they are now thrown back, with minds soured by disappointment, to grow up its strongest opposers."

The schools, in Southern India, Madras, and among the Mahrattas, suffered much from the curtailment, and would have been wholly broken up, as would also the remaining schools in Jaffna, had not timely aid been furnished by the colonial governments, and by friends of the mission residing in that quarter.

Nearly all the village schools among the Nestorians have been relinquished, while the missionaries are compelled to close their ears against the numerous and affecting appeals for the opening of new schools, which are sent in from the villages of that impoverished and oppressed people, now waiting for the renewed dawning of the light of life.

The seminary opened with so promising a beginning for the Armenians at Constantinople, and an interesting school, established for the same people, at Smyrna, would have been speedily closed again, had not God put it into the hearts of the Armenian communities in those cities, to take the expense and direction of both upon themselves, just in time to save them from the calamity.

In West Africa, Mr. Wilson was obliged to cut off one third of the pupils from his boarding-school for the education of teachers, and dismiss three of his five village schools.

From the mission to the Sandwich Islands, no intelligence has been received since the circular of June, 1837 reached them; but from the effect of the limitation of their expenditures forwarded six months earlier, the Committee infer that the number of pupils in the seminary there must have been greatly reduced, and the boarding-schools must have been nearly or quite destroyed.

Among the Indians of this continent, nearly every school under the care of the missions, taught by a hired teacher, has been disbanded.

The mere suspension of the schools during the period which the scantiness of the funds of the Board may require it, constitutes but a small part of the calamity which the missions are suffering in this respect. There is the difficulty of collecting these pupils again, when the mission shall again have the means to receive and instruct them, requiring, perhaps, not less time and labor than were necessary at first. Then there is the retarding of the education of native preachers, and other helpers, who are so much needed, in addition to the loss of most of the labor and expense which had been bestowed upon those candidates for such employments, who have been turned away. Then there is the diminished number of hearers of the word preached on the Sabbath, and on other occasions. The schools are the preaching places; and the masters and pupils, and their friends, who all felt that they were receiving fa-

vors from the missions, were the most constant and the most interested hearers.

This retrograde movement has, in some instances, exerted a most unhappy influence upon a whole heathen community. In Ceylon, no sooner was it known that the resources of the mission had failed, and the schools were dismissed, than a general exultation and triumph prevailed. Say the missionaries, "After many years of toil, our labors were resulting in a strong impression, throughout the land, that the christian religion would certainly prevail. And this impression was, to a very great extent, based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression was fast preparing the way for breaking up those bonds of caste and claniship and family, which, with a strength that cannot be appreciated in America, bind the people to the religion of the land. The predictions that the missionaries would by and by give up in discouragement, had been proved vain. Every year their cords were seen to be lengthening, and their stakes strengthening. But the blow which has been struck has weakened, every where, the strength of this impression. It has staggered the weak in faith in our churches, and taken away their confidence in the presence of opposers; it has quieted uneasy consciences among the people: it has caused the whole community to feel that what has been may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil which cannot be written, so as to be appreciated abroad; but, it is an evil, disastrous, not only to the progress of our cause generally, but also to the increase of true piety in the land. This, time and steady toil only can remove."

Native teachers have been turned out of employment, and are exposed to a life of idleness and temptation. Instead of being coadjutors of the missionaries in doing good to their own countrymen, they are in danger of being ruined themselves, and becoming the means of ruining others.

The native church members are disheartened and perplexed. With the little knowledge and enlargement of mind which they can be supposed to possess, it is not strange that it seems to them now as if that cause to which they had attached themselves, and which, they supposed, was to rise steadily as the sun, and universally prevail, was now about to set in confusion. This fills them with doubt and dismay.

Nor does the character of the missionaries, and through them, the character of Christianity itself escape reproach. They have disappointed expectations, and as the heathen regard it, broken the pledges which they had previously given. In Ceylon, the missionaries were regarded as pledged to carry the pupils already received, through their respective branches of instruction, and to receive additional classes to the seminaries from year to year. When they turned away 5,000 pupils from the free schools, and forty-four from the seminary, and refused to receive classes for two successive years, they were charged with breaking their promises. The same charges were brought against Mr. Wilson, in West Africa, when want of funds

obliged him to discontinue three out of five of his schools, and postpone the establishment of others for which he had given encouragement. A similar charge of unfaithfulness has been brought against the missionaries at some of the North-American Indian stations. Thus Christianity is wounded, and prejudice raised against it in the minds of those to whom we are seeking to recommend it.

The remarks already made, have principally had reference to the consequences which have flowed from the inroads which the curtailment has made on the education system among the heathen. But other departments of labor have suffered in a corresponding manner.

The amount of printing executed at the mission presses generally, except so far as Bible and tract societies have furnished the means, has probably been less than half what it would have been, had ample funds been afforded them. So little could be appropriated to the press in Ceylon, that the missionaries say that the addition of one family to their number would close their printing office.

The facilities for preaching the gospel have been greatly abridged. Aside from losing the schools as preaching places, the diminished number of Bibles and tracts at their disposal for distribution, and the necessity of dismissing native readers and catechists,—all of which greatly restrict the facilities for disseminating christian truth,—the missionaries themselves are deprived of the means of making preaching tours among the people, as they have done to great advantage heretofore. In not a few instances, the missionaries have felt compelled to resort to labor, to aid in procuring for themselves the means of support, which has consumed that time and strength which ought to have been devoted to their more appropriate work, while it has given to the stations a very undesirable appearance of secularity and worldliness.

It is hardly necessary to add, that much loss of time, labor, and funds, has resulted from this curtailment. Much of all these, it is easy to see, which have been expended on the pupils who have been turned away in the various stages of their education, is likely to be lost; if not, in many instances, much worse than lost, both to the pupils themselves, and to the cause of christian knowledge and piety in the communities where they reside.

It cannot but be that the missionaries have been much disappointed, grieved, and disheartened. Their plans have been frustrated, their labors arrested, when to appearance, most rapidly approaching success; and those over whom they had often prayed, and on whom their affections and cares had been fixed, as the objects of their toils and hopes, they have been forced to surrender again a prey to the errors and corrupting influences of idolatry. When their schools are disbanded, their presses stopped, their native helpers turned away, their church members filled with distrust and confounded before their heathen adversaries, they feel that they are shorn of their power, and that the rod of their strength is broken. If the life, and health, and comfort of the missionaries is of no value, then let them remain to consume away with grief and disappointment; but if the christian community is pledged to sympathise with them, to sustain them in their labors, and to furnish them with facilities, so that they shall not spend their strength for nought, nor be

made to be spectators of the undoing of their own work, then must they be enabled, without delay, to re-open their schools, gather back the pupils, redeem their character by making good all their promises, and carry forward all departments of their labor with ever-growing energy.

The Committee repeat what they said on introducing this subject, that what we now see are only the beginnings of the consequences which are growing out of this curtailment. The results which are to be developed in the future life, and in the eternal existence of the multitudes affected by it, none can foretell, but He who sees the end from the beginning. Of how many was probably the character and the everlasting destiny fixed on that day, when the Ceylon mission, compelled by the scantiness of our contributions, decided to turn 5,000 pupils from their schools? Who is willing to look at the consequences of this curtailment to that student of the seminary, turned away with his pride wounded, and his mind soured, to become a hardened idolater, or a leader in infidelity?—or to that convinced but unconverted schoolmaster?—or to that weak church member?—or to those girls, shut out from the boarding-school, and turned over again to heathen parents and friends, without restraint, to be trained for idol worship, or scenes of pollution and infamy?—or to those brahmins and learned men, whose faith in their shasters began to waver, but who now are convinced again that Siva is mightier than Jehovah?—or to those whole nations of heathen, to whom we have been virtually shutting up the way of life, and, as it were, clearing out the impediments from their broad way to perdition, which the missionaries had been throwing in to obstruct their progress?

The Committee might dwell on the effect of this curtailment at home, by which about thirty candidates for missionary labor have been detained from the fields to which they trust the Holy Ghost has called them, and the heathen deprived of thirty years of service, while nearly 20,000,000 of them have died and gone beyond the reach of effort and hope. But they forbear to press the subject farther, as a separate document will be laid before the Board on that subject.

The Committee on the foregoing document subsequently reported the resolutions which follow:—

1. *Resolved*, That this Board deeply sympathize with its missionaries under the grief and disappointment they have suffered, in consequence of the curtailment of their means of usefulness, and would assure them of our prayers and efforts that they may be speedily furnished with the aid necessary for executing their former plans, and extending their operations.

2. *Resolved*, That the Board regard it as highly important, that the various missions already established, should be vigorously sustained, and that instead of a retrograde movement, regard to economy, and to the speedy and ultimate accomplishment of their object, requires that they should be enabled steadily to advance.

3. *Resolved*, That in view of the history of the missions during the past year, the following resolution, adopted at the last meeting of the Board, and found on the twenty-eighth

page of the last Annual Report, be and hereby is rescinded. The resolution is in these words, viz:—

“That in the opinion of this Board, it is expedient that the rate of remittances to the several missions should continue substantially as stated in the above circular, until the missionaries now under appointment shall be sent forth to their respective fields of labor.”

4. *Resolved*, That it is the solemn duty of the patrons of the Board seriously to inquire whether the perplexities and discouragements which have oppressed the missionaries of this Board, in consequence of curtailments of the past year, should not be speedily removed, and also the means furnished to enable them to put the printing presses again in full operation, to re-assemble the thousands of children who have been sent from the schools of the missions back to the darkness and miseries of paganism, and to prosecute, with increased vigor, the great work of bringing the nations to a knowledge of the truth.

This report was approved and adopted by the Board.

Election of New Members.

The Rev. Drs. Edwards, Humphrey, Fay, and Anderson, and Hon. L. Cutter were appointed a committee to consider and report on the expediency of electing new members of the Board, and to make a nomination, if they find it expedient. This committee subsequently reported:—

That as few members have been added to the Board for a number of years past, they deem it expedient that the Board should be considerably enlarged at its present session. They therefore nominate the following persons.

Maine.—BENJAMIN TAPPAN, D. D., Augusta; and Rev. JOHN W. ELLINGWOOD, Bath.

New Hampshire.—Hon. SAMUEL FLETCHER, Concord; and Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.

Vermont.—JOHN WHEELER, D. D., President of the University, Burlington; and Rev. CHARLES WALKER, Brattleborough.

Massachusetts.—MARK HOPKINS, D. D., President of Williams College, Williamstown; and THOMAS SNELL, D. D., North Brookfield.

Rhode Island.—MARK TUCKER, D. D., Providence.

Connecticut.—JOEL HAWES, D. D., Hartford; and THOMAS W. WILLIAMS, Esq., New London.

New York.—ISAAC FERRIS, D. D., THOMAS H. SKINNER, D. D., Professor in the Theological Seminary; HENRY WHITE, D. D., Professor in the Theological Seminary; D. W. C. OLYPHANT, RICHARD T. HAINES, WILLIAM W. CHESTER, and PELATIAH PERIT, Esqs., New York City; Hon. JOSEPH RUSSELL, Troy; and Rev. ELISHA YALE, Kingsboro.

New Jersey.—Rev. DAVID MAGIE, Elizabethtown.

Pennsylvania.—MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg;

WILLIAM R. DE WITT, D. D., Harrisburg; THOMAS FLEMING and AMBROSE WHITE, Esqs., Philadelphia.

Maryland.—REV. JAMES G. HAMNER, Baltimore.

Ohio.—GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.

Indiana.—ELIHU W. BALDWIN, D. D., President of Wabash College, Crawfordsville.

Michigan.—EUROTAS P. HASTINGS, Esq., Detroit.

Annual Meeting for 1839.

Hon. S. T. Armstrong, Rev. Dr. Beman, and Rev. E. Holt were appointed a committee to consider and report upon the most suitable place for holding the thirtieth annual meeting of the Board, and to nominate a preacher and substitute for the occasion. In their report, subsequently made, they recommended that the next meeting of the Board be held in the city of Troy, N. Y.; and that the Rev. Dr. McAuley be appointed preacher, and the Rev. Dr. Beman the substitute, in case of his failure; which report was adopted. By a subsequent vote of the Board, Hon. Joseph Russell, and the several Presbyterian ministers in the city of Troy, were appointed a committee to make the necessary preparatory arrangements for the meeting.

Devotional Services—Meetings for Addresses.

The session of the Board, on the first day, was opened with prayer by Rev. Dr. Beman, and on the second and third days, by Rev. Dr. Tappan and Rev. E. White, and the meeting was closed with prayer by Rev. D. O. Griswold.

On the evening of Wednesday, the twelfth, the annual sermon before the Board, was delivered by the Rev. Dr. Humphrey, in the Third Congregational Church; Rev. D. Magie aiding him in the devotional exercises. For this sermon, the thanks of the Board were voted, and a copy requested for the press.

On the afternoon of Thursday, the members of the Board united with a large number of ministers and other church members in the Second Congregational Church, in commemorating the death of Christ. The Rev. Drs. Codman, Tucker, and Church, and the Rev.

Messrs. Jotham Sewall, Sen., and J. W. Ellingwood, led the services on the occasion.

A public meeting was held in the High-street Church, on the evening of the same day, at which prayers were offered by the Rev. Dr. Edwards and Rev. Mr. Kellogg, extracts from the Annual Report of the Prudential Committee were read, addresses made by the President, Rev. Messrs. Magie, Spaulding, and Abeel, and Rev. Dr. Beman.

Sacred music, appropriate to the occasion, was performed at all the foregoing meetings.

Officers Elected—Votes of Thanks.

The following persons were elected officers of the Board for the year ensuing.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;
CHARLES STODDARD, Esq., *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,

WARREN FAY, D. D.,

HON. SAMUEL T. ARMSTRONG,

CHARLES STODDARD, Esq.,

JOHN TAPPAN, Esq.,

DANIEL NOYES, Esq.,

Rev. NEHEMIAH ADAMS,

Prudential Committee;

Rev. RUFUS ANDERSON,

Rev. DAVID GREENE,

Rev. WILLIAM J. ARMSTRONG,

Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq. }

The thanks of the Board were voted to the several churches and congregations which granted the use of their respective places of public worship for the accommodation of the Board during its anniversary; also to the several choirs of singers, for their appropriate performances on the occasion; also to the families and individuals, whose hospitality and kindness the members of the Board enjoyed during their sessions.

The Board adjourned to meet in the city of Troy, N. Y., on the second Wednesday of September, 1839, at ten o'clock, forenoon.

RECENT INTELLIGENCE FROM THE MISSIONS.

NESTORIAN MISSION.—It is the expectation of the Prudential Committee as soon as possible to form a station among the Nestorians in the upper part of Mesopotamia, west of the Koordish mountains, should Providence permit. By this means a more speedy, regular, and certain intercourse may probably be secur-

ed with the Nestorian patriarch at Jolemerk, and his independent mountain districts. This measure is probably indispensable to the successful prosecution of the mission for a long time in the district of Ooroomiah, eastward of the mountains.

On the 9th of July Mr. Perkins writes from Tabreez, that the British ambassador at the Persian court had ordered all the officers of his country to prepare to leave Persia immediately. The British government regards itself as having been insulted by the Shah of Persia, and it is thought that nothing short of a war between the two countries will be the result of the difficulty, even if the Shah should try to effect a reconciliation, which he is not likely to do. The object of Mr. Perkins' visit to Tabreez was to place himself and fellow laborers under the protection of the Russian ambassador, instead of the British as the latter was about to leave the country. In this he expected to succeed without difficulty.

Mr. Perkins also states that the assault on Herat, in which the Shah had been so long engaged, with most of his disposable forces, was regarded as being hopeless of success; as the inhabitants of the city were supposed to have provisions sufficient to enable them to hold out for two years, besides having subterranean passages by which they communicated with the surrounding country, and often made frightful havoc among the soldiers of the Shah.

CONSTANTINOPLE.—On the 21st of May Mr. Goodell writes from Constantinople, that the work of the Lord among the Armenians there seemed to be steadily advancing, and there were good grounds to expect that it would make progress until it should pervade that community. The revival at Odessa still continued, and there were indications of unusual interest on religious subjects in other places.

Mr. Dwight, with his two children, was at Marseilles, France, on the 15th of August, where he expected to embark for Philadelphia on the next day. He left Constantinople on the 7th of July and proceeded to Smyrna, from which port, as there was not likely soon to be any suitable opportunity to come directly to the United States, he went to Malta, and thence to Marseilles.

SYRIA AND THE HOLY LAND.—On the 18th of May Mr. Whiting writes that Professor Robinson of New York and Mr. Smith had just left Jerusalem for Petra, both in good health.

The plague had broken out at Jerusalem and the city had been laid under strict quarantine. Still the number of cases was not such as to awaken great alarm. Mr. Smith returned from this excursion, and proceeded to Smyrna, from which place he writes, on the 1st of August, that, with the advice of his brethren of the Syrian mission, he was expecting to proceed to Constantinople, and thence, by way of the

Black Sea and the river Danube, to Germany, for the purpose of completing the new fount of Arabic type, which, it was believed, could not be completed in any other manner so expeditiously and at so small expense.

By a subsequent letter received from Mr. Whiting, dated at Malta August 22d, information is received that himself and wife left Jerusalem about the middle of July, and after a short visit at Beyroot, proceeded to Malta, where they arrived on the 19th of August. They were led to this course by the protracted ill health of Mrs. Whiting, and the impossibility of obtaining suitable medical advice or change of climate in Syria. Whether they will continue their voyage to the United States, or soon return to Syria will depend on the efficacy of the means already used and the medical advice which they may receive.

BROOSA.—The mission families at Broosa were in good health on the 30th of June, Mrs. Schneider having recovered from the severe and protracted sickness with which she was afflicted. The prospects of success in their labors were favorable.

GREECE.—Under date of June 19th, Mr. King writes from Athens that the opposition of the ecclesiastics to the books furnished by the mission still continued; but that there was, however, a great demand for the books; and that since the first of January he had sold and distributed nearly 15,000 copies of books, and might have distributed many more, if he had been fully supplied. Preaching in the Greek language was continued, with an audience of twenty-five or thirty, in which was a priest, who is chaplain of the soldiers at Athens, who seems desirous to learn the truth himself, and to have a church where he may collect the soldiers under his care and teach them, according to his ability, the word of God.

The station at Argos is to be discontinued, Mr. Benjamin having joined Mr. King at Athens, and Mr. Riggs being about to proceed to Smyrna or Constantinople to aid in the Greek department of one of those missions. The peculiarly unfavorable state of the population at Argos seemed to render this step advisable.

SMYRNA.—On the 11th of July, Mr. Temple writes—

I had hoped some short time since that the hostile spirit of the Greek church was gradually vanishing away; but facts have recently come to my knowledge which show that this is not true. The archbishop of Ephesus stated a few weeks since that he had caused our Scriptures and other books to be burned in his diocese,

and that he would burn them again. Far in the interior, in the neighborhood of Cesarea, we are sorry to learn that the Scriptures have lately been burned in Greco-Turkish. It is truly affecting to witness such a disposition in any quarter. So far as our plans and operations concern the Greeks, the prospect is at present dark. We are cheered, however, as often as we raise our eyes to the Father of Lights, who is clothed with light and dwells in light. Our prayer is that he will, in his own good time, cause the light to shine out of darkness. Knowing that the hearts of all men are in his hands, we would constantly cry, Help, Lord, for vain is the help of man.

MAHRATTAS.—Mr. Allen writes from Bombay, on the 21st of May:—

The labors of Mr. Graves at the Mahaburishwur Hills have been blessed more than in all his previous residence in India.—Our state and prospects in Bombay are much the same as for some time past. Our schools both for boys and girls are much diminished for want of funds, and we shall probably soon be obliged to diminish them much more. We have also been obliged to stop printing books at the expense of the mission; but we have done a good deal at the press for other missions and societies. The prophets from Ezekiel to Malachi, inclusive, translated by Mr. Dixon, of the Church Mission, are just through the press; The First of Samuel, translated by myself is now in the press. The Old Testament to Samuel was finished some time ago.

SANDWICH ISLANDS.—Letters have recently come to hand from a number of the stations at the islands bringing intelligence of the most interesting character, giving reason to believe that the Lord, with whom is no restraint to save by many or by few, is at this period of embarrassment and perplexity in many respects, pouring out his Spirit extensively and with much power, imparting spiritual light to the benighted minds of that people, and gathering multitudes of them into his kingdom.

On the first of March Mr. Chamberlain writes from Honolulu—

The Lord is showing us that when money fails, his Spirit can operate; that his divine influences are not dependent upon the temporal prosperity of the churches, or of the mission. He is, we trust, pouring out his Spirit more generally and abundantly upon the churches in these islands, than has ever been known before. Eighty stand propounded at this station, and many more are hopefully converted. At all the stations on this island, there is evidence of the presence of the Holy Spirit; and it may be said, at about all the stations on the islands. It is our confident expectation that not a station will be left unvisited. That all who now appear to be converted will hold out to the end, we cannot presume to expect; but that a harvest of souls will be gathered into the kingdom we do not entertain a doubt. Let all the praise be ascribed to the sovereign grace of God.

Mr. Bingham, writing from the same station on the 3d of March, remarks—

This is emphatically a year of the right hand of the Lord to the Hawaiians. There is a shaking and noise among the dry bones. The Spirit of God is most manifestly hovering over the islands. The gospel is the power of God. The brethren at Hilo and Waimea on Hawaii are counting hundreds of converts. At all the stations on that island it is believed the Spirit of God is present and specially operating on the hearts of the people. Where the missionaries travel and preach, they believe God's blessing immediately attends his truth, and is followed by conviction and conversion.

For three months past there has been a waking up at the stations on this island. First here, then at Waialua, then at Ewa, then at Kaneohe. I proposed a circle of protracted meetings for the four stations, one a month, from the first of January, commencing here. The proposition was met by a readiness on the part of the churches and the brethren, which indicated favorably, and the preparatory measures were salutary. The first occupied the first week of January, the second a week, three weeks later at Waialua, and the third is now in progress at Ewa.

About the middle of November I spent a Sabbath in the valley of Manoa, preached and conversed with numbers individually; an increased attention there was immediately obvious.

The Sabbath that closed the last year was at Honolulu an interesting day. Preaching seemed to chain the audience, and I have reason to believe that numbers in the church and out, felt resolved to spend the days of the new year, if allowed to see them, in a better manner than any former year. Our protracted meeting commenced the next morning, as the first rising sun shewed himself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him. While writing this sentence a native man came into my study and said, he had lived in sin till the last day of December last, when he repented and gave himself to the Lord, (in his own district, four miles distant,) and has served him till now, and means to do so unto the end.

There are hundreds in this place, who, within three months, have apparently reformed, professedly repented, and are ready to pledge themselves to the service of the Lord. A large portion of these refer to the protracted meeting the first week in January, as the time when they first resolved to be the Lord's, or when they were brought with clearer light to resolve anew to go to Christ and consecrate themselves to his service. Another class refer to the protracted meeting a year ago, and others to periods still earlier. Several petty gamblers have brought their cards and burnt them, and are urging their companions to forsake their ruinous courses.

Among those of whom it may be said, "Behold he prayeth," may be numbered Kehekili, (Thunder,) a stout-hearted heathen chief, who long resisted the claims of the gospel, but now appears to love the truth. He came to me "by night" more than once during the protracted meeting, desiring to converse on the salvation of the soul, and would readily, at my instance,

kneel down with me in my room and pray with apparent childlike simplicity. Several of the church members have expressed their confidence and satisfaction in him as a Christian. I have allowed him to state his feelings publicly, but have not propounded him, or any one whose hopes are dated within two months. Eighty others have been recently propounded, one of them sick and blind. I have baptized and am expecting to baptize and admit most of the eighty tomorrow. Seventy-three were admitted to this church during 1837, all or nearly all on a pretty long probation.

What I have said will shew in some measure the ground of my remark that the Spirit of God appears to be hovering over the Sandwich Islands. There is good reason to believe that prayer, acceptable and prevailing prayer, is offered to some extent, and that God does hear and carry on his own blessed work, by the chosen instrumentality his wisdom has been pleased to appoint, and in such a way as to secure to himself the glory of it. When we stand between the living and the dead, and point sinners to the Lamb of God that taketh away the sin of the world, and shew them that unless they go to him in penitence and faith, they cannot be saved, it is encouraging to see the tear of tenderness, the fixed eye, the stillness, the solemn attention in the conference-room, or the great congregation, or the more private circle, and an eagerness to catch and keep the words of the preacher. It is pleasant to preach with the hope that an immediate blessing will attend, and this is my privilege.

Letters have been received from other stations on the Islands, giving similar interesting intelligence, some of which will be inserted in the next number.

ARKANSAS CHEROKEES.—On the 31st of July Mr Washburn writes from Dwight—

Among the recent immigrants there has been much sickness; and in some neighborhoods the mortality has been great. I have just returned from a neighborhood about ten miles from the mission where there have been fourteen deaths within three weeks. One cause of suffering is that great scourge of the Indian race, *whiskey*, which is brought among and consumed by them in very great quantities. The other great cause of suffering is the want of medical aid. Almost all who take suitable medicines in due time, are restored to health. Since last October about 2,000 immigrants have come into this country. Nearly all of these who have settled in the lower part of the nation either have been or are now sick. Twenty-five hundred more are now on their way from the old nation. We hear that there is much sickness and mortality among them. One company of these, originally consisting of a thousand, but already diminished by some hundreds, is expected to arrive to-day; and it is expected that nearly all of these will settle within ten miles of this station.

The people are much agitated by the state of their political affairs. The state of religion in the church has been and still is low. At each of the places where I have stated preaching, small congregations assemble. Most of the hearers give a pleasing attention to preaching, and at two or three of the places the number of hearers is slowly increasing.—The schools have

prospered, the aggregate number of the native pupils being about seventy.

CHOCTAWS.—Mr. Byington, writing on the 2d of August, states that the whole number of members of the Mountain-Fork church was ninety; some having died during the year, a considerable number having removed to a portion of their country sixty or eighty miles further west, and some having backslidden.—“The Choctaws are not so industrious as they were. They drink more and spend more time at their plays. Since about the first of January, 1837, ten persons, living within ten miles of me, have lost their lives in consequence of drinking whiskey. Provisions are scarce and dear. Their great annuities are in danger of working great ruin among them.

OREGON INDIANS.—Mr. Spalding writes from his station on the 10th of July, that the Ponderays visited him in June, and expressed strong desire that a missionary might be sent among them. Many chiefs from the north had spent much of the summer with him, furnishing a wide field for labor. The prospects of the mission in all departments appeared as promising as heretofore. Seventy or eighty Indian families near the station have cultivated more or less ground, some of whom were raising potatoes, corn, beans, etc., sufficient for their own wants. The season had been thus far very favorable for the crops.

Two Indian girls in Mr. Spalding's family had been removed by death; not, however, till both had endeared themselves to the family by their good conduct and proficiency in christian knowledge. Both gave evidence of having been spiritually enlightened and renewed, and were baptized a short time before their death, as the first fruits of the mission.

OJIBWAS.—Mr. Hall writes from La Pointe, Aug. 16, that the school there had never been so popular, especially among the more intelligent portion of the people, as during the past year.

Donations,

RECEIVED IN SEPTEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
Catskill, Mon. con. in R. D. chh.	16 50
Auburn and vic. N. Y. By H. Iverson, Jr. Agent,	
Auburn, 1st chh. coll. 297,05; 2d	
do, mon. con. and coll. 92,08;	
J. H. Scott, av. of marine	
shells, 6,75;	395 88
Bellville, U. C. Am. presb. chh.	12 00
Camillus, 2d presb. chh.	55 00
Cincinnati, A. B. C.	7 33
East Groton, Cong. chh.	87 25
Genoa, 1st presb. chh. 92,50;	
mon. con. 7,60; 2d presb. chh. 54;	154 10

Homer, Ann. coll. in cong. chh.	
295; mon. con. 25; sab. sch. 10;	
circle of indus. 5;	335 00
Lansing, Mon. con.	1 95
Lansingville, By J. J. Todd,	10 00
Livonia, Mrs. S. Fowler,	10 00
	1,068 51
Less dis. 9; c. notes, 15; prem.	
5,70;	29 70-1,038 81
Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.	
Wellfleet, S. Harding,	1 00
Boston and vic. Ms. By S. A. Dan-	
forth, Agent,	700 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	
Biddeford, 2d chh.	9 51
Cumberland, La.	12 43
Gorham, Mon. con. for sch. in	
Ceylon,	90 00
Portland, Sab. sch. class in High-	
street chh. for Ceylon chil.	87
Vestbrook, 1st par. mon. con.	
2,81; Rev. J. Lane, 5,50;	8 31
Windham, Chh. which and prev.	
dona. constitute Rev. J. W.	
SHEPARD an Hon. Mem.	17 00—138 12
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Bethel, Mon. con. 38; coll. in	
cong. 21;	59 00
Bridgeport, Coll. in so. 106,63;	
mon. con 23,69;	130 32
Brookfield, La. char. so.	16 00
Huntington, Gent. 60,25; la. 70,48;	
mon. con. 39,47; gleanings so. 20;	190 20
Monroe, Gent. 63,18; la. 38,46;	401 64
New Fairfield, Asso.	30 00
Newtown, Coll. in chh. 9,41;	
la. 8,37; mon. con. 5,92;	23 70
Redding, Gent. 32,50; la. 34; mon.	
con. 13,14; av. of ring, 25c.	79 89
Stratford, Mon. con. 45; gent.	
23,50; la. 55,52; sab. sch. 2;	126 02
Trumbull, Gent. 9,28; la. 40; la.	
sew. so. 18;	67 28
	824 05
The above amount was ackn. in	
Jan. and Feb.	
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Burditt,	5 00
Canandaigua, Coll. 90,47; la. so.	
119; fem. sem. for fem. sch.	
Ceylon, 50; mon. con. 49,60;	
James Smedley, dec'd, 113,80;	
Rev. E. Johns, 100; W. Hub-	
bell, 50; Miss B. Chapin, for	
Sandw. Isl. miss. 25; for a	
child in fem. sch. at do. 20;	
Miss E. Chapin, 40;	657 87
Castleton,	2 03
Clyde, Sab. sch. in 1st presb. chh.	
for Smith Ely, Ceylon,	20 00
Coventry, G. D. Phillips, 50; G.	
W. Phillips, 5; 2d cong. chh. 5;	60 00
Geneva, C. A. Cook, to constitute	
Mrs. ANNA MARIA COOK	
an Hon. Mem.	100 00
Hector,	30 00
Ovid,	50 56
Penn Yan, Presb. chh. coll. and	
mon. con. 111,03; W. M. Oli-	
ver, to constitute Mrs. HAR-	
RIET H. OLIVER an Hon. Mem.	
100; two indiv. to constitute	
Rev. OVID MINER an Hon.	
Mem. 50;	261 03
Romulus, Misses W.	2 00
Sodus, Sch. dis. No. 2,	5 00
Starkey, 3d presb. chh.	10 00-1,203 46
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh.	
28,16; T. B. Cooke, for Rev.	
W. Goodell, Constantinople,	
50; Mrs. R. Cooke, 15; G. Grif-	
fin, 10; Miss Forman, 10; little	
misses so. 7,43;	120 59
Hunter, Mon. con. in presb. chh.	30 13—150 72

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon East, Gent. 20,35; la. 31,09;	
mon. con. 8,50;	59 94
Collinsville, Mon. con.	18 00
Farmington, Gent. 207,56; la.	
298,41; young la. sew. so. 20,50;	526 47
Hartford, Part of sum ackn. in	
Oct. 1837, 631,50; 1st so. gent.	
500; la. 529,79; West so. for	
John Talcott, Ceylon, 20;	1,681 29
Marlborough, La.	22 70
Suffield, Mon. con. 10; la. 41,45;	
E. P. int. 3;	54 45
Windsor, La.	47 00
	2,409 85
Ded. dis. on uncur. bills,	84-2,409 01
Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.	
Glasterbury, Gent. 137,55; la.	
73,75;	211 30
N. Britain, Mon. con. 43,49; D.	
W. Whittelsey, 50;	93 49
Weathersfield, Mon. con.	11 97—316 76
Hillsboro' co. N. H. Aux. So. R. Boyls-	
ton, Tr.	19
Goffstown, Mon. con.	19 25
Nashua, Mon. con. in Mr. Gee's so.	10 00
New Boston, Mon. con. in presb.	
chh.	10 56—40 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Waldoboro',	25 95
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Litchfield, 1st so. mon. con. 23,30;	
coll. 69,70; S. Farms so. H.	
Murray, 10;	103 00
Sherman, Estate of E. Hoyt, dec'd,	5 00
Watertown, Coll. by la. for fem.	
orp. asylum, Bombay,	12 00—120 00
Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.	
Henniker, Young la. Ceylon so.	
for Nancy B. Scales, Ceylon,	12 00
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Mon. con. in 1st and united so. 38,68;	
Mrs. E. Murdock, for sch. at Ceylon,	
30; mon. con. in Yale coll. 5,31; do. in	
3d chh. 3; H. Hodges, 10; Brewster-	
ville, sab. sch. for sch. in Ceylon, 3;	89 99
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. chil. of A. G. Phelps, for	
Anson G. Phelps, Ceylon, 20; for Mrs.	
S. E. Austin, Brooklyn, to re-establish	
a sch. in Ceylon, 25;)	215 13
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Columbus, Cong. chh.	3 00
Deerfield, C. Preston,	10 00
Franklin, Mich. Mon. con. in	
presb. chh.	2 19
Mexico, Presb. chh.	8 81
Richland, Mon. con.	3 39
Rodman, La.	8 74
Sherburne, Fem. benev. so.	3 00
Trenton, Mon. con.	3 56
Winfield, Mrs. Bomfay,	1 00—43 69
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
Bradford, Chh. and so 73,12; mon. con.	
22,80; sab. sch. 96c.	96 88
Orleans co. Vt. Aux. So. J. Kimball, Tr.	
Coventry, Cong. chh.	15 00
Craftsbury, do.	10 00
Greensborough, Gent. and la.	13 70—38 70
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, 1st par. Gent.	50 15
Pennscoot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. s. s. Miss	
D.'s class, for China, 75c. Irish	
class, 12c.	87
East Brewer, Mon. con.	7 81
Foxcroft, Mon. con. in cong. chh.	5 48—14 16
Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.	
North Marshfield, Mon. con. in evan. so.	2 37
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Fairhaven, Mon. con. in cong. chh.	16 93
West Rutland, Mrs. L. Billings,	5 00—21 93
Valley of the Mississippi, Aux. So.	
W. T. Truman, Tr.	
Western Reserve aux. so.	
Cuyahoga co. Brecksville, A friend, 1;	

Euclid, Mrs. S. Shaw, 50; Geauga co. Kirtland, Rev. T. Coe, 12; Huron co. Huron, Institute miss. so. 15; Milan, B. Sturtevant, 10; Medina co. Wadsworth, Fem. benev. so. 6,62; Portage co. Atwater, 52,50; Aurora, 8,87; Brimfield, 5; Charlestown, which and prev. dona. constitute Rev. CHAPIN R. CLARK an Hon. Mem. 14,15; Cuyahoga Falls, Gent. 21; Ia. 11; Edinburgh, 18,04; Franklin, 10; Freedom, 7,12; Hudson, H. Oviatt, 20; indiv. 12,05; Rev. RUFUS NUTTING, which constitutes him an Hon. Mem. 50; Western Res. coll. 8,84; Lowell, Mrs. G. H. H. 2,50; Middlebury, D. McNaughton, for <i>Mary J. McNaughton</i> , Ceylon, 20; indiv. 23,75; Nelson, Indiv. 44,81; Lydian so. 7; W. Clark, 3; Randolph, 18,12; young la. sew. so. 8; O. C. Dickinson, 10; Ravenna, Mon. con. 4,81; Rootstown, 2,86; Streetsborough, 1; Tallmadge, Mrs. C. Fenn, 25; A. C. Wright, 10; Twinsburgh, 1st chh. 6,27; L. do. 75c. Windham, Indiv. 20,60; Mr. and Mrs. Handford, 10; Mr. Treat and fam. 8,05; Lodi, Mich. Presb. chh. 40 44	
	600 15
Ded. c. note,	3 00—597 15
Windham Co. Vt. Aux. So. N. B. Williston, Tr. Brattleboro', E. vill. sab. sch. 20 00	
Marlboro', Mon. con. 6,45; indiv. 4,55; Putney, Mon. con. 5 00—36 00	
	600 15
Total from the above sources,	\$7,378 48

VARIOUS COLLECTIONS AND DONATIONS.

Adrian, Mich. Mon. con. in 1st presb. chh. 45 00	
Albany, N. Y. 4th presb. chh. 100 00	
Alua, Me. Mon. con. 25,35; Miss M. A. N. 2; Amherst, Ms. Rev. Dr. Humphrey, 50; Rev. N. W. Fiske, for Nestorian sch. at Ooroomiah, 15; Amsterdam Village, N. Y. Presb. chh. 20; sab. sch. for <i>Chandler Bartlett</i> , Ceylon, 20; Angelica, N. Y. Chh. 10; S. Prontiss, 10; Attleborough, Ms. Mon. con. in Mr. Crane's so. 16 71	
Augusta, Me. H. Sewall, 20 00	
Baldwin, Me. J. Richardson, 1 08	
Bangor, Me. Hammond-st. chh. and cong. 37; a friend, for a sch. in Ceylon, 25; N. Harlow, for a sch. in do. 25; Barre, Vt. Mrs. H. Wheten, 10; Mr. R. 1; Belknaptown, N. Y. Presb. chh. 15 00	
Belfast, Me. Mon. con. in Mr. McKeen's so. 30; do. Head of the Tide, 23; E. Beaman, 4; indiv. 8; Bennington, Vt. Mon. con. in Mr. Hooker's so. 7,29; Centre vil. mater. asso. for Bonahay, 3; Bethel, Me. Contrib. in cong. chh. 7 00	
Budeford, Me. 1st par. 17,54; 2d par. mon. con. 5; Bingham, Me. Mon. con. 3 71	
Elmfield, Me. Contrib. 47,41; Mrs. M. A. Vose, 5; Bloomfield, N. J. Miss. so. of fem. sem. for H. B. Cooke, M. H. Cooke, and M. Seymour, Ceylon, 40 00	
Bluchill, Me. Cong. chh. and so. to constitute Rev. ALBERT COLE an Hon. Mem. 51 00	
Boston, Ms. Mrs. CHRISTIAN BAKER, (which constitutes her an Hon. Mem.) for Choc. miss. 100; Mrs. H. Cleveland, for <i>Cherries</i> and <i>Mehtable Cleveland</i> , Ceylon, 49; a fem. friend, for <i>Augusta Kehoe</i> , Ceylon, 20; Brentwood, N. H. Mrs. S. Hook, 2 00	
Bridgchampton, N. Y. Presb. cong. 17,25; fem. benev. so. 17; Bucksport, Me. Cong. chh. to constitute Rev. MITCHELL BLOOD an Hon. Mem. 80; mon. con. 40; 120 00	

Buffalo, N. Y. Mrs. SAMUEL WILKESON, which constitutes her an Hon. Mem. (of which for Grove Hall sch. in Ceylon, annually, 30;)	504 00
Canonsburg, Pa. La. miss. so. 13 42	
Cherryfield, Me. Cong. chh. 5 00	
Columbus, N. Y. Cong. chh. 23 00	
Columbus, Ill. Mon. con. 20 00	
Connecticut Farms, N. J. Presb. cong. 47 34	
Conway, Ms. A friend, 5 00	
Dacatur, Ga. Mrs. S. P. A. Willard, 10 00	
Deckertown, N. J. Prayer meeting, 3 00	
Dennysville, Me. Sab. sch. mon. con. for Robert Crossett, Ceylon, 20 00	
Dover, N. J. Presb. chh. mon. con. 20 00	
Durham, N. Y. An old friend, 10 00	
Eaton, Mon. con. in cong. chh. 10 00	
Elmira, N. Y., S. Benjamin's note, 103,50; less for collecting, 1,55; 101 95	
Enosburg, Vt. G. Adams, 20 00	
Erie, Pa. Presb. chh. mater. asso. 16 00	
Fairfield, Ill. Ladies, 15 00	
Farmington, Mich. Presb. chh. mon. con. 11 00	
Fayette and Chesterville, Me. Cong. 10 00	
Florida, G. Loomis, U. S. A. which and prev. dona. constitute E. A. OGDEN, an Hon. Mem. 50 00	
Frankfort, Me. Thankoffering, 5; a lady, 50c. 5 50	
Fryeburg, Me. Mon. con. 48,40; J. Colby, 5; 53 40	
Galena, Ill. Presb. chh. 80 00	
Gardiner, Me. Indiv. 4 00	
Geneva, N. Y., E. Wright, 5 00	
Germantown, Pa. Mon. con. in presb. chh. 5,50; Mrs. E. S. H. 10; Miss B. 5; Mrs. N. 5; indiv. 7; 32 50	
Gettysburg, Pa. Indiv. 122,39; union mon. con. 68,30; mon. con. in English Lutheran chh. 32; 222 69	
Gilrad, Me. Cong. chh. and so. 6 00	
Gilmanton, N. H. Students of Theolog. sem. 10 00	
Goshen, N. Y., J. S. Crane, 5 00	
Gray, Me. Mon. con. 2 00	
Greenland, N. H. Fem. miss. so. 26 35	
Greenville, Ct. 2d cong. chh. and so. 188 57	
Hadley, Ms. Gen. benev. asso. 75 00	
Hallowell, Me. To constitute Mrs. RUFUS K. PAGE, an Hon. Mem. 100; S. chh. and par. to constitute PAUL STICKNEY an Hon. Mem. 100; Mrs. Sophin E. Bond, to constitute SIMON PAGE an Hon. Mem. 100; Mrs. HANNAH DOLE, which constitutes her an Hon. Mem. 100; fem. benev. so. 23; contrib. 66,50; 489 50	
Harpersfield, N. Y. Mon. con. in presb. chh. 1 50	
Hartford, Ct. La. sew. so. for <i>Nathan Strong</i> , Madura, 20; Mrs. Sigourney, for do. 5; H. B. Patten, 11; 36 00	
Holliston, Ms. La. benev. read. so. for Choc. miss. 2 00	
Hudson, N. Y. Male for. miss. asso. 40 00	
Jacksonville, Flor. O. Conger, 10 00	
Jamaica, N. Y. Mon. con. in presb. chh. 13 34	
Kennebunkport, Me. Mrs. Deering, 10 00	
La Pointe, Lake Superior, Dr. Borup, 10 00	
Levant, Me. Cong. chh. 4 00	
Litchfield, Me. Cong. chh. 6 70	
Lynn, Ms. Mr. Cook's so. 8 30	
Madison, Me. Mrs. E. Tucker, 20, coll. 3,63; which and dona. fr. Norridgewock, constitute Rev. JOSIAH TUCKER, an Hon. Mem. 23 63	
Maine, A fem. a thank off. for priv. of the gospel, 6 00	
Maulius, N. Y. Trinity presb. so. 101 86	
Marietta, O. Fem. Institute, for <i>Marietta C. Jaquith</i> , Ceylon, 19; S. Jaquith, 3; 13 00	
Methuen, Ms. Young la. and misses so. for <i>Sylvester G. Pierce</i> , Ceylon, 20 00	
Metuchen, N. J. Presb. cong. 22 88	
Middle Grawville, N. Y. Mon. con. in presb. chh. 10 00	
Midletown, Pa. J. Birchard, 5 00	
Mifflin, N. Y. 15 00	
Minot, Me. Miss E. Scott, for bible in Tamil language, 1 00	
Monson, Ms. Central sab. sch. 17 00	
Morristown, N. J. Mrs. S. Pierson, 5 00	
Mount Vernon, O. Miss. so. in free presb. chh. 37 00	

<i>New Castle Presbytery</i> , For support of Mr. Schneider,	100 00	<i>Waldoboro'</i> , Me. SAMUEL MORSE , which and prev. dona. constitute him an Hon. Mem.	50 00
<i>Newfield</i> , Me. Mon. con.	8 90	<i>Wardsboro'</i> , Vt. La. hea. child's so. for <i>James Tufts</i> , Dindagal,	20 00
<i>New Haven</i> , Ct. African sab. sch. miss. asso. for Minor sch. Ceylon,	30 00	<i>Weld</i> , Me. Chh.	16 00
<i>New London</i> , Ct. T. W. Williams, for re-establishment of schools in Ceylon,	300 00	<i>Westborough</i> , Ms. Mon. con.	41 72
<i>New Orleans</i> , La. Rev. H. Loomis,	1 00	<i>Westford</i> , N. Y.	33 75
<i>New Rochelle</i> , N. Y. Miss S. Brewster, 12; do. for Ind. 1;	13 00	<i>Williamsfield and Wayne</i> , O. Fem. mor. ref. so. for fem. sch. at Sandw. Isl.	6 00
<i>Newton</i> , Ms. Mon. con. E. par.	24 15	<i>Wilton</i> , Me. Contrib. 9; mon. con. 5;	14 00
<i>New York City</i> , Grand children of D. L. Dodge, for <i>David L. Dodge</i> , Ceylon, 10; a friend, by Rev. W. C. 25; do. by do. 5; do. 2; do. for Ceylon miss. 2;	44 00	<i>Winslow</i> , Me. Mon. con.	15 00
<i>Norfolk</i> , Va. J. D. Johnson, to constitute Rev. J. E. STEVENSON of Stanton, an Hon. Mem.	50 00	<i>Wolmesdorf</i> , Pa. Presb. chh.	20 00
<i>Norridgewood</i> , Me. Cong. chh. 26; sab. sch. 4;	30 00	<i>Worcester</i> , Ms. Sab. sch. teacher and class in Union so.	1 36
<i>North East</i> , N. Y. Mr. Holbrook,	6 00	<i>York</i> , Me. Miss L. Sewall,	5 00
<i>Northwood</i> , N. H. Mon. con.	20 00	<i>York, Pa.</i> Sundry cong. 242,89; la. miss. so. 98,26;	341 15
<i>North Yarmouth</i> , Me. 2d par. contrib.	18 27	<i>Unknown</i> , A fem. friend, 100; a friend, 10; do. av. of sale of memoir of John Clough, 6,16; a marriage fee, 5; an indiv. 2;	125 16
<i>Norwich</i> , Vt. S. par. mon. con.	19 29		\$15,564 45
<i>Norwich</i> , Ct. Sab. sch. in Mr. Bond's chh. for schools in Syria, 100; for do. in Sandw. Isl. 50; for do. in Ceylon, 50;	200 00	LEGACIES.	
<i>Orange</i> , N. J. 2d presb. chh. young people's miss. so.	16 55		
<i>Oriskany Falls</i> , N. Y. By Rev. P. Field,	17 81	<i>Hadley</i> , Ms. Mrs. Martha Warner, dec'd,	20 00
<i>Orrington</i> , Me. Mon. con.	5 00	<i>Hudson</i> , N. Y., S. Sloan, by Rev. Dr. Porter,	250 00
<i>Oswego</i> , N. Y. Mon. con. in 2d presb. chh.	20 00		\$270 00
<i>Parsonfield</i> , Me. I. Hodsdon,	3 00	<i>Amount of donations and legacies acknowledged in the preceding lists, \$15,834 45. Total from August 1st, to September 30th, \$26,870 60.</i>	
<i>Patchogue</i> , N. Y. An orphan's mite,	1 00		
<i>Perry</i> , Me. Contrib. in Mr. Davenport's so.	16 00	DONATIONS IN CLOTHING, &c.	
<i>Perry</i> , N. Y., L. B. Parsons,	10 00		
<i>Perth Amboy</i> , N. J. Presb. cong.	52 70	<i>Boston</i> , Ms. A box, fr. Mrs. C. Baker, for Mr. Clark, Sandw. Isl.; do. fr. Mrs. Far- rar, for Mr. Rogers, do.	6 40
<i>Philadelphia</i> , Pa. E. F. Backus, 100; Western presb. chh. to constitute Rev. JOHN PATTON an Hon. Mem. 50; a lady, 20;	170 00	<i>Charlie-town</i> , O. Flannel,	12 67
<i>Pittsfield</i> , N. H. A mem. of cong. chh. to aid in re establishing schools in Ceylon,	20 00	<i>Chichester</i> , N. H., A box, fr. la.	
<i>Plainfield</i> , Ms. Mon. con.	10 00	<i>Churchville</i> , N. Y., A barrel, for Mr. Robin- son, Bankok.	
<i>Pompey</i> , N. Y. 1st cong. chh. 50; mon. con. 41;	91 00	<i>Franklin</i> , N. Y., A box, fr. juv. fem. miss. so. for Ojibwa miss.	
<i>Portland</i> , Me. Mrs. L. Cutter, for a sch. in Ceylon,	25 00	<i>Keene</i> , N. H., A bundle. for Mr. Goodell, Constantinople.	
<i>Princeton</i> , N. J. Theolog. sem. W. H.	2 00	<i>Londonderry</i> , Vt. A box, fr. Dorcas so.	12 00
<i>Providence</i> , R. I., E. W. Fletcher,	10 00	<i>Middlefield Centre</i> , N. Y., A box, for Green Bay.	
<i>Rahway</i> , N. J., F. King,	5 00	<i>Milford</i> , N. H., A box, fr. fem. sew. cir.	
<i>Readfield</i> , Me. For miss. so.	1 67	<i>Newburyport</i> , Ms. A box, fr. Sandw. Isl. so. for Sandw. Isl. miss.	
<i>Riverhead</i> , N. Y. Cong. chh.	40 00	<i>New York City</i> , (via.) A barrel, for Mr. Cooke, Sandw. Isl.; a box, for Mr. Hall, do.	
<i>Robinson</i> , Me. Cong. chh.	5 00	<i>Pine Hill</i> , Elba, N. Y., A box, fr. fem. miss. so.	
<i>Rochester Harbor</i> , Ms. Evang. cong. so. mon. con.	10 00	<i>Rindge</i> , N. H., A box, fr. la. so. for Mr. Goodell, Constantinople,	33 03
<i>Rochester</i> , N. Y., H. Ely,	250 00	<i>Rodman</i> , N. Y., A box,	36 75
<i>Rockford and Winnebago</i> , Ill. Fem. miss. so. for fem. sch. at Dindagal, S. India,	20 00	<i>Shepherdstown</i> , Va. A box of hams, coll. by Miss M. Rhinehart, for Ceylon.	
<i>Rondout</i> , N. Y. Presb. chh. for Ceylon miss.	55 00	<i>Springfield</i> , Vt. A box, fr. la. for Dr. Butler and fam. Red Clay.	
<i>Roxbury</i> , Ms. A friend, for schools in Ceylon, 100; Eliot chh. and cong. 20; mon. con. in do. 16,12;	136 12	<i>Springfield</i> , Ms. Hardware, fr. S. Warriner, for Sandw. Isl. miss. 23,67; a box, for Rev. R. Armstrong, do.	
<i>Saratoga Springs</i> , N. Y. Mon. con. 21; Mr. B. c. box, 68c.	21 68	<i>St. Johnsbury</i> , Vt. 9 yds cloth, fr. E. and T. Fairbanks and Co.	40 50
<i>Shelburne</i> , N. H. Miss. C. Ingalls,	1 00	<i>Whately</i> , Ms. A box, for Sandw. Isl.	
<i>Sherman</i> , N. Y. Contrib. 4,54; mother's so. 62;	5 16	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>South Dedham</i> , Ms. Sab. sch. for schs. in Ceylon,	6 00		
<i>South Hadley</i> , Ms. Mount Holyoke fem. sem.	154 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bom- bay, and at the Sandwich Islands	
<i>South Orange</i> , N. J. Presb. chh. 38,20; less bad note, 51c.	37 70	Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.	
<i>South Weymouth</i> , Ms.	15 25	Shoes of a good quality, of all sizes, for persons of both sexes: principally for the Indian missions.	
<i>Springfield</i> , O., E. Taylor, half av. of \$10 note, Brandon, Missi.	2 50	Plankets, coverlets, sheets, etc.	
<i>Swaunville</i> , Me. Miss M. W. W.	50	Fuiled cloth, and domestic cottons of all kinds	
<i>Synod of Geneva</i> , N. Y. Part of \$226,43, pr. Sept. No. p. 352, 131; less dis. 4;	127 00		
<i>Tennessee</i> , A friend, for seminary at Singa- pore, 1,000; for miss. to the Holy Land, 500;	1,500 00		
<i>Trumansburg</i> , N. Y. Presb. chh.	75 00		
<i>Truxton</i> , N. Y. Coll. 29,71; S. Hutchinson, 30; mon. con. 7,57;	67 28		
<i>Turner</i> , Me. Mon. con.	6 00		
<i>Union</i> , N. Y. Presb. chh.	12 50		
<i>Utica</i> , N. Y., A friend, 20; do. for <i>Anne H. Noyes</i> , Ceylon, 20;	40 00		
<i>Vermshire</i> , Vt. Coll.	9 00		
<i>Wa'do</i> , Me. H. Davidson,	4 00		

THE

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American Board of Commissioners for Foreign Missions.

Indian Archipelago.

JOURNAL OF MR. ENNIS ON A TOUR IN
SUMATRA.

[Concluded from p. 408.]

Arrival and Detention at Rumah Tinggi—Language and Writing of the Battas.

Oct. 5, 1837. On our way we met a chief with about twenty followers, who was also on a journey from a distance. He saluted us most cordially, and stopped to have a short conversation. As is usual in these countries, he and his followers were all well armed, and his own person was profusely ornamented with beads, ivory rings, etc. After examining me very closely, he expressed his surprise that I had no weapons, neither sword, spear, nor gun! This has been a wonder during my whole journey. At Natal inquiries were made, what weapons I intended to carry? To their astonishment, my guide said, none. Along the way, he informed me that again and again, when not in my presence, they exclaimed, "What! does Tuan have no arms?" It is something they have never seen before.

During the day, as we passed over the plain, many villages appeared in different directions; and after a walk of six hours, we stopped at one where we hoped to rest and spend the night. The chiefs received us with every token of friendship, and my guide, the Ankola chief, soon informed them who I was, and told them of the great conference I had held with the chiefs of Mandeling. I also spoke somewhat on the object of my coming, which was interpreted in Batta, as they understood very little Malay.

They seemed pleased and hoped I would teach them many things.

6. Continued our route. The open plain gradually became lost in a more undulating and woody country. As we went on, the woods increased, and branches from the mountains on each side very nearly approached each other, thus forming a small neck in the valley or plain, and separating the district of Mandeling from that of Ankola. In six hours we arrived at the campong of the chief who was my guide. It is called Rumah Tinggi. A house was prepared for me, with rice, chickens, green Indian corn, salt, and some fruit.

At the village mentioned above, intelligence was received soon after the arrival of Mr. Ennis, that the Tombusi people had attacked some of the Batta settlements on the route which he was purposing to pursue, which would render the immediate prosecution of the journey in that direction very hazardous. While detained, he writes—

9. Every thing in connection with my journey remains in the same uncertainty. The chief having arrived at home, where he has not been for two weeks, is constantly amused with cock-fighting, talking, eating, drinking, and sleeping. So he seems rather disposed to stay for a while where he is, than to take any thought about going on our tour. In truth, I suspect he is secretly pleased with the intelligence that the way is obstructed. As I do not yet think it my duty to give up this journey through Ankola, nothing is left for me but quiet submission. Moreover, here I can read the word of God and pray; and living alone in a Batta campong, far away from any Europeans, I may learn more respecting the people, and form a better

idea of their condition, than I could otherwise obtain.

The language of the Battas is soft and easy of utterance. The whole structure of it, in its words, idioms, suffixes and prefixes, bears a near resemblance to the Malay. Both have evidently much the same origin and history. The Malays, since their conversion to Mohammedanism, have adopted the Arabic system of writing, and lost their original alphabet; for an original alphabet of their own they probably must have had. The Batta alphabet and mode of writing is every way superior to the Arabic. The letters are more simple, more easily formed, and more easily distinguished from one another. The vowels are placed on the regular line, and not as in the Arabic, above and below. The number of Arabic vowels is only three, which in Malay must express about twelve distinct vowel sounds; whereas in the Batta, to express the same number of vowel sounds, they have seven vowels, besides one corresponding to our (a), which is always understood to accompany every consonant, unless some other vowel be expressed.

I have been surprised to see with what facility the Battas write. With a large knife, which they generally carry with them, they cut down a piece of bamboo-cane, and with the point of a smaller knife or dagger, which is always in their girdle, they immediately write on its green smooth surface. Their choice books are made of the inner bark of a tree, and written with a composition resembling both our ink and paint. The strip of bark composing one book, is sometimes twenty feet long and six inches wide, and folded together at every four inches of length. About twelve men in this village, containing 300 inhabitants, can write well. Others can write indifferently. All who can read can also write, though in general neither the Malays nor Battas can read as fluently as ourselves, simply because they have not the slight improvement of leaving a small space between the words, and of marking the sense by means of stops. The women are never taught to read. Mr. Marsden intimates that one half of the Battas can read; "but," says Mr. Burton, "we imagine he must have been misinformed. In the villages round the Bay of Tapanooly, containing from 200 to 1,200 inhabitants each, the proportion of readers seldom exceeds, we believe, one in fifty; nor is it greater in the plain of Selendeng."

The subjects of their writing are as follows:—Epistolary correspondence,

poems, history, laws, and treatises on various subjects, such as agriculture, medicine, religion, war, and even astronomy. Their books are filled, however, with omens and signs, which are regarded as sure grounds of dependence.

Mr. Ennis then gives a copy of the Batta calendar, which he copied from a book in the possession of the chief, who gave also some verbal explanations.

Of their written laws, it is said by Mr. Burton that "they have no code which is universally received; but in most of the districts is found one or more books of laws or usages, which vary in their weight of authority, according to the estimation in which the person who first committed them to writing may be held." They are analogous to our books on common law.

Epistolary correspondence is quite common among the Battas, not only on matters of business, but also on those of love and friendship. The letters are generally written on bamboo cane, and for the purpose of secrecy, the cane is sewed up and sent in a small narrow bag of rice. The present of rice is a token of regard.

Their poems are of different kinds, and often learned to be repeated from memory. Some are of an epic character, recording the deeds of their heroes. Others seemed to be of a more didactic kind. But the kind called *pantun*, which is also possessed by the Malays, seems to be most common. It is composed of stanzas of four lines, the first two expressing some fact, and the last two some sentiment illustrated by the fact. As Mr. Burton lived about three years among the Battas, I subjoin his remarks respecting it, though in the districts I visited there was not so great a use of the *pantun* as he describes where he went himself. He remarks, "They seldom commit them to writing, but to the lover, the orator, and all who are desirous of distinction in their public entertainments, it is indispensable to have their memories well stored with them. To sing them in alternate contest, is an amusement of which they are extremely fond, and which will be often supported by two young persons to the entertainment of a numerous meeting for ten or twelve successive hours, without either of them appearing at a loss for a reply. But it is not only on set occasions that the *pantun* is employed. They use them largely in common conversation, to give weight or point to their remarks. And

so well are their memories supplied, that scarcely any subject can be started for which they have not an appropriate answer. They arrange them in four classes,—for lovers; for the instruction of the young; for the poor; and aspirations to their gods.

Incursions of Wild Beasts—Begu Feast—Agriculture and Manufactures.

10. In walking out this morning I was surprised to see the devastation which an elephant made last night around our village. He had gone through the fields of rice and corn, eating off the tops of both, trampling it under his feet, and tearing down the fruit trees. He had come from the mountains on one side of the valley, and after satisfying his appetite went across to the other. This is one of the wildest spots in the whole Batta country. Being on the line between Mandeling and Ankola, where the mountains on each side approach very near each other, it is but little inhabited, and generally covered with forests, rendering it wet and swampy, and a free range for the wild animals. The wild cat, the tiger, the rhinoceros, the hippopotamus, the elephant, the deer, the wild hog, besides many other species, are found in Sumatra. In the Lampong country it is said that as many as one hundred elephants are sometimes seen together. The rank vegetation of this equatorial country furnishes them an abundance of food, and the dense impenetrable forests give them a secure habitation, even in the vicinity of man. At Padang the chief keeps a rhinoceros for his amusement. Near the same place where I spent a short time, the tigers prowled around our house, and one night took a dog from under the house of a servant. The next night, one took a cat from the same place. A few evenings after, we heard another kill a deer within a few hundred yards of our door. At Natal in the environs of the village, seven natives were killed by the tigers in one year. They are very dangerous in many parts of the island, and the mountains, every where in the near vicinity of civilization, afford them a safe retreat. In the Rajang country, when a tiger enters a village, the people through their superstitions, make it an offering of choice food, and never attempt to molest it. In this way the great destroyer contrives to tear many in pieces every year. Here I have been repeatedly advised not to go beyond the walls after sunset. These walls are common around all the

Batta villages, and serve for a protection, both against beasts and men. It is composed of three high fences, two feet from one another, which are fastened together, so as to form a single wall. The intervening spaces are filled with vines and bushes, knitting the whole closely and firmly into one mass.

11. To-day I witnessed one of the principal ceremonies of the Batta religion. It was an offering made to a *begu* and a feast held to his honor. A large number of people were assembled in a private house, in which I heard music and a very singular kind of howling. I asked what it meant, and was told that a *begu* had entered into one of the priests, and that they were about to hold a feast. On ascending the ladder and entering the house, I saw the priest sitting on a mat in one side of the room. His hair was combed and anointed and hanging down disheveled over his shoulders. His whole frame trembled and shook like a person in a violent fit of the ague. At short intervals he uttered a most singular noise. Superstition, or a state of departure from God is the same in all ages. Nearly 3,000 years ago it was said, "Seek ye unto such as have familiar spirits and unto wizzards, that peep and that mutter." Before the priest, or as he was now called, the *begu*, were placed a great variety of fruits and other eatables. These were offered by holding piece after piece a short time before him. The pieces were then laid aside, and reserved for the feast, which was soon to follow. Three or four young unmarried females had the principal agency in the whole proceedings, and it seemed to me that they were in this instance the prime movers of the whole affair.

12. My stay in this small village and in this dreary part of the country is growing tedious. The chief seems to be very little concerned whether we proceed soon or stay here a week longer. I try to commit myself and my journey to Him who has so dear an interest in his people. Perhaps by my delay he intends that I shall diffuse sentiments here which shall hereafter ripen into fruit. Every day I try to hold religious conversation with the chief and with the others who understand a little Malay. The impediments, however, are numerous. Sometimes they are disposed to dwell a little upon heavenly things, but soon they slide down to speak of things of the earth. The young men give me the most encouragement. The evenings are beautifully moonlight, and as I walk backwards and forwards for exercise in

front of my door, they often collect around me in large numbers. Their curiosity is very eager to have me tell of things in my own country. Having paid some attention to learning their language, they have become very fond of amusing themselves in learning mine.

In the arts and in agriculture the Battas have made but little progress. Here and in Mandeling they are rather behind the Malays. Though in the Tobaba part of their country, from the accounts of Messrs. Ward and Burton, their advancement, in all that pertains to civilization, is greater than here. In this mild climate, where their physical wants are so few, and where a fertile soil and luxuriant vegetation supply so large a proportion of these wants, their powers are not called forth and improved by exercise. In this vacant, idle state, sensuality and a fearful superstition have free power to depress and darken their minds. Their best manufactures are in cotton cloth, and in iron.

In their fields of rice and corn they use the hoe, and also the plough drawn by a buffalo. In cultivating rice they water their fields by artificial irrigation. Their domestic animals are the horse, the cow, the buffalo, the goat, the pig, and the dog, and cat. Chickens and ducks are common. Their houses here are built of bamboo-cane, with pillars of wood. In size they are about fifteen feet long and ten wide. This side the mountains, all that I have entered have but one apartment; while on the other side, all I saw had two. In the Toba country they are said to be large, well built of timber, and several families in general live together in the same house.

Employments—Dress—Journey to Tapanooly.

Industry among the men is not common, though they generally labor enough to supply the small circles of their simple wants. I saw nothing like distressing poverty and not a single beggar in their whole country. The women are very industrious. I was surprised to witness day by day their constant, patient, and often cheerful toil. Not unfrequently I heard them up at day-break, pounding their corn into meal, and beating the husk off their rice. About sunrise they go regularly to fetch water for family purposes. And at sunset, as it grows cool, the women are again seen with their bamboo vessels fetching water, and afterwards pounding their corn and rice. Their unmarried daughters, even the lit-

tle girls, assist; and as these have perhaps a dozen brass rings round their necks, and the same number on their arms, at every strike they make a jingling noise, which salutes the ear from every quarter of the village. At different times during the day, they are seen spinning their cotton, dying, drying, and reeling their yarn, and weaving it into cloth. In the evening the young men amuse themselves in beating the drums.

The principal labor of the men is to cultivate the fields; and then they generally have their wives and daughters by their side. The fields are near their villages, and each proprietor has a small house on the border of his field, where they spend most of the day during the time of cultivation.

The dress of the Battas is in general like that of the other nations of the Archipelago. The lower dress of the men is either short trowsers or the *sarong*, which, like a frock, extends from the loins downwards. Their upper dress is either a *badju*, resembling a coat, or a *selindong*, resembling a shawl. Their feet are always bare, and their head-dress is a handkerchief neatly tied on, or a close thin cap. The women generally wear the sarong only, which reaches no higher than the waist, and often it is only two feet in length. This is also the case in Borneo, Bally, the Nias and Poggy islands, and probably the larger number of islands of the Archipelago.

After having been detained at the village of the Batta chief seven days by the report of enemies on the route proposed for him to pursue, the chief decided to continue the journey towards Tapanooly. Owing to the marshy and unhealthy character of the country around the village where Mr. Ennis had been detained, he found himself seized with chills and fever a day or two before his departure from it; which, as his journey was to be made on foot, caused him to anticipate a period of suffering and peril before he should reach the place of his destination. The journal proceeds—

14. At ten this morning we began our journey. The chief has several followers, and a number of persons have joined us, who go the same way. So our company amounts to thirty or forty. The first half hour of our walk was rendered melancholy by a young woman who followed us weeping very loudly. Her elder sister had lately married, and now she was going with her husband to Tapanooly. She followed us near a mile, with undisguised affection and sorrow,

crying and lamenting so as to be heard at a great distance.

A walk of six hours brought us to a village where we are to pass the night. The chief has provided me a house, and supplied me with abundance of rice, sweet potatoes, corn and fruits. He wonders at the very strange nature of my errand, and seems unable to comprehend it. But he treats me kindly, and he and his people exhibit all we need wish or expect for a beginning—a simple and sincere attention to what is said. How they would receive the gospel depends entirely upon the gift of the Holy Spirit. So far the Battas have come up to our best expectations; and if the church does not forthwith extend her hand to pluck them as brands from the burning, she will most certainly have no excuse.

I have had another attack of chills and fever, and my walk to-day was painful. To-night I lie down amid a host of vermin, but I thank God that as yet these things do not move me. We may give our bodies to be burned and not have charity; and for myself, I feel that my most painful necessity is for more of that spirit of love which dwelt in our Lord.

On the morning of the 16th, I was quite ill and unable to walk any further. Still I felt not the least alarmed. When I informed the chief and the party, they seemed to sympathize with me, and knew not what to do. We were far in the interior of the country, and there was at least seven days journey between us and Tapanooly. For them to carry me that distance would be impossible. To remain where I was in a new country, to which I was not accustomed, and without medicines, seemed likely to hasten my disorder and terminate my life. But God is rich in mercies, and out of the depths of Sumatra, where I cried unto him, he heard me. In all that concerns us he sees the end from the beginning, and in his tender love makes suitable provision for our necessities. Under him, I determined to depend on the inhabitants of the country—the savage Battas, as they are wrongly called, for relief. I found I had sufficient money with me to pay a moderate compensation for being carried; though for an individual there to be carried such a distance was something unheard of. When I informed the chief that I should be able to pay the people of the different villages for carrying me on the way, from one to the other, both he and the Malay officers said that after proceeding two days further, the way was so bad that I could not be carried. Then I told him we would go as

far as possible and see. So he spoke to the chief of the village, who called eight men to bear me to the next. Out of split bamboos they made a place for me to lie upon, and this was fastened under a long pole which they laid upon their shoulders. I lay upon the bare wood, but I had a small pillow with me, which was a great comfort. Nothing, however, screened me from the rays of the hot sun, nor from the showers of rain when they might occur. Still I was happy. My fever, the seven days' journey before us, and myself, I knew, were at the direction of Him who had projected the great enterprise to which my life was devoted. My greatest uneasiness was a hard ungrateful heart.

The country through which I passed on the 16th and 17th is the most populous part of Ankola. The scenery was not uninviting; and although I was in a reclining posture, I could turn my head and look around. Every where there appeared marks of the devastations made by the Malays of Rau and Bondjal, and more lately by the people of Tombusi. Large fields, which once had been cultivated, were now becoming overgrown with wild vegetation. The population had been dispersed and greatly decreased, though still it was large. A Dutch garrison has of late years been established, and hereafter we may hope all will be quiet. On the evening of the 16th the northwestern boundary of Ankola, came in view. It is a large hill or mountain, which separates it from Toba. Through this mountain there is a spacious level pass, and the people are constantly coming and going. From this part of Ankola also can be seen the way to Tombusi; and a little farther to the northwest, on a parallel with Tombusi, can be seen the situation of Padang Lawi, "the wide field," which is said to be a large, fertile, and populous district. Ankola, therefore, is somewhat of a central district, having Mandeling at one end, and Toba at the other, and on the northeast Tombusi and Padang Lawi. These circumstances with its vicinity to Tapanooly, and its own importance, render it a favorable missionary field. I saw many of the Toba people in this district, and it seemed very plain that I might go thither.

After arriving near the northwestern boundary of Ankola, we turned our course, and came as directly as possible down to the sea; from the shore we passed over the bay of Tapanooly to the small island of that name. This we did in seven days. The difficulties which at

first loomed up in the weak imaginations of the chief and Malay officer, who were my guides, disappeared, step after step, as we advanced. The Lord evidently smoothed my way. Every day we calculated how far we should try to go until evening; and every evening, at the villages where we put up, we asked assistance of the chiefs to have me carried the next day. In every instance they furnished the requisite number of men. We were delayed only one day; and this was because we arrived at the village near sunset, and the young men were at some distance tending their rice-fields. The next morning they were called, and the day after we went on as usual.

I lay entirely exposed to the hot sun, and several times was wet by a shower. The hard wood under me was not unfrequently rendered painful by the rough careless jogging of the men, as they walked. But my trust in the great Bishop of the church did not fail me, and my comfortable degree of happy feeling was sustained. One day, however, my heart was quite broken, and I set down and wept aloud. We had come to the head of a small stream, down which we were to descend in a canoe. I had brought a letter, written in the Batta language, to the chief here, from the civil officer at Saninggo, who had formerly been stationed at Tapanooly, which was now only two days distant. To this officer the chief had been greatly indebted, and the letter was to request him to take me in his boat to Tapanooly. But he had just at that moment arrived from thence, much fatigued in coming up against the stream. Moreover he had not been at home in several days, and could not think of going off with me in the morning. I was very much enfeebled, my fever was daily growing worse, and to lie there several days without medicines or nourishment of any kind, seemed like certain death. In such a case it would soon be reported that I had been killed and eaten by the Battas; my friends would mourn for me; and the churches would be discouraged from making farther efforts there. So I gave free vent to my sorrow, and as I wept, they all declared I was very sick. The chief, moved by shame and by his own sympathy, said he would go with me in the morning. The night passed away almost without sleep, and the next morning a man carried me on his shoulders to the boat. It was a canoe hewn out of a single log, and I was laid in the centre on a small cotton mattress. Very soon a little cloud came over, from which we

expected no rain, but which poured down upon us quite a torrent. My mattress was nearly swimming, but I was enabled to sit up five hours, until we reached the coast. Here we remained with the natives during the night. The next day we embarked again in two small canoes, to cross Tapanooly bay, but we were again overtaken by a shower with a hard wind, so that the waves ran very high, and we were every moment in danger of being overwhelmed. The narrow canoe in which I was, took in water several times. After being four hours thus exposed, we arrived at Tapanooly, the civil officer being astonished to receive me sick and dripping wet, and from a quarter whence a white man had never come before. Here I remained a week, and enjoyed every attention which humanity could bestow. Medicines were administered, from which I derived some relief.

Statements relative to the Death of Messrs. Munson and Lyman.

At this place I made my last inquiries concerning the death of the brethren, Munson and Lyman. From this place they had set out, and the present civil officer was stationed here soon after that time. At Natal I had seen the physician, and at Saninggo the civil officer who entertained them while here, and assisted them on their way. Among the natives also my inquiries were frequent, and although I had the best opportunities, I learned nothing material more than what is already known. The nearest point of my journey in the interior to where that mournful event occurred, was, I suppose, about thirty miles; but there the natives had never heard of it. At Tapanooly I was assured by the civil officer, that, had the people who committed the deed known in what character the brethren came, they would not have been murdered. But being engaged in disturbances with a neighboring village, and agitated with anger and fear, and seeing two strangers of unusual appearance approach, in the blind tumultuous passions of war, they acted without knowing what they did. It must be regarded, therefore, as accidental, and not as an occurrence which is to be expected in travelling in the Batta country. Doubtless it was permitted by the Lord for some wise and good purpose of his own. In 1824, Messrs. Ward and Burton passed through the same route, without seeing any danger.

When it became known from natives on the coast, and from others on the road,

that the brethren were good men, and had come to do the Batta nation good, all the villages around leagued together for vengeance against the village where the outrage was perpetrated, and to require blood for blood. The unhappy village was named Sacca. In an unsuspected hour the surrounding population came upon it, set the houses on fire, killed as many of the inhabitants as they could, and destroyed their gardens and fields. Those who escaped were dispersed, some in one direction and some in another; so that their community was dissolved. In their fields and the place where the village stood, a thick jungle or swamp is now growing up, and the name of Sacca is no more heard. The clothes, trunks, medicine chest, and medicine bottles, and other things which the brethren had with them, were divided among those who destroyed the village, and thus distributed as mementos through the surrounding country.

After remaining a week at Tapanooly, I was still unable to walk, except a few steps, leaning on the arm of another; and it was thought best that I should return to Natal, where there was a physician. This was on my way back to Java. A small Chinese boat was ready to go, in which my passage was engaged. In four days we arrived at Natal, where I met with much kindness, and was soon raised up. After two weeks I embarked for Padang, still farther on my way, and arrived there in three days, though vessels are often detained eight or ten. In about two weeks more a vessel sailed for Batavia, in which I took passage, and arrived safely on the 10th of December.

Nestorians of Persia.

JOURNAL OF MR. PERKINS AT OOROO-
MIAH.

[Continued from p. 324.]

Request for Tracts—Invitation to preach in the Churches—Docility of the Priests.

January 7, 1838. Priest Abraham told me, that several of the Nestorians in the city had requested tracts, which we have prepared in the spoken language, on the subjects of intemperance, lying, stealing, and swearing; and copies of the Ten Commandments, that they may keep them in their houses, and when they have guests who can read, may thus be able to listen to the truths of the gospel. I furnished him with the tracts desired.

8. Rode to the village of Ardishai, to attend a wedding at the house of Mar Gabriel, the bishop resident in that village. During the confusion of eating and drinking, a minstrel sat playing on a rude violin and singing sacred songs composed from some of the most solemn and impressive parts of the Scriptures,—as the coming of Christ, the last judgment, the rich man in torments, etc. etc. The giddy company seemed to have no idea that there was any incongruity between the subjects of these songs, and the convivial scenes in which they were engaged.

Feb. 9. I received a donation of \$40, from Dr. R. and Major W., two English gentlemen resident at Tabreez for the American Tract Society—the fruit of their perusal of the last report of that society, which I sent to them a few days ago.

10. Priest Yohanna said, that he and the other priests had often spoken together on the subject, and had resolved, that it is highly desirable that I should go into their church, in the city, every Sabbath and on their days of festival, and preach to their people as I preach to the boarding-school on the Sabbath in our school-room. Such an invitation is very gratifying, especially as it comes from the clergy; and I hope the time is not distant when many such doors may be thrown open to us and we be enabled to enter in and labor.

13. We were translating that part of Parley's Geography, which relates to southeastern Asia, and the mention of christian missionaries drew the attention of the priests, our translators, to the subject of missions. The priests were much interested to learn that English and American missionaries are spread so extensively over the earth, and acknowledged that it is in accordance with Christ's command, "Go teach all nations." I reminded them of the zeal in this glorious work, which once existed in their own church. "We know it," they replied, "but now these favored days with us have gone by, and we only obey that other saying of Christ, Cast not your pearls before swine, etc. Were we to preach the gospel a century to the Mohammedans around us, they would only revile us and our message in return." I told them that I conceived the most effectual means of preaching the gospel to Mohammedans, to be a pure and holy example in those living among them, who profess Christianity; that, should the Mohammedans behold the nominal Christians keeping all the com-

mandments of God and leading blameless lives, they would be constrained to admire Christianity, and, we might hope, ultimately to embrace it. The priests seemed deeply to feel the force of this consideration, and I improved the opportunity to remind them of the great responsibility that rests on them and their people, in this respect; that, as they are professedly the light of the world, if the light which is in them be darkness, how great that darkness must be. I cannot help hoping and believing that the time is approaching when the feeble remnant of this venerable church will be revived and engage in the holy work of extending the kingdom of our Lord.

21. To-day, in translating geography, a point in chronology occurred. The Nestorians suppose about seven thousand and five hundred years to have elapsed, since the creation, reckoning about three thousand years to the period before the flood. It was in reference to this period that the question to-day arose. I told my translators that our chronology allows but 1656 years to have elapsed before the flood. They inquired how we arrive at that number, asserting that their records could not be so much mistaken. I told them that the Bible is the only standard of our estimate of the antediluvian period. Our Bible, they said, must then differ from theirs; and they would not be convinced that their other books, which assign three thousand years to that period, are mistaken, until their Bible proves them so. I told them that this was fair, and proposed to examine the subject as presented in their Bible. We accordingly turned to the fifth chapter of Genesis, where the age of Adam, and that of his posterity, down to Noah, are given—and then to the sixth verse of the seventh chapter of Genesis, in which the age of Noah at the time of the flood is stated. And carefully adding the numbers thus presented, which the priests were able to do in their own language, the amount came out fairly to 1656. The priests were confounded. Priest Abraham, however, acknowledged the accuracy of the process and of the result; but priest Dunka said, while the Bible must be acknowledged to be the unerring standard, their other books being found erroneous notwithstanding, still he thought there must be some method of adding the numbers in the chronology given by Moses, different from our method, which would make the amount correspond with their estimate. I requested him to examine the point carefully at his leisure, which he promis-

ed to do, and proposed that we should recur to it again.

22. Priest Dunka, of his own accord, introduced the subject of antediluvian chronology, and acknowledged the accuracy of the result to which we arrived the other day. Not long since, in translating from the geography, this same priest remarked, that it is written in their books that Arabia is the largest country on the globe; whereas we know, he continued, that Russia is much larger.

These cases are interesting, as they render errors in the old books of the Nestorians palpable—errors too on points that are not sectarian. They regard all the works of their old writers as almost infallible; while they hold, in theory at least, that the Bible must always be the ultimate standard of decision. The work being fairly commenced, in these and similar instances, the way may soon be open to prove to them the fallacy of many of their religious traditions.

23. Received a donation of \$25 from Major W., for the Board. He is the same English officer, mentioned in my journal, of November, 1837.

March 6. We translated Heber's missionary hymn into the Nestorian language. Our Nestorian ecclesiastics are much delighted with it. May they imbibe its spirit, and emulate the zeal of ancient worthies of their church, in spreading abroad the knowledge of the gospel.

This evening our mission resolved to propose to the parents of Joseph, of the village Deegalee, who is a remarkably fine scholar, that they place him under Mr. Stocking's immediate care, on the same terms on which John lives with me, and Moses with Mr. Holladay; that the boy may have the best practicable advantages for learning English and pursuing his other studies.

7. At our evening exercise in languages, one of the ladies of the mission repeated the direction of Paul in 2 Timothy, 2: 9—10; "In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." This passage excited much attention among the native members of our class. The Nestorian girls and females to the age of middle life are very fond of wearing jewels and money and beads and other rude trinkets on their heads and about their persons, and even in their noses. I have sometimes referred to the above passage and to the

language of Isaiah on the same subject, in conversation with the Nestorians in our family; and the effect has been encouraging. John, our boy, told me a few days since, that his father would not allow his sister, who was recently married, to wear any trinkets; because the practice is contrary to the Bible, and the ladies of the mission wear none. This was taking high ground, considering the force of such customs among the Nestorians.

9. Priest Abraham informed me that he had destroyed his wife's trinkets, stating that he had not allowed her to wear them for a long time; but that he now sees the Scriptures so full and strong against them, that he will have them no longer in her possession. It is interesting to witness the truth thus working like leaven, silently but powerfully, on the minds of these Nestorians who are under our immediate influence. In connection with the above conversation, priest Dunka, who was also present, remarked that their people have obviously, in many respects, departed from the word as well as the spirit of the Bible, and yielded to the force of sinful customs. This was a great concession for priest Dunka, who is quite a pharisee in his own religious observances. I told him that we must adhere to the Bible, though it be at the expense of our most cherished opinions and customs, to which he fully assented.

Suspensions of the Missionaries—Female School opened—Relics found at Geog Tapa.

To-day we received a reply from the parents of Joseph, the boy mentioned above, through the priest of their village, who is assistant teacher in our boarding-school. The proposition was negatived by the parents, on account of their apprehension that we are training such scholars—those in our families in particular—with the design of sending them to the new world. Similar apprehensions have often been expressed by the timid ignorant Nestorians; and some have occasionally taken their children suddenly from our schools when such rumors have been revived, and restored them again when the rumors have subsided. It is very difficult, in these countries where selfishness is so predominant, to convince people that labors like ours are prompted by disinterested motives. I inquired of priest Abraham to-day whether his people suppose us so dishonest as to be man stealers. The priest artlessly replied,

that it is natural for those who are dishonest themselves, which, he said, is the case with many of his people, to think all others so. But their apprehension respecting their children, he said, arose from their ignorance, and the cruel treatment they receive from their Mohammedan masters, who often steal Nestorian children. The priest also stated that the people of his own village and others who know most of us, have ceased to feel such apprehensions, and cherish great confidence in us and our object.

12. My birth-day, the fifth I have passed on missionary ground; and many more, in this trying climate and under the cares and toils of missionary work, cannot reasonably be expected. May my remaining days, whether few or many, be so spent that I may be enabled to say, "For me to live is Christ, but to die is gain." The day in this instance is marked by the pleasing circumstance of the commencement of a female school on the mission premises. We have for a considerable time had a few girls, both in our boarding and village schools; and have preferred that they should attend with the boys, rather than be separated, as we have apprehended that the establishment of a female school might excite much notoriety, and perhaps opposition, were it to be prematurely attempted. Now the Nestorians around us seem to be prepared to sustain the measure, and the ecclesiastics in our families recommend it. The school has commenced with four girls.

18. Our Bible exercise with the natives to-day consisted of the third chapter of Revelation—a part of the searching addresses of our Lord to the churches of Thyatira and Laodicea. The Nestorians at present have "a name to live and are dead;" and they are neither cold nor hot." Our meeting was solemn, the bishop and priests seemed fully to understand the strong figurative language of the chapter; but, alas, they are slow to make the proper application. As one of our mission recently remarked, "They seem to be so dead, that while the sword of the Spirit is thrust through them, it seems to produce no sensation." May the Spirit of God wield his own sword, and then it will be felt, and will slay that it may make alive.

23. Last Sabbath was the day appointed by the friends of Joseph, the boy mentioned before, for his ordination as deacon; in which capacity he would become the daily reader of prayers in the church of his village and cease attending our school. Nearly all the Nesto-

rian ecclesiastics are ordained while mere boys. But Joseph's friends had probably hastened this event, in his case (he being now only eleven or twelve years old) in consequence of their apprehensions, that, should he continue to prosecute his studies, he might by and by be sent off to the new world. The boy, however, being apprized of the intention of his friends, and having a strong desire to pursue his studies, absconded on Sabbath morning, and hid himself, to evade his ordination. He is now back at school, by the permission of his parents, and declares his intention of pursuing his studies at all hazards.

27. Our female school now numbers eight scholars, and most of them are the daughters of priests.

28. One of our scholars, the brother of a bishop who resides in the Koordish mountains, not far from Julamerk, obtained permission to go home, on account of the death of one of his brothers. A deacon came after this scholar, who begged of me a Bible and a copy of the Psalms, stating that he has a small school at his home, and almost no books for his scholars. It is gratifying thus to send forth the word of life into regions where the missionary himself cannot, with due regard to safety, venture. "The word of God is not bound."

April 3. At a late exercise of our school in declamation, a priest of this city was present, who is said to be "given to much wine" and strong drink. One of the boys, as his exercise, repeated a short tract on the subject of intemperance, which is made up entirely of quotations from the Scriptures. The priest was so struck with the force of Bible truth, thus presented, that he immediately requested of me copies of that tract; also copies of our tracts on lying, stealing, swearing, etc., for his family, for his deacon, and likewise a set to be kept and read in his church. May this seed prove not to have fallen on stoney ground.

19. We visited the village of Geog Tapa (Cerulean hill,) by special invitation, this week being the festival of easter. Our Nestorian friends of that village received and entertained us with their accustomed kindness and cordiality. The beautiful hill back of this village now presents a fair claim to its poetical name, being clothed in the full robe of spring. It is one of the largest of those artificial mounds, of which there are many on the plain of Ooroomiah, supposed to have been accumulated by the ancient fire-worshippers. The fire-worshippers were accustomed to rear such

mounds, and build altars on their summits. These mounds are often partially excavated, for the purpose of obtaining the soil for manure, and stones from old walls embedded in them for building. And a few days since, in excavating the side of the hill at Geog Tapa, a discovery was made, which has not a little roused the curiosity and speculation of the simple hearted villagers. The excavator reached a stone tomb, about forty feet below the surface of the hill, in which he found a human skeleton, with several copper spikes driven into the skull. The spikes are from four to five inches long. These he extracted, and carefully replaced the skull in its bed in the tomb, regarding it as highly sacrilegious to disturb the bones and ashes of the dead. Mar Elias, the bishop, resident at that village, to-day presented to me one of the nails (or spikes) which he had obtained from the discoverer. A thick coat of verdigris had gathered on the nail, though copper, it is well known, long resists decomposition. The popular explanation of the whole subject among the villagers the bishop stated to be this, viz. "The person to whom the skeleton belonged, when alive, was a wicked oppressive ruler, and the angels of God were therefore commissioned to destroy him by darting these spikes through his skull." Such an explanation would of course, be more naturally suggested to these superstitious Nestorians, who are groaning under rigorous oppression, than to people in different circumstances. Mar Elias, however, rejected this exposition, as puerile; and Mar Yohanna, who was also present, pronounced it ridiculously foolish; and both took special pains to assure us, that they adopted no such explanations. I told them I thought the tomb must have been the work of the ancient fire-worshippers; and that driving nails into the head may have been one of their methods of slaying their enemies. With this opinion the bishops readily coincided; and they were deeply interested when I referred to the fact stated in Judges 4: 21. "Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand and went softly unto him and smote the nail into his temples and fastened it into the ground, for he was fast asleep and weary; so he died." I remarked to them that, perhaps, this Scripture is illustrated by their discovery in the excavation. "Yes," replied Mar Elias, "I told the discoverer to let me give you one of the nails, and you would make it throw light upon the Bible."

A few days since, our Persian meerza (teacher) incidentally stated, that in excavating the side of another of these mounds, situated about twelve miles from the one above mentioned, a few years ago, an earthen pot of silver coins of European stamp, (perhaps Roman) was discovered, and near that a large earthen sarcophagus, containing a human skeleton, with nails driven into the scull. The coincidence of these discoveries renders it probable, that, destroying life by driving nails into the head may have been a prevalent custom among the fire-worshippers.

Much, however, as our antiquarian curiosity was excited by the incidents of to-day, we were still more interested to observe how careful the Nestorian bishops were, that we should not suppose them inclined to listen to "old wives' fables," and the indications thus developed, that they are really, abandoning such fables, with which they have hitherto been so fully incumbered, and are beginning to found their belief on what is more rational, and especially on the word and testimony of the Bible.

Historical Notices of the Nestorian Patriarchs.

20. A few days since I received a letter from a valued friend, in which he states that he is a little perplexed to ascertain the relation which the two patriarchs, Mar Shimon and Mar Elias, hold to the Nestorians and to each other, etc. As others may be in doubt and feel an interest on the same subject, a brief explanation may be convenient and due to the readers of the Missionary Herald.

Elkoosh was long the seat of the Nestorian patriarch, under the title of Mar Elias. About a century ago, the patriarch and the Nestorians of that region having become Catholics through the efforts of Jesuit missionaries, the orthodox Nestorians (if I may use that term for the sake of distinction) revolted from the catholic see, and created a new patriarchate, which they located in the heart of the Koordish mountains, calling its occupant Mar Shimon. The catholics, at the outset, despising whatever was Nestorian, changed the name of their proselyted patriarch from Elias to Yoo-suf (Joseph.) The two patriarchs, the catholic and the orthodox, continued to occupy their respective sees, the former at Elkoosh, and the latter in the Koordish mountains, until several years ago, the catholic patriarch removed his resi-

dence to Bagdad. Soon after his removal, one of his relatives, a talented man, revolted and became an orthodox Nestorian; whom Mar Shimon, on application being made, ordained as a bishop. And very soon afterwards, a council of Nestorian bishops ordained this same man as a Nestorian patriarch, called him Mar Elias, and placed him over their old see, at Elkoosh. Their ostensible reason for this measure was the hope, that by making him a patriarch, they might enable him the more effectually to rescue the Nestorians in the vicinity of Elkoosh from the catholic yoke. This was plausible. However, I suspect their real reason was disaffection towards Mar Shimon. The elevation of Mar Elias, as patriarch, could not annihilate the see of Mar Shimon, while the plea of laboring to rescue the Nestorians in the neighborhood of Elkoosh from the catholic yoke, secured for Mar Elias considerable favor. These two patriarchs, in their barbarism and in their want of vital religion, naturally regard each other in the light of rivals; and disregarding the real interest of their church, seek to extend their individual influence and increase the number of their own adherents. When I first came to Ooroomiah, Mar Elias was in the province on a visit; and all but one of the bishops of the province had just attached themselves to his see. He is a very interesting man, for an Asiatic. After he returned to Elkoosh, Mar Shimon, being the nearest, and uttering some threats against the bishops of Ooroomiah for having left his see, all but one of these bishops returned to their old allegiance to him. We, therefore, at present naturally speak of Mar Shimon as our patriarch. Both these patriarchs have, as yet, shown themselves decidedly pleased with our labors among their people.

The ecclesiastical organization, among the Nestorians, is much less firm and efficient than that of the other oriental churches. In this, as well as in some other respects, they may with propriety be called the Protestants of Asia. This is a very interesting circumstance respecting them. It has been the ecclesiastics of the Greeks, the Armenians, and the catholics, that have fulminated their anathemas and closed the doors of evangelical efforts in various places against our missionaries. But ecclesiastical authority among the Nestorians, should it ever be arrayed against us, being so much more weak and divided, could do comparatively little to interrupt our labors.

Constantinople.

JOURNAL OF MR. DWIGHT ON A VISIT
TO BROOSA.

A brief letter from Mr. Dwight, communicating some facts relative to his visit at Nicomedia, while on the tour to which the following journal relates, was inserted at page 425, of the last number. The more full account, given below, of the interesting scenes which he witnessed, has since been received.

*Journey to Broosa—Remarks on the
Mission there—Site and Population
of Nice.*

On the 23d of April we took leave of our friends in Constantinople, and proceeded to the boat which was to take us to Yallavah, a distance of from thirty to forty miles. On coming out of the office where we obtained our passports, I met, very unexpectedly, an Armenian priest, who came last year from Nicomedia, where he had become enlightened by the gospel, and who now resided in a village nine or ten miles up the Bosphorus. He has already been mentioned to you, and he appears like a truly devout man. I had not seen him for many months, and he immediately told me that he had just had some very pleasing intelligence from Nicomedia; and that now, to use his own language, "there are about twenty of the brethren there, and the good work goes on very well." We had before heard that some among the Armenians in that city had had their minds opened by the Spirit of God; and it was on that account that I wished to visit that place. The intelligence, however, was beyond all my expectations, and it seemed to me at once that there was a peculiar providential design in the arrangement that I should meet this man just at the moment of our setting out.

We reached Yallavah before sunset, after a sail of five or six hours. This is a small Turkish village on the southern shore of the gulph of Nicomedia. We were poorly lodged in a coffee shop, and in the morning we mounted post-horses and were early on our way to Broosa. After riding about twelve miles we reached our first post-house, at Bazar Koy, a Turkish village of considerable size, on the west side of the beautiful lake of Nice, the ancient Ascanius. Here we took fresh horses and proceeded to Ghemlik. This is a seaport town, of some 3,000 souls, situated at the head of

the gulph of Moodania. The country around is covered with groves of olives, and the place is important as containing one of the navy yards of the sultan.

Owing to the detention we met with on the road, we did not reach Broosa until nine o'clock, P. M.; and the night being very dark, and our postillion unacquainted with the proper entrance, we wandered about in the gardens of mulberries and vineyards, in which the city is embedded, and afterwards in the street for a full hour before we reached the house of Mr. Schneider.

We spent just one week in Broosa, having daily the most delightful, heavenly intercourse with the beloved missionaries of that station. These brethren, with but little show of success at present, are evidently ministers of blessings to the people. Such Christians will do good any where in this world. They have the ear of God, and of course, the arm of God.

I conversed with two promising young men of the Armenian nation, both of them in stations of great influence, who seem to know truly what the love of Christ is. Their views are clear on the great fundamental principles of our faith, and they speak like men with whom these principles are living and not dead. The last evening but one of our stay there, I spent in deeply interesting and satisfactory conversation with one of them, on different parts of the word of God and the doctrines of salvation, and particularly justification by faith "without the deeds of the law," and the true place of good works in the christian system. In the course of the evening he remarked that he had formerly been at a loss to know what could be the employment of the saints in heaven, in which they could be interested and happy throughout eternity, but that now he has no more difficulty on that subject. The Sabbath too, is to him now a precious day, and he mourns that it is no better understood and observed by the people of his church.

On the first of May we bade our dear friends at Broosa adieu. The first day we rode to Yeny Shehr, a large village of from 400 to 600 families, about thirty miles east from Broosa. Here we lodged for the night, and the next morning rode twelve miles to Nice, situated on the east side of the lake Ascanius, already mentioned. The ruins of this ancient city are interesting, but the site of the ancient church, in which the councils were held, we could not identify. We copied one inscription, and I took

some sketches for future remembrance. We were well lodged in the family of a Greek, who, together with his wife, took all pains to serve us, and we did not fail to reward them.

The greater part of the site of the ancient city, still inclosed by crumbling walls, is occupied by gardens and ploughed fields. A small village of Turks and Greeks fills a part of the space, and offers a comfortable resting place for the weary traveler. We, however, rested longer than we intended, as the absence of all the post-horses compelled us to wait until the following day at noon. We then started afresh, and passing over a rough mountain road, reached the village of Yeny Koy, about eighteen miles distant, so late that we resolved to pass the night there. All the inhabitants are Armenians, and the village is situated in one of the most lovely valleys this world affords. It really seemed as though a spot so lovely could not be inhabited by any but the most lovely beings; and yet we soon found that the rich beauties of nature only rendered the moral deformities of the people more prominent by contrast.

We went to the church at the hour of evening prayer, and found a drinking priest leading the devotions of an ignorant people. In the evening I had some conversation with our host and a few others who came in, on religious subjects. Their ignorance, however, was truly affecting, and still more so the exhibitions we had of their avarice, selfishness, and dishonesty, before we left. I would not, however, judge them with severity. They are more to be pitied than to be blamed. What other characters could be formed under the religious and moral training they receive? When they have rejected the full light of the gospel and wilfully hardened their hearts against its influence, as many in our own highly favored country have done, then the woes pronounced by our blessed Savior may be applicable to them; but even then, let those woes be applied with his tender spirit. Until a minister feels as our Savior did on his last return to Jerusalem, when he wept as he said, "Oh that thou hadst known, even thou, in this thy day, the things that belong to thy peace," he is not in a fit state of mind to repeat a single denunciation from his Master's lips.

A missionary must be continually on his guard lest the constant exhibition he has of the low cunning, deceitfulness, selfishness, ingratitude, and deep degradation of the people for whose souls he

labors, should insensibly steal away from him all his interest in their welfare, and fix in his heart such a positive aversion to them, as to unfit him for any useful efforts among them.

Interview with Inquirers and Converts at Nicomedia.

On May the 4th we rode to Kara Moosul, seven or eight miles, a town situated on the gulph of Nicomedia, where we took a boat, and in about six hours reached the city of Nicomedia, at the head of the gulph. This city contains, it is said, about 25,000 souls, the greater part of whom are Turks. There are about 1,500 Armenians, fewer Greeks, and still fewer Jews.

Following the direction of the priest, whom I have mentioned as having met just before leaving Constantinople, we went in search of the principal teacher of the Armenian school. We first found the church, and then the school within its precincts.

We had no difficulty in making ourselves known to the teacher, for we found that he had received a letter, informing him that we were coming. He invited us to his house, where we spent the night. Notice was soon given to several of the little band of enlightened brethren, who immediately called; and we passed the evening until eleven o'clock in free conversation on those subjects which lie nearest to the Christian's heart. Never, since I have been a missionary, have I been thrown into circumstances so full of interest; and never had I more occasion to admire the wonderful grace of God. Here I found a little band of sixteen brethren, as they informed me, who have been led by the Spirit of God to study the written word; and some, I trust, and perhaps all of them, made wise unto salvation! Those whom I saw conversed with a degree of seriousness and earnestness and intelligence, in regard to the great truths of salvation, which were truly surprising. They have taken the gospel of our Lord Jesus Christ for their only guide, and the kind and degree of knowledge they have acquired of the sacred Scriptures, evinced clearly, to my mind, that they have had the Holy Spirit for their teacher. When they meet in the house or elsewhere, they salute one another by the title of *christian brother*; and their earnest desire seems to be, that all their church may be made acquainted with the true gospel. For this they labor, and for this they pray; and not without hope,

for they told me that they trust, that within a year, from fifty to a hundred will be likeminded with themselves. One person was present, who, they said, is only a candidate. They remarked in his hearing, "We do not yet know this man thoroughly. He seems to be somewhat awakened and appears friendly; but we are not yet quite satisfied as to the precise ground on which he is standing, and we are therefore watching him, keeping him at the same time, at a little distance."

These brethren are still Armenians, and I trust they will remain so. I see no reason why we should wish them to become any thing else. We want to see them truly enlightened; we want to see them studying the Scriptures; and we want to see their characters transformed by the power of the Divine Spirit: but we have no desire that they should become Americans, or Lutherans, or congregationalists, or presbyterians, or any thing else but true Christians. Christians they are now, in name, and their church government is probably as good for them as any other would be, and perhaps better. Let them have the power as well as the form of godliness, and with all my heart I would say, let them remain Armenians still.

These individuals told me, among other things, that they have had it in contemplation to establish a school, and put over it a teacher of their own sentiments, and that they have wealth enough in their little fraternity to do this; but they fear whether it would be expedient at present. They, however, propose soon to open a school for female children, which cannot interfere with any other in Nicomedia, as there is no female school in that city.

At their request I met five of them the next morning, in a room within the church inclosure and directly in front of the church door. One of them was a man of more than fifty years, of a very respectable and venerable appearance, and of a good mind. He appeared like a truly devout man. In this room they meet every evening for reading the Scriptures and conversation about those things that pertain to the soul's salvation. Here I spent an hour and a half, answering their questions, and endeavoring to make known the doctrine of Christ more perfectly. They seemed absolutely hungry for the word, and manifested a most docile spirit. They seemed to say to me in the language of Cornelius to Peter, "now therefore are we all here present before God to hear all things

that are commanded thee of God." They said to me, "We endeavor to take the word of God for our guide, but we are sensible that in many things we are wanting. We want you to talk with us, and see wherein we are deficient, and instruct us in the right ways of the Lord. Oh how solemn is the responsibility of the christian missionary in such circumstances! When immortal souls are hanging upon his lips, and their destiny is fixed for eternity, perhaps, by a very few words he utters! I cried unto God for wisdom and grace, and trust I did not cry in vain.

The views of these dear brethren in regard to the foundation of our hopes—justification by grace through faith alone—seemed remarkably clear. The questions they asked were of the most practical character; their whole deportment was serious and solemn; and their knowledge of the Scriptures surprising.

As an example of the subjects discussed at this most interesting interview, I will mention the following. They wished to know "how a Christian is to grow in holiness?" Also, "in what manner we can pray to the best advantage?" Under which head I enlarged upon the importance of secret prayer, telling them the desirableness of having set seasons for this duty, and several times a day, if practicable, and also the need of connecting meditation with prayer. They inquired about the best mode of spending the Sabbath, so as to employ it as a means for advancing the soul in piety: and here also I was enabled to give them a number of suggestions that seemed to be new to them. The subject of fasting also came up, and I was requested to tell them my views in regard to the proper notion of fasting as found in the Scriptures, which I did. One of them, in much simplicity, then asked if it would be proper to smoke on a day which we had set apart for fasting. His reason for putting this question was that smoking and the giving and receiving of pipes being so customary here, if on particular days they were to refuse, the reason would be demanded, and thus it would be known that they were fasting: whereas our Savior told us not to fast so as "to appear unto men to fast." Another asked whether there was any advantage to an individual in giving charity for the repose of the souls of the dead. Before I had time to reply to this question, one of their own number remarked, "No! charity to the living does not of itself do us any good, much less charity to the dead." I cannot repeat one quarter of the subjects that

were brought forward, nor can I give you any adequate impression of the deep and peculiar interest of those interviews. I can only say that it was with the utmost difficulty that I tore myself away from them, and they used every possible argument to induce me to stay with them. I hope by the blessing of God to see them again. I feel now that I have more reason than ever before, to desire to live. I have many times during a few months past, felt like saying, "Oh that I had wings like a dove, then would I fly away to be at rest." I have felt that heaven is a most desirable place, and although I am not sensible of having been impatient or discontented with my situation here, yet I have felt that it would be an infinite blessing to be called away. Now I feel like praying that, if it be the Lord's will, my life may be prolonged yet many years, that I may labor for these souls. It will be sweet going to heaven, but how much will be added to that sweetness, if we can take with us a multitude of our fellow immortals, whom the Lord has graciously made us the instruments of plucking from the everlasting burning! Oh who would not be willing to be tossed on the stormy ocean of this life for a century, yea, even for many centuries, to save even a single soul from hell!

I promised these brethren to send them some copies of the Armenian Scriptures for circulation, and we made arrangements for maintaining a correspondence. How many of them are truly pious I have not the means of judging. The Lord knoweth the hearts. But I have no reason to question the piety of any of those whom I saw. Truly it is the Lord's doing, and it is marvellous in our eyes.

Remarks on the favorable Prospects among the Armenians.

Five of them accompanied us to the post-house, and with their last breath commended themselves and the interest of Zion in Nicomedia to our prayers. From their lips I would take the request and present it to the churches in America. Brethren, pray that this good work may go on. Why should it cease? Why should it be in the least retarded? Why should not a whole "nation be born in a day" by the same means that God has used in converting these few individuals? You need not send out missionaries enough to occupy every place in these countries. Give us more prayers, and you may give us fewer missionaries. Read attentively what God has written

in the book of his providence. His own blessed truth is in the midst of these corrupt churches. In this respect they are very differently situated from the heathen. They already have truth enough in their minds for their conversion. God can bless that truth by his Spirit. He has done it repeatedly, and we believe confidently that he will do it again. This gives us a new view of the whole subject of missionary labors among these corrupt christian churches, and also fresh encouragement to prayer. Your missionaries may be made exceedingly small before God, and before man too, among the instruments used for building up his kingdom; but will either you or they complain of him for this? So long as the kingdom of Christ is advanced and souls saved, what does it matter to us, whether these objects are accomplished just in the way of our choosing or not? What does it matter whether we are the instruments chosen, or some poor ignorant men among the natives?

In this country, however, in the Armenian churches, those who give evidence of piety, and whom the Lord is employing as instruments in enlightening their countrymen, are not ignorant men. They are, in general, men of some cultivation, and men of weight of character and influence. Those in Nicomedia are employed in different branches of business, but are all respectable men, and some of them wealthy. God has chosen such and may we ever be able to say, Let God work by whatever instruments he pleases. What he has done in Nicomedia, he may do in every other city in this extensive empire. Think of this, dear christian brethren, when you pray and when you weep and sigh over the desolation of Zion in these countries. You may never be able to send missionaries into every city, but God can send his Spirit where your missionaries cannot go.

Let no one imagine, however, from what has been said, that more missionaries are not needed. If missionaries had never been sent to this country, the probability is, that the Armenian church would now be just as dead as it was twenty years ago. If missionaries had never been sent to this country we have no reason to suppose that that work in Nicomedia would have commenced. Although no missionaries have ever been located in that city, yet some have passed through the place in their travels, scattering the good seed of the word. One very interesting fact has come to my knowledge since my return to Con-

stantinople, showing a more direct connection between missionary labor and the good work now going on in Nicomedia, than we had before been aware of. Two priests, so far as we know, were the first who became enlightened in that place, both of whom are now in Constantinople. One of them states that several years ago a missionary passed through Nicomedia and left in the hands of an Armenian there, a copy of the Armeno-Turkish New Testament, and also a tract entitled "The Dairyman's Daughter," in the same language. This tract the priest read, and it was the first means of awakening his mind, and leading him to search the Scriptures to ascertain the truth of God. The Spirit of God, as we have reason to believe, was his teacher, and through him, others have been led to inquire after the same truth, and have been taught by the same Spirit. That missionary was Mr. Goodell, who passed through Nicomedia on his way to Broosa six or seven years ago, and the tract was one of those printed at our press in Malta. The missionary has, probably, been forgotten by most of those who then saw him. Even this priest did not see his face, but procured the book from another. The seed was buried long, and yet it was not dead, nor was it forgotten of the Lord.

How important that in the morning we should sow the seed and in the evening withhold not our hand, for we know not which shall prosper whether this or that; or whether both shall be alike good. Here is also another fact illustrating the good effects of tracts, even without the living teachers' voice to follow up the truths presented.

In closing this account of what God has done in Nicomedia, I must mention one other circumstance of no inconsiderable degree of interest. The two priests who were first awakened in that city, have already been alluded to. They were both, providentially, removed at different times to this city, and now they are associated together as the only priests of a church near Constantinople, under the patronage of the distinguished patron of the high school at Hass Koy. They appear, both, like truly devoted men, and are striving to do good to the people as they have opportunity. How wonderful are the ways of God towards his people!

We left Nicomedia on the morning of May 5th at half past nine, and were at the post-house in Scutari, opposite Constantinople, at nine o'clock, P. M., the distance being between fifty and sixty

miles. A regular made post-road connects these two places, and the traveler may ride in the post-wagons as rapidly, as in similar conveyances, in any part of the world. The wagon is very low and small, consisting of four small wheels upon which a rack is placed, and within the rack a basket just large enough to hold one full grown man with his baggage. The seat is made of rope network, stretched across the top of the hinder end of the rack. To this vehicle four horses are attached, the driver being mounted upon one of them, and with this light load, the animals which are high spirited, move off at a most rapid rate. There are three changes between Nicomedia and Scutari.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

Excitement among the Jews—Intelligence from Odessa—Intercourse with various Classes of Persons.

February 9, 1838. The rabbi employed by Mr. Schauffler took a New Testament home with him to-day. He had never read one. May the Lord bless it to his soul's salvation.

We hear that there is a great stir among the Jews at Smyrna. Some ten or fourteen would be glad to receive baptism, if they could be in any way screened from persecution; at least so far as to escape the dreadful bastinado. In all the coffee shops there, it is said, they talk of the coming of the Messiah. May he come to them in very truth by his Spirit, and with all his saving love and power?

15. Letters to Mr. Schauffler from his friends in Odessa brought cheering news. During the season of plague at Odessa, when all the churches and courts of justice were closed by order of government, the good people then assembled in different families for social worship unmolested. They observed the same hours to meet at the throne of grace; and, during this season of public calamity, they seemed to be very much blessed in secret. Three or four conversions among the male part of the attendants took place during that period, and still more among the female. On the Sunday preceding Christmas, all public meetings being again permitted by the authorities, they came together in one place at three o'clock, P. M. The house was full to overflowing, and the meeting extremely solemn. The circle of praying married

ladies has increased from three to fourteen, and one of the letters received was from this circle. The meeting established in L., a village near Odessa, in 1837, continues to prosper well, and to increase in interest. The minds of Christians in Odessa seem to be very much quickened, and the meetings are visited by new comers continually.

22. Last Saturday the Jews anathematized and prohibited in all the synagogues of Constantinople Mr. Schauffler's tract in Hebrew, exhibiting the Messiah's prophecies, and also his manuscript tract, mentioned in a former journal. The rabbi did not come to his work to-day. Mr. S. requested A. to call on him this afternoon and learn what the state of things was. By all these troubles farther inquiries have been started among the Jews, "about this way." Several have come to A. for our psalter, and some even for the Old Testament in Hebrew, and New Testament in Hebrew-Spanish, to examine the Scriptures and compare the Old and New Testaments together for themselves. This, of course, is all done in great secrecy. Mr. S. gave to A. ten psalters, and three Hebrew Bibles, and three New Testaments in Hebrew-Spanish.

26. Mr. Goodell was visited to-day by the mother, two sisters, and a brother of our deceased sister Izar, with all of whom he conversed for several hours on the great subject of eternity. The mother having recently lost a son, as well as a daughter, asked, whether we should know each other in the other world. Mr. G. replied that when Moses and Elijah came to meet our Savior on the mount of transfiguration, they were doubtless as conscious of the presence of each other, as they were of the presence of Jesus; and they doubtless knew each other as well as they knew him with whom they were then conversing on the mount; or as well as Peter and James and John knew one another, who were present on the occasion.

27. A. and rabbi S. were with Mr. Schauffler as usual. The subject of conversation was the late anathema. It is ascertained that the manuscript tract, and the little pamphlet of Messiah prophecies, neither of which was intended to be introduced at present among the Jews, have not only found their way among them, but are making a very considerable stir. The Jews are now disputing over the little volume of Messiah prophecies, some saying one thing and some another. May the Lord graciously

grant them his Holy Spirit to lead them into a right understanding of his holy word.

March 3. The mother of Izar called on Mr. Goodell. In the course of conversation she asked whether she might not properly read a portion of the New Testament in connection with her morning and evening prayers. Mr. G. informed her of his own custom in this respect, and then put to her the following question. If Christ were now in this world, and should come into your family morning and evening, and offer to give you instruction, would you not sit down at his feet, and look him right in the face, and hear every word he should say?—"Oh, yes," she exclaimed. Well then, he continued, when you read the New Testament, it is just like sitting down at the very feet of Christ, and listening to all the gracious words that proceed out of his mouth. You may look on and see him open the eyes of one born blind, and can ask him to open the eyes of yourself, a poor, blind sinner. In short, you can walk with Christ; you can speak with him; you can be taught by him; and you can live with him in his kingdom here, though every one of your neighbors, and every inmate of your family should live from morning to night and from night to morning in Satan's kingdom.

15. Mr. Dwight called at the Armenian school of B—s, which was commenced under the patronage of the mission. He found one boy studying Hebrew, and heard him read and translate into Armenian, which he did very well. The study of the Hebrew is altogether a new thing with the Armenians, and is one of the fruits of this mission. From the school Mr. Dwight went to see S. Aga. This young banker is learning English in order to have access to our sacred literature. He loves good things, and his affections appear always to be set on things above.

16. Two English sailors called on Mr. Goodell for Bibles. In consequence of the numerous shipwrecks in the Black Sea, there have been an unusually large number of English sailors here this winter, and some of them in a most wretched condition. We have occasionally visited them with tracts, and the Rev. Mr. Calhoun, agent of the American Bible Society, visited them repeatedly, talked and prayed with them, and supplied them with the Holy Scriptures. From ten to fifteen have generally attended the English preaching, and given a solemn attention. The place where they were

lodged, though called a hospital, was more fit for swine than human beings; but on a representation being made, a more suitable place was provided, and the sick separated from the well. The two who called this morning expressed to Mr. G. their great thankfulness for their present comforts, and Mr. G., on presenting them with the word of God, told them they might now become kings and priests unto God and live and reign with Christ forever.

From the teacher of a school which he visited on the Bosphorus, Mr. D. learned that the Armenians in Pera have of their own accord opened a Lancasterian school which has more than a hundred scholars and is going on well. They took the model from the school at Hass Koy: and the teacher intimated that other schools on the same plan would soon be established. This is encouraging, as it shows the progress of light among the people. The Lancasterian cards were prepared by us five years ago, during our residence at Orta Koy; and thus we have a new proof that though the seed sown may long be buried, yet it will ultimately spring up and bear fruit.

18. P—e, a baptised Jew, called on Mr. Goodell. He has recently returned to Constantinople, having been for the last three years at the utmost bounds of the empire on the west, with the pasha. He informed Mr. G. of a learned Musliman, who, from perusing the New Testament, had become a Christian, and who continued for two or three years to defend Christianity against all the cavils of his neighbors and friends. As they could not refute his arguments, and as they were unwilling to take his life, they advised him to flee the country. "If you are a Christian," said they, "go to a christian country, where you can live unmolested." He refused to do this, and was finally thrown into the mad-house, as a madman. Every method was taken to induce him to recant, but in vain; and at the expiration of fifteen days he was hung. The event produced a great sensation in that part of the country.

20. Our christian brother, H—s, called on Mr. Goodell, and asked him questions about various passages in Romans for more than two hours. He had just been through this epistle in the religious exercises of his school, and had found a world of good matter about justification by faith, etc. It should be remarked that though H—s is at the head of that large and important institution, yet he absolutely teaches nothing in it except religion. One whole hour every day he

stands up publicly and preaches the gospel to the whole school, and all day long he is much of the time employed in the same way with individuals of the school.

24. Within a few days past, Mr. Schaffler's German congregation has been reduced nearly one half, some having left for one country and some for another. Not less than eight or ten of them were pious, praying souls; and of these, two were converted while residing under his own roof. Of these also, four were in the family of his brother.

29. A young Armenian friend, who was present at the little Sabbath school this morning in Mr. Goodell's family, expressed his ardent desire that there might be such schools among his nation. Mr. G. told him to begin first with himself, then get some one to join him, then introduce it into some family, and from neighborhood to neighborhood. He might yet live to see fifty in one school, and a hundred and fifty in another; but if he only succeeded in collecting twenty in all, these twenty might enjoy all the advantages of a Sabbath school. Mr. G. added that when he was a boy, there was no Sabbath school in his part of the country; but before he was thirty years old, he had the privilege of addressing five hundred children at once in a Sabbath school.

JOURNAL OF MR. HOMES AT DAMASCUS.

THE temporary residence of Mr. Homes in Syria, for the purpose of securing greater advantages for acquiring the Arabic language, has been before mentioned. He arrived in Damascus about the 20th of October, of last year.

Impressment of the People for the Army—Changes among the Mohammedans.

October 21, 1837. Three thousand people were seized in Damascus for the pasha's army. The occupants of shops were dragged out by force, and soon nearly the whole city was shut up by the affrighted people. The women were wailing through the streets, and besieged the gate of the palace, demanding in anguish for their husbands and sons.

Nov. 15. The last month the town has continued in great commotion through the measures of the pasha to obtain conscripts. One night 3,000 soldiers went out in squads to the sixty villages around Damascus, and breaking in upon the peasants in their sleep, they brought in 4,000, of whom 1,500 only were chosen for soldiers. Such a concourse of des-

pairing mothers and sisters, as surrounded the gate of the palace, I have never seen; for with veils rolled in ashes, and ashes on their unveiled faces, they beat their breasts, tossed high their arms, and screeched in fear, or sung mournful tunes in despondency. The larger portion of the shops were shut up for three weeks. The soldiers broke into the houses of Christians and Mussulmans, entered their harems, and unspeakably insulted their wives. Hundreds of Christians were seized on pretence that the soldiers might extort money from them, and released. Many calling down curses on the pasha, prayed for the coming of the Franks. Many, to escape being taken for soldiers, cut off their hands or pulled out their own eyes. But the poor inhabitants of Syria have witnessed a constant succession of such events for the last 1,800 years, and yet neither rulers or people seem to learn righteousness.

Dec. 9. Being the fast of the Mussulmans, I took an opportunity to call on some of the principal gentlemen in the evening, when they breakfast. I cannot express my surprise at the manner with which these haughty Mussulmans, formerly the rulers of Syria, and the descendants of the prophet, received me and my friend. They showed an excess of respect and politeness, such as would not be outdone in Europe. The pasha's government has broken their pride and their spirits, and if it continues till another generation come upon the stage, the next will grow up accustomed to see an equality maintained between themselves and Christians; and they themselves will become exceedingly open to the reception of truth. It is thus that we may see fulfilled that God makes the ambition and the wrath of man to praise him.

11. The increase of intemperance is often spoken of to me by the people. Six years ago there were not to be found more than one or two dram-shops in the city; whereas now, since the freedom introduced by the pasha, there are eighteen; and the principal persons that frequent them are Mussulmans, although Christians are always the keepers. The government derives a revenue of 6,000 dollars from the spirit and wine manufactured in Damascus. Yet intemperance cannot be said to be a prominent vice, although there is reason to fear its extension.

15. Called on a merchant, a man of wealth: being asked to sign a bill, he confessed he could not read. Among

the females in the Greek church in Damascus there are not more than two who know how to read. And what is more, when it is proposed to them to learn to read, they exclaim, "What profit is it? we have nothing to do but to clothe our children, and serve our husbands."

29. Conversed with an intelligent man on the salvation of the heathen. He thought none were called upon to labor for them in any manner, except those who were particularly appointed of the clergy; and that it is utterly impossible for any one of them to be saved without having been previously baptised; and further, that without baptism as practised by the Greek church, no one can be saved. But if there is any spiritually minded man among the heathen who has obtained a knowledge of Christ, God will provide a way for him to be baptised before he dies. All are very anxious to know what we think about baptism, and seem to have no idea of its spiritual import. It is partly by touching on such things as these very ones, where we differ from them, that one may best illustrate to them the difference between fictitious religion, and that which is pure and undefiled. The minds of the people are most of them too stupid to understand the prayer of faith, the fasting of the soul, and so forth, unless it is contrasted with the prayer and fasting of self-righteousness. Yet I have found several who said that fasting, for instance, is a sign of the self-denying of the soul, and that is only useful as a means to the end.

Jan. 17, 1838. Several men who were formerly Christians, and had been for many years Mussulmans, since the government of the pasha began, have again turned Christians, and no man molests them, though they are regular in their attendance at church. But I find that all think it would be impossible for a Mussulman by birth to become a Christian in Damascus. The profession of the pasha is that no man is in any wise to be molested for his religion.

19. A Mussulman of the first family in Damascus came, when drunk, to see me, and I should probably never have been honored with a visit from him, if it had not been from his hope of procuring from me spirit as in all Frank houses, and which he probably dared not drink in his own house. Among the resident Mussulmans drunkards are rare. It is worthy of reflection that however much a man may drink, he will probably have the same blind attachment to Mohammedanism, and persecuting hatred of

Christians. How many unworthy men have fought and died in defence of Christianity!

22. There are frequently to be seen men, walking about the streets as naked as they were born. Having a reputation for sanctity, they are treated with great respect by both sexes. Many Mussulmans laugh at the custom, but it has all the sacredness of antiquity and must not be infringed upon.

24. For six weeks past I have had five or six boys and young men studying English with me. I think if I should open a school, that I might easily have fifty boys to study "new things."

27. The pasha of Syria has just arrived from Aleppo, with 10,000 men to reinforce the army of the Houran in quelling the insurrection of the Druzes.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

Books distributed—Greek Fasts and Feasts—Less Opposition from Ecclesiastics.

January 4, 1838. Visited the *Khaham bashi*, the head of the Jews in this city. Was kindly received and had a pleasant interview. My object was to present to him a few copies of the newly made version of the Psalms into Hebrew Spanish by Mr. Schauflior, and so obtain his approbation for their distribution among his people. After slightly examining them, he observed there was nothing objectionable in the translation, and that all who felt disposed might supply themselves with it. One of his nation coming in while I was there, he appointed him as a proper person to circulate them. This individual afterwards came to my house and took ten copies to make a trial.

23. We consider it a matter of devout thankfulness to God, that hitherto we have enjoyed the protection of the government of the place. We are well informed that slanderous reports respecting us have several times been made to the authorities of the city by those unfriendly to us; and had these representations resulted in an order on the part of the government for our departure, the effect they were designed to produce, our enemies would doubtless have rejoiced. But a disposition to protect us in our rights and to afford us a secure residence has uniformly been shown. In

this we would acknowledge the hand of the Lord.

27. The teacher of the school at Demir Tash called to-day. He informed me that of the books I had given him he had distributed some, among the recipients of which was a priest. He took his book, and seating himself in some public place, read aloud. Many gathered around and listened to him. From the contents of the book, he took occasion to remark to them in the following strain; "This was the way in which they walked in ancient times, and we ought to follow them. But we are far from this path," etc. etc. The hearers were interested and assented to the truth of his remarks. This priest is said to be considerably enlightened, and often speaks to the people respecting their wide departures from the purity of the christian religion in primitive times.

Feb. 23. The Greeks are about to begin a long and severe fast of forty-eight days. It is their Lent. According to their usual custom they are devoting several days previous to its commencement to feasting and merriment. The more wealthy have balls in the evening, which, with the usual accompaniments of such occasions, are continued most of the night. Those who are unable to meet the expense of such costly entertainments, have less sumptuous parties of pleasure, of eating and drinking. Whether rich or poor, all expect to preface the season of abstinence by a short one of indulgence of more or less extravagance. At the close of the fast comes a religious festival of three days. Thus it is preceded and followed by a full and unrestrained gratification of the appetite; and it is a notorious fact, that excess in these seasons seriously injures the health of many.

March 5. Had a call from the priest of Demir Tash mentioned under date of January 27. I had never had an interview with him before, and was therefore most happily surprised to hear him express views so truly evangelical. I knew he was enlightened; but did not suppose him to possess so much correct knowledge of the Bible. He informed me that he has begun regularly to preach, or rather to give an exposition of some portion of Scripture, on the Sabbath. This is the only Greek priest I know of, in this whole bishopric, and indeed in all our immediate vicinity, who attempts any thing that deserves the name of preaching. He does not seem to be truly pious; but his influence, united with that of another enlightened priest of the same

village, and that of the teacher of our school cannot fail to be most happy.

7. Called on the Greek bishop, who has just come on his annual visit to Broosa. I was much pleased and gratified by the reception he gave me. It was characterized by an openness and freeness, which is not always exhibited by these high ecclesiastics. He is evidently not disposed to imitate his predecessor in the hostile and violent measures which he pursued against our mission; and we may hope, with the divine blessing, not to experience so much interference in our work from ecclesiastical authority, while he retains his post. My intercourse with the Greeks I have recently been enabled to renew. In all my visits I have universally received a kind and favorable reception. So far as appearances may guide in a decision, there exists as much real friendly feeling towards us now, as at any former period. The repeated storms of ecclesiastical opposition we have experienced have passed away without leaving any permanent traces of injury behind them. And that there has been a silent though very gradual increase of evangelical sentiments among the people there is no doubt.

31. To-day we had a call from a Greek female neighbor. The interview continued above two hours, and most of the time was employed in religious conversation. She manifested such a degree of acquaintance with the Bible, and of general intelligence, as I have never before witnessed in any female of this country. And what was very pleasing, she seemed to talk on these subjects as though she had been in the habit of reflecting on them. I never experienced such satisfaction in conversing with a female among these people.

April 5. Called to see a poor sick man, whom I had previously visited. He was at first but slightly ill, but through want of proper attention, he had sunk into so low a state, and his disorder has advanced so far, that there is little prospect of his recovery. His wife, tired of waiting on him, forsook him, and although it is now several weeks since she left him, she has not been near him since, even so much as to inquire how he is. The poor man has suffered much, and it is owing chiefly to his having been neglected. It is to be feared that much suffering, and in many cases premature death, is occasioned by such neglect. How desirable, even in a temporal point of view, is the revival of pure religion among these people.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

WHILE the foregoing journal of Mr. Schneider relates principally to the Greeks, to whom his labors are mainly directed; the extracts which follow from the journal of Mr. Powers, chiefly concern the Armenian portion of the population of Broosa, with whom he is most conversant.

Armenian Inquirers—Prayers for the Dead—Conversation with Various Persons.

January 1, 1838. For many months past my two scholars, S. and H., have made steady progress in religious knowledge, and now give much evidence of being led by the Spirit. I could have filled many sheets with the recital of the interesting conversations I have had with them. My course has been to answer their inquiries, rather than to take the lead in conversation myself. In this way I have the best opportunity to observe the progress of their minds emerging from the darkness of error and superstition;—in other words, to see how a little leaven leavens the whole lump. God has evidently begun a good work in their hearts. May he carry it on to the day of Jesus Christ.

22. The Armenians pay much money to the priests for praying for the souls of their deceased relatives. The names of donors to benevolent objects are registered in a book, as also the names of those who give according to their circumstances, the customary sum of eighteen piastres or fifty. On five particular days each year, these names are read in church by the priests, who pray for each one. "O Lord, receive his soul." Some in their wills enjoin it on their children to pray for them when they are dead; and many trust so much to the prayers and charities of survivors, as to be little mindful of a preparation for death while living. Is this right? Does it avail the dead any thing?—These questions were sent to me this evening by teacher P. whom I have never seen, but who for some months past has been studying the Bible with seriousness. I sent him for answer that it was not my business to decide as to the right or wrong of questions pertaining to the observances of his church; but that my commission, as priest and servant of Jesus Christ, to preach the gospel, to baptize, and to administer the sacrament, extended only to the living. With the dead I had no commission from my Lord and Master to do any

thing whatever. This is not the first time this individual has sent to me inquiries on religious subjects.

Feb. 5. One of the priests recently observing a book printed by missionaries in S.'s room, said to him.

P. Why do you keep this book in your house? It ought to be burned.

S. Why burned?

P. It is a bad book. It contains many errors.

S. What errors? Show me what they are.

P. So they say.

S. But I must see the errors before I burn it. Show me that it contains radical errors, and I will burn it, and not till then.

P. But you know this book is ordered to be burned.

S. Very well, but it will not do to burn up the gospel of Jesus Christ upon *their say so*. That it contains some inaccuracies I do not deny, but they are mere inaccuracies in translation, not errors in sentiment. I bought this book for the sentiments it contains, not for its mistakes. Besides, how many thousands of our people, who cannot read their own language, can read this translation. But has our nation to this day ever given them the Scriptures in a language which they can understand? The priest was silent.

23. *S.* came to-day for religious conversation. The subjects which he introduced were, The present life the only season of probation; Christ the only and all-sufficient mediator between God and man; Death a desirable thing to the Christian; The blessedness of the Christian's hope, and the misery of those who are destitute of it. We had a long and deeply interesting conversation, and the manner in which he spoke of these things only strengthened my confidence that he had been born again, and is taught by the Spirit. I could scarcely refrain from tears, when I beheld before my eyes, this brand plucked from the burning.

26. *S.* and *H.* came to-day and introduced teacher *P.* before mentioned. He appears to be a sincere inquirer after truth. Conversation soon turned on religious subjects. After noticing the fact that it is not sufficient to believe simply that Christ came into the world, died, etc.; that Mussulmans believe this, and devils too, the question was put to me, How then must we so believe in Christ as to be saved? This threw the whole subject open before me. With such an audience and such a theme, I felt no

ordinary pleasure in preaching to them for about an hour, repentance towards God and faith in our Lord Jesus Christ.

March 28. Have spent several evenings recently in explaining passages of Scripture to *S.* One which he came to in the course of his reading, and which gave him great alarm was Heb. 6: 4—6. "For it is impossible," etc. In examining their commentaries he found no satisfaction. The phrase, "who were once enlightened," in the Armenian reads, "who have been once baptized." He says there are priests who teach from this passage, that if a person sins after being baptized, he cannot be saved, and that there are some parents, who, taking it for granted that their children will sin, decline having them baptized, lest, according to this exposition, they should be excluded from the kingdom of heaven.

May 22. In conversing with *S.* on the use of wine and *raki* (native wine,) he said, "I am 200 piastres in your debt." How is that? said *I.* He replied, "Till this year I always bought grapes to that amount for wine and *raki*; this year I bought none. I owe it to your influence that I now have that money in my pocket." It is now seven or eight months since vintage, but I have had no intimation of his abandoning the use of these articles till now. This is a pleasing circumstantial evidence that the change which has taken place in him is one of principle, deep wrought, and the genuine fruit of the Spirit.

June 21. I did not design to add any more, but I had scarcely seated myself yesterday to copy these extracts, when I was interrupted by a call from a distinguished gentleman, who from the first has been one of the most tried and valuable friends of this mission. In point of talents and intelligence, in would not be easy to find his equal in this city. Most of the last two years he has spent in Constantinople where he has suffered sickness and losses in business, and where too the Spirit of God seems to have revealed to him wonderful things out of God's law. Our conversation related wholly to the change which has taken place in his mind, and to the truths of God's word. Seven and a half hours I sat with him, with a Bible and commentary in my hands, and explained the passages of Scripture to which he referred me, interspersed with such remarks and conversation of a practical and personal character, as the various passages suggested. He unbosomed his feelings with all freedom, and although time must

decide as to the nature of that change which has been wrought in him, yet it is not too much to hope that he is very near the kingdom of God—perhaps already an heir of heaven.

Syria and the Holy Land.

REPORT OF THE BEYROOT STATION FOR THE YEAR 1837.

Health of the Mission Families—Preaching in English and Arabic.

The past has been a year of general good health to the members of this station. None of us have been laid aside from our studies and labors for any length of time by disease; nor have we, as so often heretofore, been called to mourn over the early death or removal from the field of any of our number. These are facts calling for devout thanksgiving to the Author of life and health, by whose kind care we have been preserved. We have also enjoyed peace and quietness throughout all our borders, none rising up to molest us or make us afraid. Nor have we experienced any special interruption to our labors from the opposition of the priesthood; for although the persecution which arose against our schools during the last year has not ceased, yet it is far less violent than formerly, and now causes no particular embarrassment in any other branch of our operations.

Preaching, the greatest of all the means which God has appointed for the spread of the gospel, the conversion of sinners, and the establishment of his kingdom on earth, has been conducted regularly, both in English at the American consulate, and in Arabic at our native chapel, throughout the whole year, except during the hottest months of summer, while the mission families were on the mountains. The number of attendants and the degree of attention has been much the same as in the year preceding. In the English service the congregation frequently changes by the departure of some and the coming of strangers in their stead. This renders it more difficult to estimate the amount of good which may have been done to them. And although we do not witness all the results from our labors which we desire to behold, we have the fullest assurance that the word of the Lord will not return unto him void, but will accomplish that whereunto it is sent. The unfailing promise of the Lord secures us from la-

boring in vain and spending our strength for nought. But even if our English hearers derived no benefit from our preaching, the influence of this service upon the natives of this country is so salutary, as amply to compensate us for all the time and labor necessary to sustain it. It has now been conducted so long, so regularly, and with so much publicity, that the slanders of popish priests industriously circulated and generally believed by the people,—that the English and Americans are all infidels, have no churches, no prayers, no ordinances of religion—are now seen to be false. This has taken from our name a most intolerable odium. Scarcely any thing is more disgraceful in the estimation of this people, than infidelity; and to call a man *belâ deon*, (without religion,) is the vilest epithet you can cast upon him. The inhabitants of Beyroot and vicinity now understand that this charge against us is a malignant slander. At a distance, however, we are still regarded as *fermasoons*, the name which they give to French infidelity. No one who has not become familiar with the state of society in this country, can understand what a prodigious influence these opprobrious names have in counteracting our efforts to do good. Wherever we can succeed, either by living among them, or by any other means, in removing these strong prejudices, we have a fair prospect of benefitting the people. But experience has shown that it is almost useless to attempt to impart religious instruction to them while they regard us as the worst and vilest infidels, men of no religion, come from a distant and barbarous land to rob them of all they hold dear and sacred.

The number of hearers at our Arabic worship is about as great as heretofore—generally about sixty, sometimes more, and rarely less than fifty. The breaking up of our schools and the opposition to our labors in general have prevented some from attending who formerly came, but others have taken their place. One young man of this class deserves particular mention. He is the teacher of Greek for the bishop, and upon him also it devolves to conduct a large part of the church service. He has become truly evangelical in his sentiments. The subject of religion seems to have taken possession of his whole soul. Whenever and wherever he is found this is the theme of his conversation. Not concerning externals and ceremonials, but the religion of the heart—the very essence of the gospel. He has attracted much

attention in the Greek church at Beyroot, and encountered much opposition. Counsel after counsel has been held by the chief men of the church, aided by the bishop himself, but they have not been able to decide what to do with him. The bishop has straightly threatened him and commanded him not to come nigh us or have any intercourse with us whatsoever. But he is immoveable, and mildly but firmly assures them, that, do what they will or what they can, he will not only visit us, but attend our meeting where he can hear the gospel preached. Nor does he come in secret or alone, but in open day, and almost always brings several with him. Not a day passes but what he has discussions with some of the people, and frequently a great part of the night is spent by him in earnest, patient, affectionate effort to convince them of their errors, and to explain the way of salvation. To his large school too he preaches with all boldness, and with excellent effect; and so much attached to him are the scholars, that the enemies of truth have not ventured to oppose him. He also has a large Sunday school where he explains the Scriptures and catechises the children. These things have been continued for more than a year, and many of the older boys have become much enlightened and quite evangelical in sentiment. We have never seen in any country a person whose mind appeared to be more constantly and thoroughly occupied with the subject of religion, than is that of this young man; and as it has regularly grown and increased with him for two years, we have great confidence that the work is of the Lord.

There is likewise another person in whose behalf we feel much interest, a respectable and intelligent catholic, who has constantly attended our services and become so far protestant in his sentiments, that he cannot continue in his former connection with peace of conscience. He is very anxious to join our church, and we are not without hope that he has not only embraced the truth in theory, but experienced its saving efficacy upon his heart. We have decided to admit to the communion of our church the Druze, Kasim, and wife, of whom you have already had some information in previous communications. [See vol. xxxii, pp. 352, 362.] We have appointed next Sabbath for their baptism, and that of their interesting family of six children. We shall probably soon receive the brother of Kasim and his wife, both for a long time constant attendants upon our

religious services, and very anxious to be admitted to the church. They also have a family of interesting children. These are small things, but they appear to us quite large, and rejoice and encourage our hearts. We trust they precede, like scattering drops, a plentiful shower. May the Lord open the windows of heaven so long closed upon this wretched and desert land.

Printing—Books and Tracts distributed.

We have little that is of much interest to state in reference to the operations of the press. It has been kept constantly in motion during the whole year, but the great scarcity of type renders our movements slow, and numerous deficiencies in other respects prevents that perfection in our work to which we long to arrive. Our printing, however, will bear a very favorable comparison with that which is done in other Arabic offices.

The missionaries proceed to mention the several books and tracts which have been printed by them during the year, embracing seven different works, varying in size from twelve to 166 pages; the aggregate number of copies being 16,200, and of pages 872,800.

We have now in the press the first part of Child's Book on the Soul.

Thus, although our operations are greatly cramped by the deficiencies in our office, yet we feel that something is doing towards supplying this perishing people with acceptable and useful tracts. And we look forward with strong confidence to the return of Mr. Smith, as the time when we shall be enabled to make rapid progress in this branch of our labors, and also to print with type of such a model as will render our books more acceptable to the Arabic taste than any hitherto published.

We cannot say that in this department of our labors we have made much advance upon the past year. This has been owing to a number of causes. The closing of all our schools, except one, and this being somewhat reduced in size, has shut one of the doors through which a great many books and tracts formerly passed out to the people. Again, the opposition of the Greek ecclesiastics has hindered some from seeking after our books, who formerly applied for them. Lastly, the chief cause of this want of progress in the distribution of books is to be sought for in the circumstances of the station. For many years the number and strength of this station has not been so

small as during the past. We have been but two, both young, and one of us not yet acquainted with the language sufficiently to perform any labor in it. Consequently the care of the press and all the Arabic preaching devolved upon one, which put it completely out of his power to pay that attention to the distribution of books which its importance requires. Upon the other member of our station devolved the care of the seminary, while in fact he ought to have had nothing to do but to pursue his studies. Thus it has been out of the question to prosecute this branch of labor with much energy. Seeing ourselves thus shut out from this very important field of useful labor, we looked around for some native whom we might employ in this service; but when we were on the point of engaging one, we received information that the state of the funds would not admit of it. Not only were we compelled to abandon this plan, but also to close our schools, which as it were shut up every outlet to our books. We hope, however, soon to start our tract distributor on his errands of mercy, laden with these precious leaves of salvation, and shall trust to the blessing of the great Head of the Church to furnish the means to sustain this necessary work.

The missionaries report 5,707 copies of books and tracts distributed during the year, including 260 copies of the Scriptures, making 295,761 pages. This is, however, they state, considerably less than the amount actually put in circulation by them during the time mentioned.

*Mission Seminary—Studies of the Pupils
—Female School—Sabbath School.*

The number of pupils in the seminary is twelve, all of whom are boarded in the mission. These belong to the Maronite, the Greek, Greek catholic, and Armenian churches, with two Druzes, two Protestants, and one of Jewish descent.

It will be perceived that our scholars are collected from nearly all the sects or denominations in this land, except the Mohammedans. We have had several applications for admission to the school which we have been under the necessity of rejecting for want of funds. In admitting scholars to the privileges of the seminary, we have uniformly acted upon the principle of selecting those who would be most likely to continue through a thorough course of studies, and continue with us in case a storm of opposi-

tion should be raised against them. Since the commencement of the seminary, not one of the regular boarders has left us, although several attempts have been made to draw some of them away from the school. We hope ere long to be enabled to increase our little number, but at present we have nearly as many as we can thoroughly teach until we have more aid.

Tannoos El Haddad, our catechist, has instructed the boys in Arabic three hours a day, during the year. He has taught them reading, spelling, definitions, and writing. He has also given them much instruction in scripture history. We regard it of the first importance that our scholars should have a thorough and intimate acquaintance with Arabic. This is the medium by which they are to communicate their knowledge to the people—the channel through which the waters of salvation are to flow to the thirsty, perishing millions of this land. We have therefore made every effort to obtain a grammarian, but hitherto have not succeeded. Some of our number went to Damascus last summer for this object; and after searching nearly two weeks, was obliged to return without being able to find a christian teacher of Arabic grammar in that great city, or even to hear of one in any part of the country, who was well qualified to instruct. Indeed the grammarian in the employment of the Greek patriarch in Damascus assured him that he was the only individual in the whole of the Greek church in this land, who was able to teach this science. This investigation clearly shows that the light of science, as well as of religion, is nearly extinguished, and is only one of the melancholy proofs which we have, that a great, a herculean work must be performed, in order to elevate this people from their present ignorant and degraded condition.

More prominence has been given to English studies this year than last. This has been done for two reasons, one of which has just been alluded to, that we have not and cannot obtain a teacher who is qualified to instruct in the higher branches of Arabic; and the other is, that we are extremely anxious to give our pupils, as speedily as possible, such a knowledge of our language as will enable them to read and understand our religious books, and to have access to the rich treasures of literature and science from which they are now debarred. With the exception of the Bible and a few tracts published in Malta and at our

press, there are no religious books in Arabic suitable to be placed in the hands of youth; and many years must elapse before even the necessary elementary books of science can be prepared and published. We therefore think it very desirable, that the scholars should have an intimate acquaintance with English, in which all the necessary books are prepared and made ready to their hands.

About the first of July the mission families removed to Mount Lebanon to secure a more healthful atmosphere during the heat of the summer. The pupils were of course dismissed till the time should arrive for the return of the missionaries to Beyroot.

After a short vacation, some of the older pupils expressed a strong desire to come up to the mountains and pursue their studies under our direction. Accordingly a suitable room was provided, and these boys were regularly taught English about three hours a day by Mr. Hebard and Mr. Homes. It was truly gratifying to observe the strong thirst for knowledge which these dear youth manifested, some of whom were willing to pay all their expenses, if we would teach them. In addition to the members of the seminary, three or four boys from Aliéh regularly attended the school for the purpose of learning English. One of these was a young sheik of the village, about twelve years of age, who is very friendly to the missionaries and quite anxious to obtain a knowledge of our language. The principal sheik of Aliéh often visited this little school and appeared much interested in the subject of education. He frequently expressed a wish that an Arabic school, on the plan of the American schools, might be established by us for the benefit of the youth of his village.

Much religious instruction has been given to the scholars during the year. They have spent nearly two hours each day in reading and studying the Scriptures and devotional exercises. All of them regularly attend the Sabbath school, the English preaching at the American consulate, and the Arabic service at the mission-house. In the evening they are required to repeat from memory the texts, and the oldest boys to give an account of the sermons. This is a delightful and very profitable exercise, and it is often quite gratifying to hear them repeat so correctly the leading thoughts of the discourses which they have heard. The consciences of some of these youth are quite tender, and they are often seen

weeping while listening to the truths of God's word. The Holy Spirit has frequently seemed to be hovering over this school ready to bless it, but as yet there have been no conversions. It is our daily prayer that the windows of heaven may be speedily opened, and the Holy Spirit poured out upon us and the dear youth committed to our care, until there shall not be room to receive it.

The whole number of pupils in the female school is forty-five, and the average attendance was twenty-five or thirty. Their proficiency, as manifested at an examination, was highly commendable and encouraging. While the mission families were residing at Mount Lebanon, a school was opened for Druze girls, which was attended by about twenty. The missionaries express the opinion that a female boarding-school is very much needed at Beyroot, and might be advantageously opened without delay.

Of their Sabbath school the missionaries remark—

We have an interesting Sabbath school which has been in operation during the year except when the mission families were upon the mountains. The whole number of scholars is about forty-five, and the average attendance is thirty. These are mostly composed of the pupils of the seminary and the female school and some adults who are intimately connected with us. More than two thirds of our Arabic congregation are members of the Sabbath school, in which both teachers and pupils feel a very deep interest. It is no uncommon thing to see mothers with their infants in their arms, listening to the word of life. The school is regularly opened with prayer, and closed by appropriate remarks on the lessons.

LETTER FROM MR. THOMSON, DATED
AT BEYROOT, MARCH 16, 1838.

*Admission of a Druze Family to the
Church—Public Affairs.*

RELATIVE to the admission of Kasim to the church, mentioned on page 472, and the interest awakened by the event, Mr. Thomson writes—

On the first Sabbath of this year I baptized the Druze, Kasim, and family. He is the person mentioned in the journal of Mr. Smith as suffering so much persecution. They wished to change

their heathen for christian names, and their request was complied with. On the same day I baptized Sarah Smith, infant daughter of our catechist, Tannoos El Haddad. I availed myself of the occasion to preach on the subject of baptism, and endeavored to explain the true meaning and intention of the ordinance. The congregation was larger than usual, and the attendance more deep and solemn than I have ever witnessed in our chapel. The day will be long remembered by us all as one of thrilling interest. We were not without anxiety for some time, lest the government, urged on by fanatical men, would proceed with rigor against Kasim for being baptised, and punish him as an apostate from the Mohammedan faith. I distinctly and repeatedly informed him, previous to baptizing him, that this might be the result; but his mind never hesitated or wavered. He appeared ready to suffer martyrdom, rather than deny his Lord. Thanks to God, he has not yet been called to undergo this severe trial of his faith. We all felt considerable anxiety for some time, particularly, as immediately after the baptism, all those persons in the vicinity of Beyroot who had been Christians and turned Moslems by the compulsion of the former government, but had been allowed to return to their religion by Mohammed Ali, were the very next day thrown into prison, and were finally banished from the country. Kasim being regarded by the government as a Moslem, as all Druzes are, we did not know what measures they might pursue. Up to this time, however, nothing has been done, and we hope that no notice will be taken of it. The brother of Kasim and his wife are very importunate in their request to be baptised, and we shall probably grant their petition ere long. May God, in whose hands are the hearts of all men, incline these Mohammedan rulers to abrogate the bloody law of the Koran, which denounces death without ransom upon all apostates from the faith. But we cannot wait until they become willing that men should obey the command of Jesus Christ.

On the first Sabbath of this month Kasim and his wife, and Miss B., the sister of G. P. B., were received for the first time to the communion of our little church, and on the same occasion two of our native members, who had been suspended for a year, were restored to the fellowship of the church. To have our small company increased by the addition of five at once was very animating, and caused many tears of joy to flow from

my eyes. There are two or three more, of whose piety we entertain strong confidence, and whom we shall soon invite to the Lord's table, if they continue to adorn the doctrine of God our Savior by lives becoming the gospel.

The aspect of public affairs is not very quiet at present. The Fellaheen of the Houran, south and southeast of Damascus, are in rebellion, and the pasha's troops have sustained two signal defeats. In the last, commanded by shereef pasha, governor-general of Syria, the whole army, consisting of more than 20,000 troops, was completely routed, and it was with great difficulty that the pasha escaped. Ibrahim pasha has not yet reached the seat of war, but when he does it will probably soon terminate. Lebanon is quiet and also the mountains of Palestine, and will probably remain so, for they are all disarmed and guarded by strong garrisons of Egyptian soldiers. May that kingdom which is righteousness and peace soon be established throughout all this land.

Sandwich Islands.

LETTERS FROM MESSRS. LYMAN AND COAN, DATED AT HILO ON HAWAII.

Attention to Religious Instruction—Admissions to the Church.

At page 444 of the last number it was stated that a very unusual attention to religious instruction was prevailing at most of the stations composing the mission, and some account was given of the interesting scenes which had been witnessed at Honolulu and the other stations on the island of Oahu. Letters from stations on Hawaii and Maui will be inserted here. Writing from Hilo, on the 20th of November, 1837, Mr. Lyman remarks—

There has been a constantly increasing attention to the word of God during the last six or seven weeks among our people. The last week of October was one of much interest in the boarding-school. The ordinary school exercises not unfrequently gave place to efforts for the immediate conversion of the scholars. From the first of that week the general aspect of the school has been much changed. There has seemed to be a growing sense of the reality and importance of divine things. Most of the scholars profess to have chosen the Lord for their portion. How many have really become the children of God is known to him alone. We hope, however, that

much fruit will be brought forth to the glory of his grace. No means appear to have been more blessed than the affectionate, and, I may add, personal application of truth at the time of morning and evening prayers.

On the first Sabbath of the present month thirty-one were received to the church on profession of faith. The week following was devoted to a protracted meeting. The arm of the Lord was visible in every stage of the meeting. Compared with what we had before seen at this place, we think the present a great work. The principal difference between this and other seasons of the outpouring of the Spirit witnessed at this place, is in the extent. A larger number of the people about us are arrested, and a much larger proportion of the inquirers are from distant parts of the field. Some of our church members are very much aroused to the duty of prayer, and are now able to understand, as they never did before, the meaning of Rom. 8: 26. There is in fact every evidence that this is a genuine work of the Holy Spirit. But who shall feed these lambs which Christ has purchased with his own blood? Can we do it scattered as we are?

Mr. Lyman states that much interest was manifested by the people of the island in the boarding-school for training teachers, which had been established at Hilo. One chief subscribed twenty dollars, and the natives at Kaavaloa had contributed forty dollars more. Others seemed disposed to aid in sustaining the school, rather than that it should be suspended from deficiency of funds received from this country.

Mr. Coan under the same date, writes from the same station—

In my last letter to you, I mentioned my tour in Puna, the large district lying south of us, and the deep interest which seemed to be awakened there on the subject of the soul's salvation. Since our return from the last general meeting, I have made another tour in that quarter, and I hope soon to visit the district again, if the Lord will. On my last tour I found the work of God most visible there. Multitudes of people have broken off from their long cherished habits of sin, and they are now leading a life of prayer. Most cheering evidence remains of the blessed effect of the gospel among them. On my last visit the word seemed to fall on the hearts of sinners like the hammer and the fire of the Almighty. Many wept and many trembled. Larger

congregations came out to hear the gospel than I had ever seen there before. Large numbers followed from village to village to hear the truth; and when after listening for two or three days, they gave me the parting hand to return to their dark and distant villages, the tears rolled down their cheeks. When I look at the change which has been effected in some parts of that field, during the past year, I exclaim, "What has God wrought?" The head man of one of the principal villages in Puna, and a man of much influence, appears decidedly broken down and penitent. During my first tour through the district with Mr. L., this man was pointed out to me as one of the most hardened and stubborn opposers in the field; but we trust that the gospel has since broken his heart. In case we could not send a missionary, he requested a member of the church to come and live with him and be the teacher of his village. As we were not able to comply with the former request, we selected a discreet brother in the church and sent him out. This man has resided in Puna ever since, and his influence, thus far, seems to be happy. We have since sent another of the brethren to another village in Puna, and one also to a distant part of Hilo, and these native helpers seem to be exerting a good influence.

On the first Sabbath of the present month thirty-one persons were added to the church on profession of their faith in Jesus. We expect to receive as many more at our next communion. God has wrought a blessed work among our poor people in the course of the past year. To him be glory forever. The fruits of penitence and reformation are constantly springing up around us, and we have every encouragement to abound in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. Nothing is a plainer matter of fact than that the gospel of Christ "is the wisdom of God and the power of God unto salvation;" and it is a heartfelt, consoling truth, that those who sow in tears shall reap in joy.

On the fifth instant we commenced a protracted meeting, which continued for eight days. It was well attended to the last. Many came from the distance of fifty and sixty miles to hear the gospel. It was a season of deep and solemn interest. God's word was with power, and his work was glorious. Multitudes wept and trembled, and hundreds evidently think they are converted. How many will bring forth fruits meet for repentance, remains to be seen. Of one thing

we are sure, that God is in this place, and that he has spoken to many hearts. We expect to return with many sheaves for Christ.

Remarkable Rise and Fall of the Sea.

The reader will remember that a phenomenon similar to that which is recorded below was mentioned in a letter from Mr. Armstrong, inserted at page 251, of the number for July, as having occurred near Wailuku, on the island of Maui. That a common cause occasioned the remarkable rush of waters at both places may be inferred from the fact that the phenomenon was witnessed at both places on the same day and the same hour of the day. Nor could the cause have been of so limited a nature as Mr. Coan supposes, as the effect on the northern shore of Maui, the one most remote from Hawaii, was as great, perhaps greater, than on the southern.

But God has recently visited this people in judgment as well as mercy. On the 7th instant, (during the time of our protracted meeting,) at seven o'clock in the evening, just as we were calling our domestics together for prayers, we heard a heavy sound as of a falling mountain upon the beach. This noise was succeeded by loud wailings and cries of distress extending for miles around the shores of the bay. I immediately ran down to the sea, (about one fourth of a mile from our house,) where a scene of wild ruin was spread out to our view. The sea, by an unseen hand, had all on a sudden, risen in a gigantic wave, and this wave, rushing in with the rapidity of a race horse, had fallen upon the shore, sweeping every thing, not more than fifteen or twenty feet above high water mark, into indiscriminate ruin. Houses, furniture, calabashes, wood, timber, canoes, food, clothing—every thing, floated wild upon the flood. The water rushed up vallies, carried away fish-ponds, and swept over many low plantations of food. So sudden and so unexpected was the catastrophe, that the people along the shore were literally “eating and drinking,” and they “knew not until the flood came and swept them all away.” The wave fell upon them like the bolt of heaven, and no man had time to flee, or to save his garment. In a moment hundreds of people were struggling with the raging billows, and amidst the wreck of their earthly all. Some were dashed upon the shore, some were drawn out by friends who came to their relief, some were carried out to sea by the receding

current, and some sunk to rise no more till the noise of the judgment wakes them. Through the great mercy of God, only eleven were drowned.* Twelve individuals were picked up while drifting out of the bay, by the boats of the Admiral Cockburn, an English whaler then in this port. The master, captain James Lawrence, kindly ordered his boats to go in search of those who were floating off upon the current, and by the prompt and timely aid of his men, twelve were saved from impending death. The whole scene was one of deep and painful interest. Multitudes came out of the waters without so much as a garment left them to cover their nakedness. Half frantic parents were searching for their children; children were weeping for their parents; husbands were running to and fro in the crowds inquiring for their wives, and wives were wailing for their departed husbands. The loud roar of the ocean, the cries of distress, the rush of hundreds to the shore, and the scene of desolation there presented, all combined to render the scene one of wakeful and thrilling interest. Had this providence occurred at midnight when all were asleep, hundreds of lives would undoubtedly have been lost, but in the midst of wrath, God remembered mercy. The water remained but a few minutes upon the shore, and then retired with a rapid rush, far below low water mark. Again it returned upon the land, but with less violence than at the first, and thus after several successive influxes and refluxes, it retired to its ancient bounds. It was said by those on board the ship, that the water rushed by the ship at the rate of eight or ten miles an hour. The ship was not injured, but she was in much apparent danger. She came near striking bottom during the reflux of the sea. The number of houses destroyed is not known. Some of the natives say two hundred or three hundred, but I believe the number will fall below one hundred. The houses were all filled to overflowing with inhabitants, as multitudes of strangers were here at the time, to attend the protracted meeting. In some houses there were twenty or thirty souls, and probably still more in some.

The effects did not extend beyond the shores of Byron's Bay, say six miles; and no earthquake was perceived at the time, and no visible cause of the phenomenon. Probably it was the effect of a submarine volcanic eruption near the mouth of the harbor. To the people it

*Another has since died.

seemed to be "as the voice of Almighty God when he speaketh," and it appeared to promote the work of the Spirit then going on here. We endeavored to improve it for good to the dying multitudes around us.—Had the mission-houses stood at Waiakea, where the station was first taken, every thing would have been swept away. Our present location is about a quarter of a mile from the sea, and perhaps a hundred feet above its level. Such an ingress of the sea took place here in the days of Kamehameha; but no lives were lost at that time, and the effects were light compared with the recent flood.

After mentioning that the schools were going on well, and that thirty pupils were in the boarding-school; and stating that their operations in this department had been limited and greatly embarrassed for want of adequate funds, Mr. Coan adds—

But the emergency furnished an occasion for effort. We appealed to our people and to Hawaii to sustain the Hilo school, and they have responded to our appeal. The school was never better sustained than at present. Such things as our people can give are not wanting; but for want of a market, many things cannot be turned to advantage, and some foreign help will still be needed to procure such things as the natives cannot furnish. From 150 to 200 of our people work on a cotton plantation on the first Monday of each month. They also make contributions of kapa, wood, fish, arrow-root, etc., at the monthly concert; and the members that attend this meeting would make most of our American churches blush. God has done great things for us, whereof we are glad.

LETTER FROM MR. ARMSTRONG, DATED
AT WAILUKU, ON MAUI, FEB. 1, 1838.

Truly our ears hear and our eyes behold glorious things in Zion these days. The year of jubilee has arrived, and ransomed sinners are flocking to the Savior. You will from others hear of the wonderful work on Hawaii. Blessed be our God it is not confined to that island. The Lord of the whole earth is here in our midst at Wailuku also: I cannot doubt it any more than I can doubt the truth of revelation. How can I, when I see persons of all classes and ages groaning under a sense of sin and trembling in view of the wrath of God? Some who were heretofore as stupid in

regard to the things of religion as the brutes, and many who could pray, read their Bibles, go to meeting, etc., and in the same day, commit adultery, speak falsehood, injure a neighbor, and the like, now are oppressed with a fearful looking for of judgment and fiery indignation. Some careless and heartless church members too seem to be converted over again, and others are laboring with God in prayer to pluck sinners as brands from the burning. The entire population seems to be moved.

Some three months ago there were clear indications of the Spirit's presence among our people, and from that time the interest has been gradually increasing, especially among our children in the schools. These indications led to the appointment of a protracted meeting, which closed, after six days' continuance, day before yesterday. Messrs. Andrews and Green assisted me in the blessed work. A large congregation assembled, and the most wakeful and solemn attention was given to the word. Our sermons were continuous and confined to a few cardinal points, such as the sinner's ruined condition out of Christ; the character, offices, sufferings, and death of Christ; and the duty of immediate submission of heart to him. The attention did not flag till the last, and many of the people are now anxious to have the meeting continued. Many from other places refuse to go home, though they can scarcely get food here to support their bodies. How blessed is this work! how good it is to be here! I think you and all who love the Savior would say so, were you with us. One wicked foreigner is among the anxious and several foreigners' children.

I have just returned from a children's meeting. I opened the 7th chapter of Revelation, and tried to open heaven to their view as it is there described, and then asked them if they did not feel ashamed and grieved that they had cared so little for the Savior who has not only died for them but prepared for them a world so pure, beautiful, and enduring as heaven. Some of them could scarcely utter a reply. I asked them yesterday what grieved them most; was it the lies they had told? was it their disobedience to parents? was it their filthy talk? They said no. What then? They said it was their cruel treatment of the blessed Lamb of God. They had cared more about every thing else than about him who is most worthy of their love and confidence. I hope some of them at least will rise and reign with him forever and ever.

But the poor little things have poor advantages and many obstacles in their way. They are surrounded with pollution, and when out of school hourly see and hear things calculated to drive all seriousness from their minds. Even the parents of most of them are ignorant, stupid, filthy, and heathenish. But Jesus is a faithful and a powerful shepherd, and he may carry these lambs in his bosom. The boarding-school also partakes in the blessing.

Having remarked upon the necessity of caution and discernment in judging of the character of those who profess to have been converted to God, and the danger that many, of whom hopes were entertained, would hereafter go back to their dark and wicked courses, Mr. Armstrong adds, respecting many who, it may be hoped, will finally be saved—

You will rejoice, however, and so will the churches when they hear what the Lord is doing here. All heaven rejoices with joy unspeakable, and let earth join in. But this is not at all inconsistent

with the impression that many of our professed converts will be likely to fall away. All the facts and analogies of the past here lead to this impression. If one fourth of those who are apparently converted prove to be really so, we shall have a great revival. But I hope for more than this.

The seriousness in the boarding-school increased daily. I have just returned from it, and the little girls appear to be greatly oppressed with a sense of sin. I have had a meeting of the anxious also this afternoon—four or five hundred present; and while many appear to be only slightly awakened, some are very deeply so, and others no doubt have really found the Savior and rest upon him.

I greatly need more help. I cannot long sustain this weight. Schools, books, medicine, family, a dying population, a revival of religion among what you may call children, besides daily preaching, have worn my little frame to a skeleton. But the cause is a blessed one, and the sooner I do up my work, the sooner I shall get my reward and get home.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

THE journal of Mr. Newton, whose station is at Lodiana, contains interesting information relative to the population of the country in which he is laboring.

Sacred Book of the Sikhs—Conversation with their Priests.

Nov. 10, 1837. Lalton from Lodiana S. W. S. seven miles. Population—Sikhs 700, Hindoos 100, Mussulmans 200: total 1,000. The magistrate insisted upon furnishing all our supplies gratuitously. He assembled the former on Sabbath morning to hear our message, and we went to the bazar to talk to the merchants in the afternoon. There is no place of worship, but in an upper room of the best house in the town there resides a Sikh guru who keeps a Granth, (the sacred volume of the Sikhs) which he reads and expounds to all who wish instruction. I desired the guru to show me his place and Granth. Several persons followed. When we reached the door, all took off their shoes to show respect to the sacred book which they call Granth Sahib, that is, Mr. Granth. The guru requested me to take off my shoes; I preferred standing at the door. Seeing this, he told me to enter notwithstanding my shoes. The book was brought out of a dark room, placed on a low frame over an elegant carpet, and the seven

rich cloths with which it was wrapped were taken off. It was about fourteen inches broad by sixteen inches long, and six inches thick, covered with scarlet cloth; a wide margin had been left on each page. The guru took his seat before it, and a man by its side with a brush (the handle of silver,) to keep off the flies. The book was opened, and pillows placed under each side. The guru then read a sentence and explained it, to show me his manner. He said it was composed of five parts, written by so many authors—of whom "Father Nanak" was the first. These were all faqirs, religious mendicants, or holy men; but at the same time warriors. There were five other leaders, one of whom wrote a book (the faqir said,) but it is not a part of the holy volume.

12. Jassowal, from Lodiana, south eight and a half miles. Population—Sikhs 500, Hindoos 200, Mussulmans 50: total 750. Here again supplies were gratuitous. The diseased came to be cured, and I gave them such medicine as my stock would allow. Here is a college of Sikh faqirs, forty in number. One of them brought a present of sugar. Going in the afternoon to see them, I was told to take off my shoes, but with the same result as at Lalton. The faqirs whom I saw are all old men. I asked them about their religion, and learned that they believe in the transmigration of the wicked, and the absorption of the righteous into the substance of the Deity, because, said they "the souls of men are parts of the Deity." I said, "Is it possible for God to sin?" "No." "Are all men sinners?" "All who have not acquired knowledge." I then said, "How is this? You tell me three things—God cannot sin; men do sin; and yet men are parts of the divine essence!" Before the absurdity of their position,

that the souls of men were divine, could be drawn out distinctly, and exhibited to the people who were sitting by and listening with great interest, they interrupted me and tried to change the conversation. But I constantly recurred to this point till they seemed to be getting angry. I promised them Gurmukhi Scriptures, which made them very glad. As I went out the chief disputant said, "You are my brother;" meaning, I suppose, that we were both gurus. The next morning I talked to the people near the same place, the fakirs listening; I now brought out the conclusion they were so much afraid of the day before, and unfolded the great doctrines of the gospel.

13. *Bila*, from Lodiana, S. W. S. eight and a half miles. Population, 100 Hindoos. An evening meeting. People uncommonly attentive. One inquired how they should learn more of these things? I told them to come to me at Lodiana. This seemed to please them. When I was going away several followed and asked Golak, (the native Christian who is with me,) how they could be supported while receiving instruction at Lodiana. They said also, "This is a God we never heard of before. Is this a new God?" They wanted to know too whether we could prophesy or not.

15. *Joah*, from Lodiana, southwest nine and a half miles. Population—Sikhs 200, Hindoos 430, Mussulmans 20: total 650. An outdoor discourse soon after sunrise; about fifty present. Much gratitude was expressed to me for bringing them such a "gospel." I urged them to be thankful to God for providing such a salvation, and to show their gratitude by accepting it. The chief religious teacher, an old brahmin, and others followed us out of the town to express their gratification. The old man said he would come to Lodiana and spend a few days, to get further instruction.

Shahazad southwest nine miles. Population, 30 Sikhs. The magistrate, an old man as is usual in these villages, was very sedate and thoughtful, listening with intense interest. In the course of our remarks he turned to one behind him and said, "Did you ever hear such words?" When I had ended, he said, "Is this what you were going to tell us?" and then addressing the little congregation he added, "Brothers, isn't this all for our good?" We told him they might have further instruction by coming to Lodiana where I lived. He exclaimed, "Good! excellent!"

A press has been put in operation by the mission at Lodiana, and 17,000 tracts been printed there in Hindustanee. The missionaries have also a school taught in English and another taught in Hindustanee.

Mr. Wilson, connected with the same mission, and stationed at Subathu, records the following—

Notes on the Hill People.

Sept. 16, 1837. *Fagu* bungalow, eight coss, or about eleven miles east of Simla. On our way to this place we passed over the summit of the *Mahasu* hill, which is said to be from 10,000 to 12,000 feet above the level of the sea. A deep, dense cloud lined the summit, and rushed sometimes with immense velocity through the

"kads" (ravines) below us, the wind taking its course from the shape of the ravines and hills around. We seemed to be literally wrapt in the cloud, and could not see more than the distance of a few yards, except when a "rushing, mighty wind" would sweep along, and for a moment disclose the huts and cultivated spots in the ravines far below. *Mahasu* is covered with a dense, heavy forest, chiefly of fir-trees. A very rank vegetation, and the deep green fir-trees, covered with a deep green lichen (or moss,) impart a very refreshing greenness to the picturesque landscape.

In various places along the summit and sides of the hill, potatoes are cultivated extensively, and seem to have their chosen soil. This looks more like America than any thing I have seen on this side of the globe. The valleys on both sides, as far as the changing clouds permitted us to see, were studded thickly with native hamlets, and covered with cultivation in the usual style of the hills.

On the road from Simla to Mahasu, we met from sixty to one hundred men, carrying boards, scantlings, etc., for buildings now going forward in Simla. One man carries one, or two, or three boards, according to their size; and six, eight, twelve, sixteen, or more men carry one beam, according to its size. There is no other mode of transporting such things yet discovered, than human sinews.

At this place, although it was the middle of September, and on the borders of a tropical climate, we were glad to put on the warmest woolen clothes we possessed, and sit close by a brisk fire, and withal we suffered from cold. The summit of the snowy range, bleak and cold, just over against us, sent down a specimen of their pure frosty air in the evening breeze, which came directly down from them.

18. *Narkunda*, eight coss, in about a north-east direction from the last bungalow. Very early this morning we set out to visit the top of *Haitu*, a boldly projecting summit about four and a half miles distant. After a most fatiguing walk of about an hour and a half, we reached the summit. The view from this summit amply compensates for the toil of ascending it. The lofty and pure summit of the snowy range, stretching along in full view, appears to be not more than four or five miles distant, with no intervening object to intercept the view; the deep valley of the *Sutlej* stretched along beneath, and above it the high, long range of snow. The sun-beams, glistening from the crusted snow in some places, give it a radiance quite indescribable. The majestic heights, the pure, untrodden snow that had slumbered there for ages, and the awful solitude that seems to reign, fill the mind of the beholder with an impressive, still, and awful sensation, and makes him almost instinctively ask, Who dwells there? None but He who formed these mountains, and clothed them with their white, unsullied robes!

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

Mr. Kincaid, in the journal of a tour made by him up the Irawadi river, and in the northern portions of Burmah, in illustration of the habits of the people, gives the following account of a—

Great Assemblage at a Fair—Pagodas—Scenery.

Feb. 7, 1837. Our way till one o'clock, is through a fertile district, with here and there a small village; when we reached a large island, the lower part of which is covered with forest trees, and the upper part with pagodas, except near the water-side, where there is a very respectable village. On the east side of the river also, is a neat pleasant village, of one hundred and fifty houses, and several large monasteries.

A yearly religious festival is held on this island, and is one of the five largest celebrated in the empire. It commenced four days ago, and is to continue nine days longer. Boats loaded with men, women, and children, are incessantly coming in. Many live in their boats, but the greater part put up tents, made of mats and leaves of the palm. I should judge there were two or three thousand of these tents already up. They are so placed as to form narrow streets, along which, under a temporary roof, is spread out all the various articles that are used by this people. If the people did not say so, one would not get the idea that religion was any part of their object. All are eager in buying and selling: each one is crying up the qualities of his goods, using the most extravagant language, to induce customers to buy.

Just around me, I see Burmans, Shyans, Paloungs, Yiens, Chinese, Kathayans, Asamese, and Kakhycens. Here are English goods—broadcloth, cutlery, cotton handkerchiefs, and book muslin, all very coarse. There is American glass-ware—I suppose American, for I see Henry Clay stamped upon some of it. The Shyans come here in immense crowds, and, without an exception, are dressed in blue cotton, while the Burmans are clothed in silk, of the most brilliant colors. The pagodas are all small, not more than twenty-five or forty feet high, but in number they exceed any thing I have before seen in Burmah. They are neatly built, and several hundreds are entirely covered with gold leaf. In the top of each one, is inserted an iron rod, which supports a net-work of iron, in form like an umbrella, and on the lower end of this net-work, small bells are attached. From the clappers, flat broad pieces of metal are suspended, which, when agitated by the wind, make the bells ring. When I went among the pagodas, the wind blew fresh, and the sound was nearly deafening. There is a great variety in the size, and an almost endless variety in the tones of the bells. Here and there, as I passed along, is a brick *zayat*, completely filled with idols of all sizes, and of nearly every kind of material, though white marble, copper, and lead are the most common. To a believer in Buddhism, this scene altogether must produce a feeling of solemnity and awe—it is a wilderness of pagodas and idols; and then the endless number of bells, ringing in the air above one's head, renders it impossible to hear a human voice; so that if you were separated from your guide, you would be lost, and might wander for hours, without getting out. As near as I can learn, this island became a place of pilgrimage many hundred years since, through the influence of a very popular Shyan king, who built several pagodas and a monastery at great expense. But what gives the place its chief celebrity, is a tooth of Gautama, placed under the first pagoda that was built.

Though the crowd of people were busy, buying and selling, yet many listened to my remarks, and eagerly sought for tracts. I gave away about three hundred small tracts, and only two bound volumes. Perhaps a million of pages could be judiciously distributed, and they would be carried into eight different provinces. On inquiry, I found that the Shyans living east of this, and east of Bannau, are unable to read Burman, except now and then a rare case; indeed, but few of them can speak Burman.

8. The fog was so excessively dense that only the dim outlines of the shores could be seen till eight o'clock. When the sun broke out, a great change in the scenery was apparent. We had left a wide and fertile plain, but were now hemmed in by lofty hills or mountains of rock, rising abruptly from the water's edge. One is at a loss to know what has become of the noble Irawadi, which is diminished to less than half its usual width, and is so still that you can hardly perceive any current. In looking forward, too, there is apparently no channel for the waters. Every few hundred yards the river takes an abrupt turn around the base of a rocky mountain, the sides of which, in many places, are nearly perpendicular, and present the appearance of having been worn down by the action of the water. In one place the river is compressed into an exceedingly narrow channel, and the mountain presents a smooth, unbroken, perpendicular front, of about six hundred feet. The waters appear to lie perfectly still in this deep, gloomy cavern. The whole scenery is sublime and awful. The deep silence which reigns is full of majesty. When one turns his head, and looks along up the side of this bold mountain of unbroken rock, till the eye reaches its frowning summit, the head swims, the nerves become weak, and one instinctively lays hold of something for support. The splashing of the oars, and the monotonous songs of the boatmen as they echo along the vaulted sides of these smooth worn rocks, is all that breaks the dismal silence. Not a ripple in the water, or a breath of wind; yet the men tell me, when there is a heavy storm of wind, it roars and howls along the deep caverns in a most terrific manner. The Burmans call this place *Kyauk-dwen*; that is, "between the rocks." The distance through is four or five miles, and no doubt it would be an interesting field to the botanist and geologist. The upper part of these rocks is sand-stone resting upon a base of blue lime-stone. In one place I noticed swarms of bees, actively employed along the sides of the rock, two or three hundred feet high. Small holes could be distinctly seen, through which streams of these little animals were going out and entering in.

At a village called Bamau, where he arrived on the 10th of February, about 230 miles above Ava, Mr. Kincaid writes—

Very early in the morning went into the Chinese part of the city. Nearly all the Chinese are merchants and live principally upon one street, which is wide and tolerably clean. They have a large gorgeous temple, similar in construction and internal arrangements to the one in Amarapura. The two principal idols are as large as life, enormously fat, with long black beards, eyes glaring furiously, countenances wrought up to express the highest pitch of anger,

their hands filled with darts and spears, and raised up as if determined to destroy the worshippers below. In outer rooms are tables and benches, where, on certain days, the Chinese eat and drink, and many of them become intoxicated. To the Chinese eating and drinking is the supreme good; to the Burmans sleeping. The Chinese idols are excessively corpulent, often sitting upon fat stags, and sometimes in the act of slaughtering them; while the Burman idols are either sitting with arms folded, or reclining upon pillows, as in the act of sleeping. The Chinese heaven is a place of ceaseless eating, drinking, and smoking. The heaven of the Burmans is a place of endless sleep.

BRITISH AND FOREIGN BIBLE SOCIETY.

Notices from the Thirty-fourth Report.

FROM an abstract of the report of the society contained in the Missionary Register, the particulars given below are gathered. The committee preface their general view of the operations by the following remarks.

It is the happiness of your committee to have to announce, that the issues and sales of the Holy Scriptures by this society abroad, during the year, have been unprecedented; and though the distributions at home have been somewhat diminished, still they have been very considerable. The pecuniary resources of the society have not swelled to quite so large an amount as last year; they have, however, been very generously supplied, while the regular and free contributions have decidedly increased.

Your committee cannot express how much they feel to be due to the great "Author of peace and Lover of concord," for the unbroken harmony which has, during another year, characterized their own proceedings. Nothing from within, and happily, nothing from without, has been permitted, for a single moment, to divert their attention from the great object which they have in view; nor, so far as they recollect, has one jarring sentiment or feeling disturbed their deliberations.

Issues of the Scriptures.—The issues of the society have been 594,398; being 369,764 at home, and 224,634 abroad; which is the largest number of copies circulated from the foreign depots of the society, in any year since its establishment.

The total issues of the society since its commencement, are 10,838,043.

Summary of Languages, Dialects, and Versions.—Of 136 languages or dialects, the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the society, directly in 67, indirectly in 69.

The number of versions (omitting those which are printed in different characters only) is 158. Of these, 105 are translations never before printed.

Auxiliaries and Associations.—Auxiliary societies 136, branch societies 319, Bible associations 1,669: total 2,324.

The number of public meetings attended by the agents, is 549. The total number of public meetings held during the year appears to have been 1,062; exceeding by nine, the number held during the preceding year.

Grants of Money and Books.—Domestic, £3,499; Europe, £22,418; Asia, £11,503; Africa, £1,804; America, £2,269; West Indies, £549: total, £47,044.

After some remarks relative to the steady progress which the society has made, and the still greater labors which are required, the great destitution of the Bible in nominally christian countries is then noticed, when the report turns to the—

Boundless Field opened in Heathen Lands.—But if special benefits may be expected to accrue from the circulation of God's written word among the nations of Christendom, very momentous consequences also are suspended on its free introduction into Mohammedan and heathen lands; especially at a time, when, as in the East, in Africa, and in the Islands of the Southern Seas, the labors of christian missionaries—both by translating the Bible and preaching its truths—have so largely tended to prepare the way for the reception and right use of the hallowed treasure, which it has been the blessed privilege of the society to diffuse.

See, then, what a boundless field of labor opens before us! See how much yet remains to be done, by a society which aims to promote the circulation of the Holy Scriptures to the remotest parts of the world! Nor, while bending our attention abroad, let us forget the destitution which still remains at home. How many thousands of British families—of families even in London—might lift up an imploring voice, and say, "Have ye not a blessing—have ye not a Bible—for us, even for us also?"

The report closes with the following important remarks ranged under the inquiry—

Are Christians prepared to fulfil the Work to which the Providence of God calls them?—In repeating and urging this inquiry, your committee by no means intend to refer solely, or chiefly, to the requisite enlargement of their funds: yet it must not be concealed, that, even in this respect, the bounty of the friends of the society may be called for, far beyond its present amount. There are plans already sanctioned, or projecting, which, if fully carried out, may require, and, as your committee think, will justify an increased outlay, to the extent of many thousand pounds a year. One single province of British India—Madras—asks for an additional £5,000 a year for the next three years: and Calcutta will demand an equal, if not a larger sum.

Your committee venture to urge this question, "Are we prepared?"—with reference, not more to the growing magnitude of the work of the Bible Society, than to the peculiar circumstances under which it has now to be conducted, and the peculiar difficulties with which it has now to contend.

The questions of stirring interest, which at present agitate our own beloved country; questions, for the solution of which it is so important to the well-being of all classes that the majestic voice of inspired truth should be duly heard, and its imperative claims not compromised, but unflinchingly maintained; the storm which seems rising in many of the countries of Europe, and of which more than the distant murmurings have

already reached us; a storm, the consequence, as it would appear, of the extent and success of those very operations, in which our society has borne so large a part: these considerations, in addition to new demands likely to be made on us from other quarters, all tend to throw us back on a careful examination of our principles, and a not less careful scrutiny into our motives and spirit.

Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our laboring in this cause (as we alone can labor with any prospect of success) with unwearied devotion?

Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we are embarked, as still to disregard every form of opposition against which the society, or its agents, have to contend; and which they may yet further expect to encounter, in their attempts to give to God's own creatures the precious record of his truth and love?

Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering which become the followers of the meek and lowly, yet untiring Redeemer? And are we prepared still to go forth together, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking? Can we, with the simplicity of little children—can we, as new-born babes, desire, for others as well as for ourselves, the sincere milk of the word, that we may grow thereby?

Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the Father of Spirits—our Father in heaven—concerning

whose name we pray so constantly that it may be hallowed, and who has magnified his word above all his name; out of love, moreover, to that adorable Redeemer, whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into—doing it still in humble dependence on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the written word?

Are we thus prepared, with christian fortitude, yet with christian meekness—in a spirit of zeal and lofty enterprise, yet, at the same time, of faith, humility, and prayer; laying aside inferior differences; one in effort, and, as it respects this object at least, one in heart—are we prepared thus to come and consecrate ourselves afresh to this service?

All things around and beyond us, in the moral and spiritual state of mankind, seem to bid us advance. The call to go forward is too loud to be misunderstood; too piercing and solemn to be resisted. Necessity is laid upon us: we dare not go back: we must not even halt. Let us place before ourselves the wide and still enlarging field of our labors: let us conceive of the benefits, temporal and everlasting, which may be looked for, should a merciful God continue to smile on our work: let us think of our responsibilities, and then of our prospects and hopes; and, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, let us be warned never to rest, till, having planted our foot on every shore, and given the Bible in every tongue, we can point to the open volume, and exclaim—

“O EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD.”

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SOUTH AFRICA.—Doct. A. E. Wilson, of the Zoolu mission, near Port Natal, arrived at New York on the 8th of September, having taken passage by way of Rio Janeiro, and being about three months on the passage. It will be remembered that the troubles between the Dutch farmers and the native tribes had twice compelled Doct. Wilson and his associates to abandon their work and remove from the stations they occupied. Uncertainty as to when the way might be open, in the course of divine providence, for him again to enter on his missionary work in that quarter, led him to return to the United States. Since his arrival he has offered his services for the West-African mission at Cape Palmas, and has been appointed to that field.

CONSTANTINOPLE.—Mr. Dwight and two children, whose departure from Constantinople, and arrival at Marseilles were mentioned in the last number, arrived at Philadelphia on the 12th of October.

CHINA.—Mr. Abeel, whose impaired health compelled him to suspend his missionary labors for the Chinese, and return to the United States in the autumn of 1833, re-embarked at New York, on board the ship Morrison, bound for Canton, on the 17th of October, with a view to entering again on the missionary work.

On the evening of the 15th a meeting preparatory to the embarkation was held in the Middle Dutch Church, at which the instructions of the Prudential Committee were delivered to Mr. Abeel by one of the Secretaries. An address was delivered to Mr. A. by the Rev. Dr. Bethune of Philadelphia, accompanied by appropriate devotional exercises.

JAVA.—By a letter dated at Batavia, on the 2d of July, information is received that Mr. Ennis, with the advice of his missionary brethren, had gone on a tour to the island of Bali and that part of Celebes inhabited by the independent Bugis, for the purpose of ascertaining the practicability and expediency of establishing a mission in that quarter. The restrictions un-

der which himself and his associates would be compelled to labor in Java, if they should remain there, and indeed in most parts of Netherlands India, rendered it important for them to seek for some other field.

SOUTHERN INDIA AND CEYLON.—On the 18th of April Mr. Cherry writes from Madras, that Doct. Steele and himself were about to embark at that place for Singapore, with the hope that the health of the former, which was seriously impaired, might be restored by the voyage.

Mr. Winslow writes from Madras on the 29th of May, that the mission there had recently purchased the extensive printing establishment of the English Church Missionary Society in that city, embracing eight printing-presses, one lithographic press, about fifteen founts of types for printing in the English, Tamil, and Teloo-goo languages, with the requisite apparatus and furniture for an office; also one hydraulic press; also a type-foundry, with all the requisite facilities for making type in the languages named above; also a book-bindery, with the necessary facilities for conducting that branch of book-making. All parts of the establishment are in order for carrying forward the manufactory of books on an extensive scale. The establishment has been heretofore used principally for multiplying copies of the Scriptures, religious tracts, and school-books in the native languages, and to a considerable extent, in connection with Bible and tract societies. It will be employed in a similar manner in future. The terms on which the purchase was made are thought to be favorable.

It has been a part of the plan of the Committee, from the commencement of the mission at Madras, to occupy that place as the site of an extensive printing establishment for the use, not only of the mission there, but also of that at Madura and the vicinity, for which it possesses preeminent advantages.

SANDWICH ISLANDS.—Letters have been received from Honolulu bearing dates as late as April 26th, 1838. Mr. and Mrs. Richards arrived at that port in the barque *Suffolk* on the 27th of March, after a passage of 139 days.

Respecting the spirit of religious inquiry and hopeful turning to God which, as stated in the last number and on a previous page of this, seemed, two months earlier to be prevailing at all the islands, Mr. Bingham, writing on the 26th of April, remarks—

The Lord has condescended to bless the preaching of the gospel by your missionaries here to an unusual degree, and we are all ready, with united voice, to glorify God for his

goodness, and for his wonderful works among the Sandwich Islanders, by the power of his word and Spirit, manifested freely at all the stations at the present time, and wherever the truth is proclaimed. To our latest breath, and to eternity, there will be occasion to remember this year of the right hand of the Most High. The Spirit of God is showered down upon the whole extent of the Sandwich Islands; and those of us who have seemed to think that the gospel could hardly gain a lodgment in the hearts of this people, because of their alleged stupidity, or ignorance, or want of conscience, are now constrained to admit that they can be as readily affected by the word and Spirit of God as any class of men with whom we have been acquainted. About 500 have been recently selected on this island (Oahu) for admission to the church, and in part admitted; and on Hawaii nearly 3,000 have been admitted within the last year. There may be much chaff and many tares in this mass—many who, on trial, may be found to need to be converted lest they perish; yet, we trust, Christ has a precious seed among them, a chosen flock, redeemed by his precious blood, who hear his voice, and shall never be plucked out of his hand.

I have preached the last four days seven times, traveling in this district twenty-five miles, the first and the last time to the regular congregation here, very large; and once standing on the threshold of Mr. Smith's large school-house, and addressing a congregation twice as large as could be accommodated within. A mother and a daughter came last Sabbath twelve miles to hear me and returned home the same day. The next day when I visited their place and preached, the little girl came to me after the services were ended, and said she had forsaken her sins and now chose the Lord. Last evening a man and his wife came here from that place, where there has been little attention heretofore given to religion, both professing to have chosen the Lord recently. The woman has come often lately and I have some hope that she is a true convert. She seems humble, tractable, and grateful; and says, with every appearance of sincerity, that she does repent and believe on Christ, and desires to serve him faithfully. This is one example out of hundreds under my own eye. The protracted meeting here about the time of Nabhi-naena's funeral appears to have been crowned with many fruits; and a meeting held here the commencement of the present year promises to turn out a still richer harvest. We ought to expect the gospel, "the power and wisdom of God," to produce great and happy effects when it is proclaimed in its naked simplicity. In these effects we rejoice.

CHEROKEES.—Doct. Butler, who has been employed by the chiefs to serve as physician for one of the companies of emigrants, writes from near McMinnsville, Tennessee, on the 10th of October that the Cherokees were suffering severely from sickness. It was estimated by those having the best opportunity to judge, that two thousand or more, out of 16,000, had died since they were taken from their homes to the camps in June last; that is one eighth of the whole number, in less than four months.

NESTORIAN MISSION.

A Physician needed.—It is found expedient for Doct. Grant to leave Ooroomiah, in consequence of the climate not agreeing with his constitution; and the Committee have instructed him to commence another station among the Nestorians on the western side of the Koordish mountains, in Mesopotamia. A physician is therefore needed to take Doct. Grant's place at Ooroomiah in the spring. He should possess health, devoted piety, a good address, an amiable disposition, great prudence, a competent knowledge and skill in his profession, and an aptitude in giving instruction. Friends of the cause, acquainted with such physicians, may render an important service to the mission among the Nestorians by directing their attention to this notice.

SYRIA.

A physician and a printer are needed for the mission in Syria. The printing will be in the Arabic language, from a new and much improved type, the punches for which were made by Mr. Hallock, with the assistance of Mr. Smith, at Smyrna. The type is now casting, under Mr. Smith's superintendence, in Germany.

Donations,

RECEIVED IN OCTOBER.

<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Chatham, A widow's mite,	1 12
West Barnstable,	38 88—40 00
<i>Berkshire co. Ms. Aux. So.</i>	
Egremont, Coll.	25 00
Great Barrington, A bal.	5 00—30 00
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Bellville, La.	31 00
Newburyport, Quar. coll. in Mr. Stearns's so.	69 00
West Newbury, 1st par. mon. con.	3 00—103 00
<i>Franklin co. Vt. Aux. so. C. F. Safford, Tr.</i>	
Bakersfield, Cong. chh.	5 50
East Berkshire,	6 00
Fairfax, A friend, 1; I. S. 1;	2 00
Fairfield, Cong. chh.	4 00
Sheldon, W. Morse,	1 00
St. Albans, Cong. chh. 130; Mrs. F. B. Brainard, for fem. sch. at Maui, 50; I. Hoyt, for <i>Romeo Hoyt</i> , Ceylon, 20; chil. of mater. asso. for hea. boy at Sandw. Isl. 20;	220 00
Swanton, Benev. so.	20 00—258 50
<i>Franklin co. Ms. Aux. So. F. Ripley, Tr.</i>	
Bernardston,	6 60
Buckland, Gent. 38,42; la. 33,83; mon. con. 10; a bal. 1,08;	83 33
Charlemont,	85 28
Colerain, Coll.	26 00
Conway, Gent. 222,71; la. 61,95; mon. con. 30; cong. so. 23;	337 66
Gill, Mon. con.	9 32
Greenfield, Do. 122,62; 1st cong. so. 26,06; 2d do. la. 31,20;	179 88
Hawley, Gent. 19,45; la. 11,84; 1st par. gent. 40,08; la. 13,54; W. par. gent. and la. 21,56; compron. law suit, 12,27; M. Marsh, dec'd, 2;	120 74
Henth,	48 83
Leverett, S. cong. so.	17 32
Montague, Cong. so. 32,59; gent. and la. 17,55; mon. con. 4,23;	54 37

Northfield, Trin. so.	15 00
Shelburne, Gent. 64,33; la. 52,62;	116 95
Sunderland, Gent. and la. 98,65; mon. con. 82,58;	181 23
Warwick, Gent. 12,25; la. 16,61; mon. con. 4,59; A. Root, 2;	35 45
	1,317 96
Ded. loss on uncur. notes,	2 00—1,315 96
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, H. Whittelsey, for ed. of a youth in Persia,	20 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Cabotville, Mon. con.	25 00
Chicopee Falls, Mr. Clark's so.	
73,89; Rev. D. Clark, 13;	86 89
East Long Meadow, Mon. con.	15 00
Long Meadow, Gent. 37,97; la. 24,07;	62 04
Springfield, 1st par. gent. and la.	128 00—316 93
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bristol, Gent. 115; la. 94,69;	209 69
Burlington, Gent. 20,16; la. 16,67;	36 83
Canton, Gent. 56,01; la. 42,57;	98 58
East Hartford, La.	100 00
East Windsor, Wapping so. coll. 26,71; mon. con. 6; N. so. coll. 46,16; class in sab. sch. 2;	80 87
Enfield, Gent.	51 75
Farmington, Indiv.	45 00
Granby, Gent. 35; la. 13,43;	48 43
Hartford, N. so. gent. 993,25; la. 154,41; S. so. gent. 512,75; Mrs. H. Patton, 30; la. 159,87; W. so. la. 65,43; 4th chh. gent. 238,37; la. 76,69;	2,230 77
Manchester, E. Steele,	1 32
Simsbury, Coll.	34 82
Suffield, Gent.	43 25
	2,981 31
Ded. c. notes and loss on unc. bills,	5 06—2,976 25
<i>Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.</i>	
Berlin, New Britain, Gent. 174,48; la. 86,15; sew. so. 10; chil. 1,03; Kensington, gent. 24,63; la. 31,84; to constitute <i>HEZEKIAH STANLEY</i> an Hon. Mem.; Worthington, gent. and la. 158,18; mon. con. 18;	504 31
Chatham, 1st so. gent. 36,52; la. 20,25;	56 77
Durham, A friend,	20 00
Glastenbury, S. chh. coll. 54,25; Eastbury, La. 13,46;	67 71
Middletown, S. cong. chh. coll. 40,52; sab. sch. 30; Upper M. Gent. 31,25; la. 31,85; mon. con. 13,31; sab. sch. for Nestorian miss. 7,21; Middlefield, La. 25; Westfield, Gent. 10,12; la. 12,21; mon. con. 3,15;	204 62
Southington, Gent. 333,58; la. 124,85;	458 43
Wethersfield, 1st so. chh. coll. 167,90; Rocky Hill, gent. 29,24; la. 39,16; Newington, Gent. 30,25; la. 47,75; young la. Euneean so. 17,75; mon. con. 31,50; 363 55—1,675 39	
<i>Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.</i>	
Lyndeborough, Gent. 50,36; la. 35,64; mon. con. 14,44;	100 44
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Bethlem, Coll.	142 71
Bridgewater, Do.	31 29
Cornwall North, Coll. (of which to constitute Rev. NATHANIEL M. URMSTON an Hon. Mem. 50;) 130; South, coll. 58,91; mon. con. 4;	192 91
Goshen, Coll. 165,42; mon. con. 30,11; fem. bible so. for two fem. chil. at Maui, 40;	235 53
Harwinton, Coll. 52,50; mon. con. 9;	61 50
Litchfield, 1st so. coll. 325,03; fam. juv. so. 100; to constitute	

Rev. JONATHAN BRACE and Miss ANN P. CABLE Hon. Mem. Misses S. and M. Pierce, 60; South Farms so. coll. 122,27; Northfield, Coll. 25,09; cent so. 11,79; mon. con. 3,12; Milton so. 5;	652 30
New Milford, Coll. 222,67; Elizabeth H. Sterling, dec'd, 5;	227 67
New Preston, Coll. (of which to constitute Rev. BENJAMIN B. PARSONS an Hon. Mem. 50;)	174 86
Norfolk, Coll.	235 75
North Canaan, Mon. con. 27,50; coll. 35,50;	63 00
Plymouth, 1st so. Coll. 122,78; mon. con. 35,56; sab. sch. 5,82; Terryville, Coll. 121,25; mon. con. 46,18; to constitute Rev. NATHANIEL RICHARDSON an Hon. Mem.; Hollow, So. 122,66; mon. con. 64;	518 25
Roxbury, Coll.	62 00
Salisbury, Coll.	113 35
Sharon, Coll. 112,25; a lady, 50; a gent. for David R. Gould, Ceylon, 24; Ellsworth so. 5,91; South Britain, Coll. 100,86; mon. con. 11,56;	112 42
Southbury, An. sub. 94,44; Rev. W. H. Whittemore and fam. 20; fem. cent so. 11,53; mon. con. 4,03;	130 00
Torrington, Coll.	108 03
Warren, La. benev. so.	80 75
Washington, Coll. 158,82; mon. con. 3,18;	162 00
Watertown, Coll. 123,27; mon. con. 38,67; sab. sch. 6,12;	168 06
Winsted, Coll.	52 00
Woodbury, N. coll. 83,79; young la. cir. of indus. 5; S. coll. 126,42; fem. benev. so. 20,27; mon. con. 13;	248 48
Gen. contrib. at ann. meeting,	135 74
	4,100 76
Ded. c. money and notes of broken banks, 27; unc. money on hand, 273,76;	300 76-3,800 00
Lowell and vic. Ms. Char. asso. W. Davidson, Tr.	
Lowell, Miss L. Osborne, for Maria B. Peabody, Ceylon,	20 00
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Durand so. for Durand sch. Ceylon, 30; T. D. Woolsey, 45; A. H. Maltby, (of which for Nathaniel Lyon, and Sarah Lyon Maltby, Ceylon, 40; 60; J. M. Prescott, 25; Mrs. Mills, for Eliza Mills, Ceylon, 20; J. Anketell, for Augustus Anketell, Ceylon, 20; Mrs. A. Anketell, for John Anketell and William B. Anketell, Ceylon, 40; a mem. of 1st cong. so. for Dr. Parker, China, 20; mon. con. in 1st and united so. 28,09; in Free chh. 17,75; in Yale coll. 12,87; in 3d chh. 10,34; a friend, 6; A. Bradley, 2d, 5;	340 05
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Branford, Gent. 67,25; la. 55,06, for M. Her. 1,50; N. gent. and la. 30,62;	154 43
East Haven, Gent. 58; la. 53,36;	111 36
Guilford, Gent. 102,87; less c. notes, 3; la. 50,47; W. Hart, to constitute Mrs. SALLY A. FOWLER an Hon. Mem. 100; N. gent. 23,35; la. 45,17;	318 86
Meriden, Chh. and cong.	153 38
North Haven, Do.	166 77
Wallingford, Do.	55 13—899 93
New Haven co.-Ct. Western Consociation, A. Townsend, Jr. Tr.	
Bethany, Gent. 58; la. 11,69;	69 69
Derby,	115 28
Hamden Plains, Gent. 20,71; la. 9,50; Mt. Carmel, mon. con. 27,24; gent. 14,38; la. 13,50;	85 33
Humphreysville,	33 64

Middlebury,	45 92
Milford, 1st so. gent. 65,22; la. 58,72; sab. sch. miss. asso. for Milford sch. Ceylon, 30; coll. 42,02; a fam. 15; 2d so. 43,50; united mon. con. 29,63;	284 09
Naugatuc,	35 78
North Milford, Gent. 35,23; la. 23,88; mon. con. 6,18;	65 29
Prospect,	18 85
Waterbury, Gent. 117,87; la. 78; mon. con. 21,13;	217 00
West Haven, Gent.	34 50
Wolcott, Fem. so.	10 47
Woodbridge, Gent. 54,57; la. 47; mon. con. 24,72;	126 29
	1,142 13
Ded. for an. report of aux. so.	11 00-1,131 13
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. Mrs. M. Clark, to re-establish a sch. in Ceylon, 30; fr. W. Belden, Jr. for William M. Belden, Ceylon, 20;)	395 68
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
East Medway, Mon. con. 50,59; la. so. 47,59; av. of jew. 37c.	98 55
West Medway, Coll. 21,14; la. 13; Mrs. I. Partridge, 10;	44 14—142 69
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Bozrah, Gent. and la. 42,86; mon. con. 20,18;	63 04
Bozrahville, Gent. and la.	40 00
Colchester, Gent. 68,65; la. 50,03; sab. sch. 19,43; Borough, Mon. con. 47,06; South, 2,50;	187 67
Franklin, Gent.	5 52
Lebanon, 1st so. gent. 23,50; la. 38,90; mon. con. 18,80; Mrs. A. Fitch, 80; Goshen, Gent. 29,52; la. 41,32; mon. con. 21,50; Exeter, Gent. and la. 27,10;	280 64
Lisbon, Hanover, Gent. and la. 33,44; mon. con. 45,93;	79 37
Montville, 1st so. la. 40,50; Mohegan, Gent. and la. 19,55; Miss Morgan, 10;	70 05
Norwich, 1st so. la. 43,81; Chelsea, Gent. 341; la. 165,87;	550 68-1,276 97
Palestine Miss. So. Ms. E. Alden, Tr.	
Public coll.	27 99
Abington, S. par. mon. con.	22 00
Braintree, 1st par. la.	60 00—109 99
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Mon. con. in cong. chh.	24 50
Fairhaven, C. B. S.	3 00
Middletown, Mon. con. in cong. chh.	8 75
Poultney, Cong. chh. and so.	50 00—86 25
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve aux. so. By Rev. H. Coe, Cuyahoga co. Strongsville, Mon. con. 9,46; s. s. chil. for schs. in India, 5,25; Geauga co. Hamden, 2,50; Thompson, 5; Huron co. Florence, Mon. con. 3; Huron, do. 3; Monroeville, 2,50; Paris, 35,60; Rugles, 8; Sandusky City, La. av. of jew. 50c. Medina co. Wardsworth, Rev. J. Talcott, 3; Portage co. Aurora, 4; Brimfield, 15; Hudson, W. Res. col. mon. con. 10,19; E. Strong, 5; Rootstown, 7; Tallmadge, Fem. so. 31,36; Windham, La. asso. 13; Ded. of \$20 ack. in Nov. 3; Lorain co. Amherst, 1; Wellington, 1;	162 36
By T. P. Handy, Agent, Berlin, Chh. 11,50; Chester, Mon. con. 11; Cleveland, Mon. con. 72,14; coll. 39,45; Mrs. J. S. 3,50; Newbury, Mon. con. 30; Sheffield, do. 12; Thompson, Chh 9; Unionville, Mon. con. 22,68; Windham, Chh. 20;	231 27—393 63

<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Balance,	96
Brattleboro', E. Vill. Mon. con.	82 00
Grafton, 24; so. of indus. 1,25;	25 25
Hulifax, Fem. char. so.	16 00
Londonderry, Mon. con.	3 29
Rockingham, Do.	1 50
Townshend, Mr. Graves's so.	
24,09; la. 13;	37 09
W. Westminster, Mr. Field,	1 00—167 09
<i>Windham co. South, Ct. Aux. So. Z. Stairs, Tr.</i>	
Canterbury, Gent. 39,25; la. 43,64;	
for re establishment of schs. in	
Ceylon, mon. con. 15,42;	98 31
Chaplin, Gent. 21,56; la. 31,56;	
mon. con. 10;	63 12
Hampton, Gent. 28; la. 29,58;	
av. of jew. 56c.	58 14
Mansfield South, Gent. 58,52; la.	
52,57; mon. con. 23;	134 09
Plainfield, Gent. 32,23; la. 74,10;	
mon. con. 21,77; chil. 1,44;	129 54
Scotland, Gent. 32,25; la. 26; mon.	
con. 8,55; av. of jew. 42c.	67 22
Voluntown and Sterling, Gent.	
5,50; la. 22;	27 50
Westminster, Gent. 30,88; la.	
29,15; mon. con. 5;	65 03
Willimantic, La. 18,08; mon. con.	
4,75;	22 83
Windham, Contrib. 28,50; mon.	
con. 11,50;	40 00
	705 78
Ded. loss on unc. notes,	2 18—703 60
<i>Worcester co. Central, Ms. Aux. So.</i>	
<i>H. Wheeler, Tr.</i>	2,500 00
<i>Total from the above sources,</i>	\$18,803 48

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Amherst, Ms. J. Borland,</i>	25 00
<i>Andes, N. Y. Mon. con.</i>	10 00
<i>Andover, Ms. Sew. so. for Greek sch. at</i>	
<i>Argos,</i>	60 00
<i>Baltimore, Md. 5th presb. chh. 83; mon. con.</i>	
<i>94; sab. sch. for Thomas L. and James G.</i>	
<i>Hamner, Ceylon, 40; a young lady, dec'd,</i>	
<i>20; Mrs. Green, 5;</i>	242 00
<i>Bangor, N. Y. Cong. chh.</i>	8 00
<i>Bedford, N. Y., A lady,</i>	6 00
<i>Bloomfield, N. J. Presb. chh. 97,22; mon.</i>	
<i>con. 25,13; miss. so. in fem. sem. for Har-</i>	
<i>riet B. and Maria H. Cook and Mary Sey-</i>	
<i>mour, Ceylon, 40; I. Crane, 50;</i>	212 35
<i>Boston, Ms. Miss HANNAH VIRGIN, which</i>	
<i>constitutes her an Hon. Mem. 100; S. A.</i>	
<i>D. for Joshua Danforth, Ceylon, 20;</i>	120 00
<i>Brookline, Ms. A friend, for schs. in Ceylon,</i>	10 00
<i>Brunswick, Me. Rev. L. Pennell,</i>	20 00
<i>Cambridge, N. Y. Mon. con. in 1st U. P.</i>	
<i>cong. 42,82; J. Green, av. of cloth, 10,50;</i>	
<i>Miss M. King, 5;</i>	58 32
<i>Cambridgeport, Ms. Young la. miss. so. (of</i>	
<i>which for William A. Stearns, Ceylon, 20);</i>	
<i>26,46; juv. miss. so. in sab. sch. for schs.</i>	
<i>in Ceylon, 15,56; S. Lovejoy, 25;</i>	67 92
<i>Camden, Me. Fem. miss. so.</i>	22 00
<i>Carlisle, Ill. Presb. chh. mon. con. 20,58;</i>	
<i>ackn. in June as fr. Alton.</i>	
<i>Castine, Me. Mon. con. in Mr. Beckwith's</i>	
<i>chh.</i>	23 00
<i>Centerville, N. Y. Fo. by Rev. P. B.</i>	12 40
<i>Clinton, N. Y. United fem. so. for a sch. in</i>	
<i>Bombay, 43,17; sab. sch. miss. so. for a</i>	
<i>child at Bankok, 20;</i>	63 17
<i>Cornish, N. H., J. Ripley, to constitute Mrs.</i>	
<i>FLORELLA M. RIPLEY an Hon. Mem.</i>	100 00
<i>Dedham, Ms. Ladies of Dr. Burgess's chh.</i>	
<i>and so. to constitute Rev. EBENEZER</i>	
<i>BURGESS an Hon. Mem.</i>	75 00
<i>Dracut, Ms. Coll. in cong. chh. and so.</i>	38 75
<i>Durham, N. Y. Coll. 12,42; fem. cent so.</i>	
<i>29,54;</i>	41 96
<i>East Bath, N. H. 1st chh. and cong.</i>	21 33

<i>East Hampton, N. Y. Coll.</i>	21 00
<i>East Luncheon, N. Y.</i>	8 25
<i>Elizabethtown, Williams Farms, N. J. Union</i>	
<i>fem. miss. so. for David Mogie and Nicho-</i>	
<i>las Murray, Ceylon,</i>	35 00
<i>Ellsworth, Me. A friend,</i>	7 00
<i>Fish House, N. Y. Dea. B.</i>	50
<i>Fitchburg, Ms. Mon. con. to constitute Rev.</i>	
<i>EBENEZER W. BULLARD an Hon. Mem.</i>	50 00
<i>Fly Creek, N. Y. For Tracy sch. in Ceylon,</i>	30 00
<i>Flt. Edward, N. Y. Mrs. A. L. Hasbrouck,</i>	
<i>for Ceylon miss.</i>	5 00
<i>Franklinville,</i>	20 00
<i>Frederick City, Md. La. miss. so.</i>	60 00
<i>Fulton, N. Y. La. benev. so.</i>	11 50
<i>Georgetown, D. C. Bridge-st. presb. chh.</i>	
<i>mon. con.</i>	60 00
<i>Georgia, Vt. Miss R. Blatchley,</i>	3 00
<i>Gilbertsville, N. Y. Presb. chh. 165,50; fem.</i>	
<i>miss. so. 9; J. T. Gilbert, 50;</i>	224 50
<i>Glens Falls, N. Y. Presb. chh. 15; sab. sch.</i>	
<i>class, for Ceylon miss. 50c. a friend, 7;</i>	22 50
<i>Groton, Ms. Fem. juv. asso. for a boy at the</i>	
<i>Sandw. Isl.</i>	25 00
<i>Hadley, Ms. Sab. sch. class, for Sandw. Isl.</i>	
<i>miss.</i>	11 00
<i>Hallowell, Me. A lady, to constitute HENRY</i>	
<i>T. CHEEVER an Hon. Mem.</i>	100 00
<i>Hampton, N. H. Ladies,</i>	21 45
<i>Hannibal, N. Y. Mrs. J. K. M.</i>	1 00
<i>Hanover, N. H. Fem. benev. so. for a native</i>	
<i>sch. in Ceylon, 30; theolog. so. Dartmouth</i>	
<i>coll. 15;</i>	45 00
<i>Hardwick, Vt. Rev. JACOB N. LOOMIS, which</i>	
<i>constitutes him an Hon. Mem. 50; D.</i>	
<i>French, 50; L. H. Delano, 50;</i>	150 00
<i>Hartford, Eng. Sir CULLING EARDLY SMITH,</i>	
<i>and Lady CULLING SMITH, which consti-</i>	
<i>tutes them Hon. Mem. 47l. 6s. 8d. to re-</i>	
<i>establish schools in Ceylon,</i>	230 88
<i>Haverhill, Ms. Miss R. Marsh, 10; Miss N.</i>	
<i>Marsh, 5;</i>	15 00
<i>Hillsboro' Centre, N. H. Fem. benev. so.</i>	29 22
<i>Hudson, N. Y. Sab. sch. in 1st presb. chh.</i>	
<i>for Waterbury sch. Ceylon,</i>	25 00
<i>Kecoville, N. Y. Chil. of mater. asso. for</i>	
<i>Abraham D. Brinkerhoff, Ceylon,</i>	13 00
<i>Kensington, Pa. Miss. so. of 1st presb. chh.</i>	33 00
<i>Kingsborough, N. Y., G. Parsons,</i>	10 75
<i>Kingston, R. I. Mon. con.</i>	14 00
<i>Lawrenceville, Pa. Mon. con. in presb. chh.</i>	10 00
<i>Lebanon, N. H. Mon. con.</i>	83 00
<i>Lenox, N. Y., W. Cotton, for Levi N. Cot-</i>	
<i>ton, Ceylon,</i>	20 00
<i>Le Roy, N. Y. Presb. chh.</i>	103 00
<i>Lexington, Va. Mrs. E. Preston,</i>	10 00
<i>Litchfield, Ct. A lady, to revive two schs. in</i>	
<i>Ceylon,</i>	50 00
<i>Livingstonville, N. Y. Presb. chh.</i>	30 00
<i>Lower Providence, Pa. an indiv.</i>	1 00
<i>Lumberland, N. Y. 1st cong. chh. fem.</i>	
<i>miss. so.</i>	1 62
<i>McEwensville, Pa. For a youth at Sandw. Isl.</i>	13 00
<i>Machias, Me. Sab. sch. con. for tracts for</i>	
<i>for. dis.</i>	6 00
<i>McKean, Pa. Mon. con. for bible in hea-</i>	
<i>lands,</i>	10 00
<i>Malden, N. Y. Mon. con. in presb. chh. and</i>	
<i>cong.</i>	36 15
<i>Manchester, Vt. Cong. so. 33,02; mon. con.</i>	
<i>in do. 10; do. in Burr sem. 15; juv. so. for</i>	
<i>a child at Sandw. Isl. 30;</i>	88 02
<i>Marietta, O. Miss S. Jaquith,</i>	10 00
<i>Marlborough, Ms. Mon. con. in union so.</i>	30 00
<i>Masonville, N. Y. Presb. chh. and so.</i>	21 00
<i>Midfield Centre, N. Y. Presb. chh. to con-</i>	
<i>stitute Rev. ALVAN PARMELEE an Hon.</i>	
<i>Mem. 50; mon. con. 20;</i>	70 00
<i>Millbury, Ms. A dec'd son,</i>	3 00
<i>Millville, N. Y. Cong. so.</i>	15 00
<i>Mobile, Ala. Mr. Russel, for Ceylon miss.</i>	5 00
<i>Monticello, Fla. C. Parish,</i>	3 25
<i>Nearctic, N. Y. Young people's miss. so.</i>	
<i>which and prev. dona. constitutes J. D.</i>	
<i>POINIER an Hon. Mem.</i>	40 00
<i>Newark, N. J. Mon. con. in 1st presb. chh.</i>	100 00
<i>Newark Valley, N. Y. Rev. Mr. Ford,</i>	10 00
<i>Newburgh, N. Y., A friend,</i>	25 00
<i>New Castle Presb. Bellevue, Chh.</i>	16 78

<i>New Haven</i> , Ct. Young la. benev. asso. for Rev. P. Parker, Canton,	33 00
<i>New Lebanon</i> , N. Y. Mrs. C. L. Churchill, 10; mon. con. 5;	15 00
<i>New Providence</i> , N. J. Presb. cong. 89,68; fem. juv. hea. sch. so. for <i>Huldah Little</i> , Ceylon, 28;	117 68
<i>New Windsor</i> , N. Y. Presb. chh. a bal.	14 50
<i>New York City</i> , T. Ritter, 11,56; J. H. 10; a mite, 10; a friend, 3; less Franklin note, 2;	32 56
<i>North Amherst</i> , Ms. OLIVER DICKINSON, which constitutes him an Hon. Mem.	100 00
<i>Northampton</i> , Ms. Indiv. to complete the printing of 10,000 copies of the Psalms at the Sandw. Isl. 500; S. Stoddard, 50;	550 00
<i>North Bridgewater</i> , Ms. Three men,	8 00
<i>Northern Liberties</i> , Pa. Central chh.	48 25
<i>North Hadley</i> , Ms. Fem. aux. so.	20 00
<i>Northville</i> , N. Y. Cong. 13; fem. benev. so. 12;	25 00
<i>Old Hill</i> , Ct. Sew. so. 7,50; mon. con. 6,50;	14 00
<i>Onida co.</i> N. Y., A friend, to re-establish schs. in Ceylon,	300 00
<i>Onondaga Hollow</i> , N. Y. Presb. chh.	22 14
<i>Orisco</i> , N. Y. Coll.	165 02
<i>Philadelphia</i> , Pa. 1st cong. chh. 650; fem. so. for ed. of hea. youth, 150; Palmyra miss. presb. chh. 90; juv. sew. so. for fem. schs. at Bombay, 38; C. S. Wurts, 75; Mrs. J. W. Gibbs, 20; Miss Read, for <i>James Read</i> , Ceylon, 20; Miss E. Nagler, 15; A. M. Reynolds, 10; av. of miss. box at Col. Kennedy's, 8,50; wes. presb. chh. 8,66;	1,085 16
<i>Pittsfield</i> , N. H. For. miss. so.	29 72
<i>Pittsford</i> , Vt. Mrs. J. Nourse,	20 00
<i>Portland</i> , Me. J. M. Ingraham,	10 00
<i>Providence</i> , R. I. Male mem. of Richmond-st. chh.	84 00
<i>Pultneyville</i> , N. Y. Presb. chh. mon. con.	10 30
<i>Putnam</i> , O. Chh. and so. which constitutes Rev. WILLIAM H. BEECHER and LEVI WHIPPLE Hon. Mem. 307,50; less prem. for draft, 7,50;	300 00
<i>Quogue</i> , N. Y. Rev. N. H. Griffin,	8 00
<i>Richmond</i> , Va. Mrs. A. Burr, 10; Miss H. T. Burr, 2; A. James, 50c.	12 50
<i>Rockland</i> , N. Y. Three la. 1,50; s. s. schs. 37c. D. and S. Waterbury, 2,13;	4 00
<i>Roxbury</i> , Ms. Eliot chh. and cong. mon. con.	11 22
<i>Sag Harbor</i> , N. Y. Coll.	51 14
<i>St. Georges</i> , Del. Fem. benev. asso. for Mrs. I. I. Lawrence, Madura,	40 00
<i>St. Johnsbury</i> , Vt. E. and T. Fairbanks and Co.	121 60
<i>Salem</i> , Ms. Mem. of Tab. chh. for Ceylon miss. 80; sab. sch. in do. a special coll. for do. 30,72;	110 72
<i>Sanford</i> , Me. J. Frost, 2d,	6 00
<i>Schenectady</i> , N. Y. 1st presb. chh.	240 00
<i>Sheffield</i> , Ms. Z. B. Peet,	10 00
<i>Sheldon</i> , N. Y. 2d cong. chh. mon. con.	9 61
<i>Shelter Island</i> , N. Y. Mr. Douglass,	1 00
<i>Snookhill</i> , Md. C. H. Mustard,	13 00
<i>South Africa</i> , Rev. G. Champion,	1,041 50
<i>Southwark</i> , Pa. Sam. sab. sch. for ed. in Ceylon,	13 00
<i>Spencertown</i> , N. Y., A. Pratt, 20; less dis. 1,30;	18 70
<i>Stanford</i> , Head Water, N. Y. Mon. con. in presb. chh. 10; E. Gilbert, 10;	20 00
<i>Strasburg</i> , Pa. Av. of miss. box,	2 60
<i>Taunton</i> , Ms. La. so. for <i>Diana Isham</i> , Ceylon,	20 00
<i>Thomaston</i> , Me. Oct. 31st,	14 00
<i>Tiverton</i> , R. I. Fem. mon. con.	5 50
<i>Trenton</i> , N. J. Sab. sch. in presb. chh. for <i>James T. and Susan Armstrong</i> , Ceylon,	40 00
<i>Troy</i> , N. Y. 2d st. presb. chh.	150 00
<i>Walden</i> , Vt. La. asso.	13 93
<i>Warrior Run</i> , Pa. Fem. ed. so. for ed. of a girl in the fem. sem. at Mani,	20 00
<i>Washington City</i> , D. C. 1st presb. chh. for support of a missionary to China,	250 00
<i>Waterford</i> , Me. Contrib. in cong. chh.	21 00
<i>Westborough</i> , Ms. Cong. chh. and so. 247,71; J. Leach, 25;	272 71
<i>West Ely</i> , Mo. Mrs. M. Carswell, for <i>Margaret Carswell</i> , Ceylon,	100 00
<i>Westhampton</i> ,	18 42
<i>West Point</i> , N. Y., S. B. Ford,	5 00
<i>Wheatland</i> , N. Y., J. A. McVean,	10 00

<i>White Creek</i> , N. Y. Mrs. M. Billings,	1 00
<i>Wilmington</i> , Ms. A friend,	5 00
<i>Winchester</i> , W. Ten. Mon. con. which constitutes Rev. THOMAS C. ANDERSON an Hon. Mem.	52 50
<i>Worcester co.</i> Ms. A friend,	50 00
<i>Wrentham</i> , Ms. Mrs. M. Pond,	3 00
<i>Unknown</i> , Friends, 100; a friend, 10; do. 10;	120 00
	\$28,094 13

LEGACIES.

<i>Halifax</i> , Ms. Noah Bosworth, dec'd, by Zaddock Thomson, Ex'r,	393 00
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Amount of donations and legacies acknowledged in the preceding lists, \$28,487 13. Total from August 1st, to October 31st, \$55,357 73.

DONATIONS IN CLOTHING, &c.

<i>Albion</i> , N. Y., A box, fr. la. so. of presb. chh. for Mr. Castle, Sandw. Isl.	
<i>Attewater</i> , O. Clothing, fr. la. sew. so.	71 10
<i>Auburn</i> , N. Y., A box, fr. 1st presb. chh.; do. fr. Miss S. Oliphant.	
<i>Bennington</i> , Vt. A box, fr. ladies, for Sandw. Isl. miss.	
<i>Bloomfield</i> , N. J. A barrel and box, fr. miss. so. of fem. sem. for Sandw. Isl. miss.	122 02
<i>Brinfield</i> , Ms. A box, fr. la. sew. so. for Dwight,	56 37
<i>Brookfield</i> , Vt. A box, fr. chh. and so. for Dwight,	38 00
<i>Hamden</i> , O. Clothing,	27 85
<i>Hamp. Chris. Depos.</i> Ms. Two reams letter paper, fr. a friend in Amherst, E. par.; a box, fr. la. asso. Plainfield.	
<i>Hartford</i> , Ct. Eight reams of printing paper, fr. a friend, 40; a box, fr. la. sew. so. for Nathan Strong, Madura.	
<i>Heath</i> , Ms. A box, fr. ladies, for F. Ayer, Fon du Lac.	51 50
<i>Homer</i> , N. Y., A box, for Mr. Olmstead, Wheelock.	
<i>Hudson</i> , O. Clothing, fr. la.	
<i>Lexington Heights</i> , N. Y., A box, fr. fem. benev. so. ackn. in August Her.	32 00
<i>Milbury</i> , Ms. A coat, fr. O. Goodell, for Mr. Bliss, Cattaraugus, 15; clothing, fr. la. for do.; a coat.	
<i>New York City</i> , (via.) A barrel of pilot bread, for Mr. Bingham, Sandw. Isl.; a box, for Mr. Hall, do.	
<i>St. Albans</i> , Vt. A barrel, fr. la. sew. so. for Mr. Thurston, Sandw. Isl.	106 64
<i>Shelburne</i> , Ms. A box, fr. ladies.	
<i>South Abington</i> , Ms. A box, fr. sew. cir. in Rev. Mr. Thomas's so.	23 00
<i>Springfield</i> , Ms. Paper, fr. David Ames,	24 00
<i>Suffield</i> , Ct. Clothing, etc. fr. la. asso.	
<i>Turin</i> , N. Y., A box, fr. fem. miss. so. for Mr. Byington and Mrs. Barnes,	33 65
<i>Uxbridge</i> , Ms. A box, for Mrs. Rogers.	
<i>Warren</i> , A keg, for Mr. Bliss, Sandw. Isl.	
<i>Wayland</i> , Ms. A box, for the daughter of Mrs. Thomson, Beyroot.	
<i>Westford</i> , N. Y., A box, fr. fem. benev. so.	50 04
<i>Windham</i> , O. Clothing and dried fruit, fr. la.	40 12
<i>Winfield</i> , N. Y., A bundle, fr. miss. so.	29 10
<i>Worcester</i> , Ms. Clothing, fr. la. for Mr. Bliss, Cattaraugus.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

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